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**JOURNAL OF THE
1972
GENERAL CONFERENCE
OF
THE UNITED METHODIST CHURCH
Volume II**

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JOURNAL
OF THE
1972
GENERAL CONFERENCE
OF
THE UNITED METHODIST CHURCH
Volume II

HELD AT
ATLANTA, GEORGIA
April 16-28, 1972

Edited by
JOHN L. SCHREIBER, Journal Editor
The General Conference of The United Methodist Church

MEETING
REFERENCE

65
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1972

REPORTS OF STANDING LEGISLATIVE COMMITTEES

All reports are as presented to the General Conference and include those not acted upon as well as those finally adopted by the General Conference including amendments accepted by the chairman on the floor and amendments and substitutes adopted by the General Conference.

Edited by HOBART R. HILDYARD, *Coordinator of Calendar*

COMMITTEE NO. 1

CHRISTIAN SOCIAL CONCERNS

Edsel A. Ammons, Chairman—Everett R. Jones, Secretary
(Committee duties and personnel are listed on page 154.)

Report No. 1—Bishops' Call for Peace

Petitions: A-5759.

April 18, 1972—Membership 93; Present 80; For 68;
Against 1; Not Voting 11.

Calendar No. 37; No action taken (the Bishops' Call was adopted by the Conference, but no action was taken on this calendar item).

The Committee concurs and supports the content of the Bishops' Call for Peace and asks for the General Conference's support.

The text of the Bishops' statement follows:

"The Bishops of The United Methodist Church in the United States have long condemned the immoral war in Indochina and are gratified to see the slow but steady home-ward flow of American ground forces from Viet Nam. However, as United Methodists gather in Atlanta, Georgia, for our General Conference we have no right to disregard the tragic intensification of the war in Southeast Asia.

"North Vietnamese troops have crossed the DMZ into South Vietnam. American B-52 superbombers, fighter bombers and naval gunboats are bombing and shelling North Vietnam with unprecedented fury. As the military situation escalates, negotiations have been broken off in Paris.

"In spite of the claims that the war is 'winding down,' it is not. The deadly conflict continues unabated. Sole blame cannot be fixed. Many nations continue to supply Hanoi and the Provisional Revolutionary Government with the materials of war. The United States continues to underwrite the Saigon government and the Army of the Republic of Viet Nam, providing highly technical anti-personnel weaponry, massive air cover and military counsel at virtually every level of command. Very few Americans are dying in Southeast Asia today, but Asian people, our brothers and sisters in God's love, continue to die as before. Once again villages on both sides are being leveled, civilians are being slaughtered and the war is being escalated. This we deplore; our hearts go out to the innocent victims of what seems to be endless, senseless carnage.

"We call upon The United Methodist Church and its members to acknowledge our complicity in the Indochinese War, to repent and to seek God's forgiveness.

"We call upon The United Methodist Church and its members to pray and work for peace and the self-development of peoples around the world.

"We call upon The United Methodist Church and its members to exercise our rights and responsibilities as Christian citizens by seeking to influence and change those public policies that, for more than twenty years, have made possible and compounded military and political wrongs in distant lands."

Report No. 2

Continuing War in Indochina

Petitions: A-5114, A-5157, A-5160, A-5161.

April 19, 1972—Membership 93; Present 74; For 44; Against 26; Not Voting 4.

Calendar No. 58, Adopted Majority Report April 22, 1972, Journal Page 380.

The committee considered several petitions and amended them to produce the following resolution:

WHEREAS, The fundamental moral and social concern regarding the war in Indochina is the complete cessation of the war which affects the total life of the people of Indochina, and

WHEREAS, The massive bombing that has increasingly become an impersonal process of destruction of the peoples, the cultures and the land in Indochina, and

WHEREAS, The nature of the war undermines the practical possibilities of the creation or survival of democratic processes in the nations of Indochina and perhaps even the United States, and

WHEREAS, The weapons used in this war include anti-personal bombs, sensors, computers and delivery systems that resulted in widespread devastation of populations through increasingly impersonal means that make no distinctions between civilian and military personnel, and

WHEREAS, Certain corporations play central and essential roles in providing the weapons and systems that make the automated air war in Southeast Asia possible, and

WHEREAS, General boards and agencies of The United Methodist Church participate in the ownership of these corporations through substantial investments; and

WHEREAS, Some annual stockholders' meetings will be held April 26 during the time of our General Conference;

THEREFORE be it resolved that in order to bear public witness as Christians against the immoralities of the technological air war now being waged by the United States in

Southeast Asia, the General Conference of The United Methodist Church:

1. Calls upon corporations deeply involved in providing the basic weapons and systems of the automated air war to cease participation in these programs;

2. Instructs the general secretaries of each general board of The United Methodist Church holding investments in any of these corporations to appear with one bishop elected by the Council of Bishops at the 1972 annual meetings of these corporations to demand that these corporations cease producing the basic elements of the automated air war systems now used in Southeast Asia, and that if any of those corporations does not cease such production at that time the investment officers of all general boards are instructed to retain the stock for the purpose of exercising their power as stockholders to persuade the corporation to cease and desist production of said material by the corporations' 1973 stockholders' meetings;

3. Calls upon all United Methodist institutions, annual conferences, local churches and members to examine their investments and join the general boards in this witness by protesting to the corporations involved and by retaining their stocks for the purpose of exercising their power as stockholders to persuade the corporations to cease and desist production of said materials by the said corporations' 1973 stockholders' meeting.

Minority Report

The subject has been treated appropriately by the adoption of Recommendation No. 6 on Thursday morning following the presentation of the Bishops' Call for Peace. No justification has been made for the General Conference giving adverse publicity to these particular corporations. We recommend nonconcurrence.

(S) Tom Matheny, Reid R. Tombaugh, John Q. Kemper, Eldon B. Mahon, H. Parker Evatt, Tom Reavley, Woodrow Seals, P. B. Revels, Kenneth Cooper, Wm. R. Henry, Harold O. Harringer, Albert C. Outler, Jim A. Egan.

Report No. 3—To challenge fashion dictators, to study use of jewelry, to keep track of cruelty of animals, against doctrine of reincarnation, to use universal calendar in local church, universal calendar for fiscal year, and news media to give only good news on one day a year.

Petitions: A-5130, A-5968, A-5306, A-5121, A-5079, A-5708, A-5352.

April 20, 1972—Membership 93; Present 53; For 0; Against 0; Not Voting 0.

Calendar No. 59; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee considered the contents of these petitions and recommends nonconcurrence in all cases.

Report No. 4—Resolutions Left From 1970 Special Session
Petitions: A-5592.

April 20, 1972—Membership 93; Present 55; For 55; Against 0; Not Voting 0.

Calendar No. 110; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Resolutions not passed by last Special Session of General Conference on detention, agricultural workers, repression, etc.

The Committee considered the petition and voted non-concurrence because the material is included in other petitions.

Report No. 5—Structure Study—Church and Society
Petitions: A-5751.

April 20, 1972—Membership 93; Present 56; For 54; Against 0; Not Voting 2.

Calendar No. 183; Adopted April 28, 1972; Journal Page 558.

The committee voted concurrence with the Structure Study Commission Report, Par. 980-1006, beginning on page 68, Section V. Board of Church and Society with the following amendments:

In the *Discipline* Par. 986 substitute for the last sentence the following:

It shall report all of its actions to the board promptly after each of its meetings and again for confirmation at the next meeting of the board.

Par. 999—Add at the end of Paragraph #1:

It shall work closely with the Commission on Religion and Race to coordinate common race relations concerns.

Amend the Structure Report on page 68, Par. 981, in line 14 after the word "righteousness" add, to assist the Districts and Annual Conferences with needed resources in areas of such concerns.

Report No. 6—Human Relations Day

Petitions: A-5757

April 21, 1972—Membership 93; Present 71; For 52; Against 15; Not Voting 4.

Calendar No. 185; Referred, with concurrence, to World Service and Finance April 25, 1972; Journal page 428.

This action by the Committee is in response to the referral of the Religion and Race Report and World Service and Finance Report found on page 39 of the *Daily Christian Advocate*.

Use text starting with "Amend paragraph 162.1d by deleting the present paragraph and substituting the following in its place:

d) Human Relations Day. This offering, taken on or about the second Sunday in February, is used to support programs or projects in the field of human relations as designated by the General Conference. The Council on World Service and Finance shall recommend to the General Conference for its action and determination the programs or projects to be funded from the receipts of this offering and the agency or agencies which shall administer them.

Amend Par. 999.3 by substituting words **Human Relations Day for Race Relations Sunday**. The paragraph as amended would read as follows:

3. To enlist United Methodists and encourage others to cooperate in studies and discussions and to work toward a better understanding in all human relations, the divisions shall seek to enlist all churches to cooperate fully in the observance of Labor Sunday, **Human Relations Day**, and other days related to this area of concern.

The Committee recommends that

WHEREAS, during the years 1971 and 1972 the Commission on Religion and Race has been allocated for minority group projects \$2,000,000 per year, on ratio, from World Service, and

WHEREAS, the Fund for Reconciliation has supported Voluntary Service, Black Community Developers and Police Community Relation Projects during the 1968-72 quadrennium, and the Fund for Reconciliation is being discontinued after December 31, 1972:

1. That the support for these projects for the next quadrennium be from the World Service Fund on the following annual basis:

Religion and Race Minority Group Projects	\$2,000,000
Voluntary Service	375,000
Black Community Developers	275,000
Police Community Relations	35,000
TOTAL	\$2,685,000

2. That the offerings received on Human Relations Day be applied by the local church to the local church apportionment for the World Service Fund.

Report No. 7—Various action requests for research, publishing and promotion of alcohol control, abstinence, and curbing of drinking drivers.

Petitions: A-5041, A-5338, A-5519, A-5529; A-5167, A-5181, A-5028, A-5127, A-5307, A-5315, A-5684, A-5354. April 21, 1972—Membership 93; Present 68; For 67; Against 0; Not Voting 1.

Calendar No. 218; Adopted, Blanket Referral, April 28, 1972; Journal Page 552.

The committee has reviewed the contents of these petitions and recommends to the Conference that it refer the suggestions contained therein to the General Board of Christian Social Concerns for implementation.

Report No. 8—Various proposals for a position paper on alcohol problems and drug abuse.

Petitions: A-5015, A-5116, A-5345, A-5192, A-5184, A-5185, A-5242, A-5320, A-5321, A-5569, A-5509, A-5526, A-5531, A-5584, A-5650, A-5643, A-5646, A-5697, A-5622, A-5151, A-5152, A-5191, A-5391, A-5503, A-5551, A-5552, A-5587, A-5655, A-5301, A-5524, A-5164, A-5317, A-5337, A-5347, A-5539, A-5335, A-5393, A-5605-45.

April 21, 1972—Membership 93; Present 73; For 70; Against 2; Not Voting 1.

Calendar No. 219; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee has studied all the proposals presented to it concerning the above subject and recommends *nonconcurrency* since all the material is included in an omnibus proposal adopted by the committee.

Report No. 9—Indochina

Petitions: A-5125, A-5128, A-5158, A-5559, A-5696, A-5699, A-5706, A-5711.

April 21, 1972—Membership 93; Present 67; For 50; Against 14; Not Voting 3.

Calendar No. 220; Adopted April 25, 1972; Journal page 432.

(The General Conference acted to permit any delegate who desired to record his name with the Secretary of the General Conference as voting against the majority action.)

In 1968 the General Conference of The United Methodist Church emphasized "that the first allegiance of Christians is to God, under whose judgment the policies and actions of all nations must pass. The Church as an institution, while existing within particular nations and cultures, must constantly stress the universal values which must find expres-

sion in national policies in our day, if mankind is to survive.

"This responsibility of the Church leads us to express a growing concern over the cause and consequences of United States foreign policy, especially in Southeast Asia. The rising toll of casualties among all involved, military and civilian, in the Vietnamese war and the continued division of resources from the heightened crisis in American cities continue and compound the tragic situation." (1968 General Conference Statement on Vietnam)

In 1972 the war in Indochina continues with undiminished intensity even though there are fewer U.S. casualties, increased troop withdrawal and lower draft calls.

Nevertheless, in the four years since the General Conference Statement was issued, what was then an urgent priority concern has become an intolerable monstrosity. The United States Armed Forces have since then invaded Cambodia, widened the war into Laos, unleashed millions of tons of bombs over the entire area (estimate—6.4 million tons in all of Indochina, Cornell University Study) leaving more than 20 million craters in those lands, defoliating one-eighth of the acreage in South Vietnam, destroying food crops and millions of acres of valuable forest.

While it is difficult to obtain exact facts, it has been estimated that more than 450,000 Asian civilians have been killed, more than 1,000,000 wounded and upwards to 10 million people have become refugees. More than 790,000 Asian military personnel have been killed and countless have been wounded.

More than 55,000 American military personnel have been killed, more than 350,000 have been wounded and large numbers maimed for life, while thousands more have been caught in patterns of boredom, discontent, prostitution and drug addiction.

The cost of the war has denied resources desperately needed to solve high priority domestic problems and to act responsibly in aiding developing nations.

We who are American delegates to the 1972 General Conference of The United Methodist Church are therefore moved to confess our own continuing complicity in this violence and death. We have sinned against our brothers and sisters, against the earth and our Creator. We have paid our taxes without protest; we have closed our eyes to the horror of our deeds; we have driven families from their homes into endless lines tracking across the pock-marked earth.

We are exposed for caring more for the lives of Americans than Asians; and for blocking from our minds the horror of our continuing bombing.

Further, our own sons and daughters, veterans of Vietnam, others in prison and refugees from their homeland—who first sensed the magnitude of our immorality in Indochina—bear on their bodies and in their souls the wounds and scars of this hell.

God grant that we may say “yes” to his judgment upon us and our nation and that the Indochinese, and we, might be delivered out of this anguish.

We further call upon the leadership of the United States to confess that what we have done in Indochina has been a crime against humanity, and to take the following responsible steps to bring U.S. involvement in this war to a swift conclusion.

1. We call upon the President of the United States to cease immediately all bombing in Indochina.

2. We plead with the governmental leaders of Hanoi and the United States to agree immediately for the release of all prisoners of war at the earliest specified date, no later than December 31, 1972.

3. We call upon the President of the United States to proceed with the withdrawal of all U.S. military forces from Vietnam, no later than December 31, 1972.

4. We call upon the Congress of The United States to cease providing any funds for the support of military activities in Southeast Asia no later than December 31, 1972.

5. Cease all efforts to control the results of the political settlement, leaving such political determination in the hands of the Vietnamese.

6. Declare our national intention to pay reparations to victims of the war under United Nations auspices.

7. This resolution and the Bishop's Call for Peace shall be taken directly to Washington, D.C., by a committee of bishops, and every effort shall be made to present it directly to President Nixon.

Minority Report

(The General Conference acted against substituting the minority report by a vote of 405 yes, 534 no.)

The United Methodist Church has viewed with alarm the war in Indochina, particularly in Vietnam, Laos and Cambodia. The horrors of war have been intensified because of the perfection of modern weapons of war. The Church has noted the efforts of all parties to blame the other side for prolongation of the fighting. As usually happens in the inhumanity of armed conflict, civilians have been caught up in the millstream of fighting and have suffered many casualties. In recent months over one-half million U. S. military

personnel have been stationed in Indochina. Our gratitude goes out to the United States for its withdrawal of military forces from combat to less than 100,000 still in Vietnam. This action on the part of the U. S. clearly demonstrates to the civilized world the sincerity of our U. S. government to end hostilities in that area of the world. Further evidence of the U. S. efforts to end hostilities has been its willingness to try to engage in meaningful peace negotiations in Paris. The recent trip of the President of the U. S. to Peking was a bold and diplomatic attempt to find peace and ease world tensions.

Yet, all the efforts exerted by our nation and its leaders have only fed the appetite of North Vietnam to wage cruel and inhumane war. Although the Hanoi government in 1957 became a signator to the Geneva Conventions for the Protection of Prisoners of War, it still refuses to permit an inspection of its prisons where prisoners-of-war are held or even to permit the P-O-W's to correspond with their wives and children and fathers and mothers; nor will Hanoi even reveal where the P-O-W's are held. Further evidence of Hanoi's intention to capitalize on the U. S. withdrawal of the military forces has been North Vietnam's complete disregard of the DMZ by crossing it into South Vietnam territory and shelling its towns and villages, while at the same time increasing its military action in Laos and Cambodia. In order to protect its forces remaining in South Vietnam the U. S. has been forced to resume its air strikes into North Vietnam. We call upon all parties to cease military operations now.

This body does not attempt to fix blame on either side.

Our hearts go out to the innocent victims of war. And our love extends to all people on earth, regardless of race, creed or color. We pray for world peace, not just in Southeast Asia, but in all areas of the world where armed conflict is taking place. Already the President of the U. S. has declared the willingness of this nation to engage in the rehabilitation of all those countries of Southeast Asia ravaged by acts of war when Hanoi ceases fighting and withdraws all its forces to North Vietnam.

For the sake of peace and humanity we call upon Hanoi to cease its aggressiveness upon its neighbors to the south, to abide by its adherence to the Geneva Convention for the Protection of Prisoners of War, for both sides to immediately exchange all prisoners-of-war who desire to return to their homelands and for all the nations and forces involved to settle their differences without further resort to war.

We call on all nations—Russia, China, the United States

and any other government that is involved—to stop supplying arms and weapons to either side in the Vietnam War.

The United Methodist Church pledges its prayers, cooperation and financial aid toward helping to rebuild demolished worship structures, ministering to the homeless, injured and needy.

S. Kenneth Cooper, George M. Yarbrough, Frank H. Prince, G. Allen Dunlap, Reid R. Tombaugh, Tom Reavley, Woodrow Seals, Eldon B. Mahon, W. Robert Lewis, John E. Stumbo.

(Exercising an option granted by action of the General Conference, the following delegates signed a written request that their names be recorded as having voted against Calendar Item No. 220:

Wesley Bailey, Mary Lee Bastain, I. P. Bautista, Alfred B. Blackburn, Roy E. Blessing, Foy Campbell, Jesse A. Culp, Sidney E. Davis, Dale F. DeLong, F. E. Dementt, Carlton S. Dodge, John C. Espie, H. Parker Evatt, Edwin C. Ford, Paul G. Gilmore, Mrs. Robert E. Green, Cornelius R. Hager, Delmar L. Hagood, Donald J. Hand, Tom Hartman, Marshall C. Hjelte, John P. Hood, Carl B. Hyatt, Jr., J. E. Jerome, Kenneth C. Johnston, G. Eliot Jones, Phil M. Jones, Bert Jordan, Harry R. Kent, R. E. S. Lagawo, J. W. Leggett, Jr., R. Powell Majors, Robert M. Matheny, George W. Mayo, C. LeGrande Moody, Jr., E. E. Moorhead, Frank Moorhead, Walter W. Muller, T. Cecil Myers, R. Herman Nicholson, James R. Paxton, C. Kenneth Peters, Frank H. Prince, Ralph M. Ritter, Gene E. Robbins, Lawton W. Shroyer, Alex J. Smith, Mrs. Marshall Smith, Robert M. Smith, John J. Thomas, B. I. Thornton, Harold A. Totten, James M. Walker, A. Sterling Ward, Francis Wilcoxon, George A. Wright, Henry W. Zehner, James G. Houston, Jr., E. A. Bailey, Audie C. Bishop, Wm. L. Wallace, Jr., David McCool, Kirk Egger, Darrell R. Hottle, Torrey A. Kaatz, Hammell P. Shipps, Lyle Deffebach, Ellis R. Dickerson, John E. Vickers, Charles H. Coddington, Martin B. Stewart, Jerry G. Bray, Jr., Roland P. Riddick, John B. Russell, Joe Carson, Jr., Tom Tignor, Floyd L. Fulk, John C. Linhoss, Harry B. Eaton, Harold Kellam, W. T. Robey, Jr., John C. Simpson, Jr., J. A. (signature unintelligible), R. P. Parker (Not Present, Not Voting), Edith L. Allen, George S., Harold, John H. Rixse, Jr., W. Roland Walker, W. C. Vaughan, Carl Sanders, Ralph Scott, Mrs. Joe Gailey, John R. Swinney.)

Report No. 10—Ecumenical Witness of Prayer, Repentance and Commitment

Petitions: A-5125, A-5128, A-5158, A-5559, A-5696, A-5699, A-5706, A-5711.

April 21, 1972, Membership 93; Present 65; For 65; Against 0; Not Voting 0.

Calendar No. 221; Adopted April 28, 1972; Journal page 592.

We call upon The United Methodist Church to respond to the call issued by The Council of Bishops of The United Methodist Church, National Officers of the United Church of Christ, the United Presbyterian USA, the Disciples of Christ, the Episcopal Church, the Presbyterian US, the Lutheran Church in America, the National Federation of Priests Councils, the Synagogue Council of America and Church Women United and participate in the Ecumenical Witness of Prayer, Repentance and Commitment for as long as the war lasts and until the United States withdraws totally. Specifically we urge:

1. That the leadership and all members of The United Methodist Church attend the National Service of Worship for "Prayer, Repentance and Commitment" to be held on the evening of May 7, 1972 in the Washington, D. C. Cathedral under the auspices of the National Council of Churches and similar services to be held throughout the nation.

2. That congregations be asked to keep the doors of their churches open every day from 12 noon till 2 p.m. for as long as the U.S. participates in the war. Those who desire may come for a continuing vigil of prayer, repentance, and commitment, and gifts are to be received for all who are victims of the war and the bombing.

Report No. 11—Penal Reform

Petitions: A-5501, A-5264, A-5285, A-5535, A-5662.

April 21, 1972—Membership 93; Present 56; For 52; Against 4; Not Voting 0.

Calendar No. 339; Adopted April 28, 1972; Journal Page 558.

The committee concurs with the revised text of the combined petitions as follows:

The institutions of our society which have been designated for the rehabilitation of persons convicted of crimes variously have been called correctional facilities, prisons, and houses of detention, but, by whatever name, they represent an indescribable failure, and have been subjected to a gross neglect by the rest of society.

The church has participated in the neglect of the correctional system by being blind to the inhumanities which the system perpetuates and being silent about the social ills that it intensifies. The church has challenged neither the society nor itself to an acceptance of responsibility for making those critically needed changes in the penal system

which would permit it to motivate improvement and offer hope among those detained within it.

The institutions of "corrections" need correcting. The United Methodist Church calls upon its congregations and members to give support to:

1) The creative changes in penal policy and practice which have been proposed and are being used experimentally in some prison systems by progressive prison administrators.

2) The greater financial investment in rehabilitation and treatment and a de-emphasis upon punishment and custody.

3) The establishment of adult and juvenile correctional facilities in locations readily accessible to specialized rehabilitative, medical and legal services and transportational facilities; and assurance of separate juvenile and adult detention facilities.

4) Rehabilitation programs for inmates and ex-inmates both publicly financed and sponsored by the church in cooperation with other community groups, such as work release, adequate gate money, job training and placement, "re-entry houses," etc.

5) A more careful selection and a more intensive training of corrections personnel to upgrade their ability to understand and work with inmates.

6) The hiring of minority personnel in proportion to the population at all levels in the field of corrections.

7) Inmate and ex-inmate participation in the formulation of rehabilitative programs, including the opportunity to organize.

8) The establishment of an effective inmate grievance procedure within the jails and prisons.

9) The strengthening of the denominational support structure for correctional chaplains in their roles as counselors to the inmates and as a conscience for the institution.

10) Alternatives to the present prison system.

11) Increased use of probationary systems, including the use of volunteers.

12) Jail and prison visitation programs by lay and clergy at every level of governmental jurisdiction, in order to become fully informed about conditions and help initiate necessary changes.

13) The establishment and development of programs which involve congregations and members in ministries to persons charged with crimes, inmates and ex-inmates.

14) Assistance to families in order to facilitate visitation and maintenance of family relationships.

15) The setting of equitable and reasonable bail bonds.

16) The development of revolving funds for bail when

and where money bonds are set for the release of persons charged with crimes.

17) The release on personal recognizance of persons charged with crimes, wherever and whenever feasible.

18) The recruiting of volunteers for third-party recognizance release programs of persons charged with crimes.

19) The establishment of meaningful and adequate jail and prison inspection programs in all states.

20) Study and make appropriate utilization of the indeterminate sentence, including the elimination of inequities and discriminatory treatment.

21) The enactment by the U. S. Congress and the state legislatures of the Standard Minimum Rules for the Treatment of Prisoners, which was adopted by the Economic and Social Council of the United Nations in 1957. The rules prohibit racial or religious discrimination, require separation of untried and convicted inmates as well as separating youthful offenders from hardened criminals. Prohibit corporal punishment as well as punishment by "handcuffs, chains, irons or straitjackets." Declare that no punishment shall be imposed unless the inmate has "been informed of the offense alleged against him and given a proper opportunity of presenting his defense." They clearly state that untried prisoners are "presumed to be innocent and should be treated as such."

Report No. 12—Southern Africa

Petitions: A-5593 and A-5594.

April 22, 1972—Membership 93, Present 69; For 59; Against 4; Not Voting 6.

Calendar No. 340; Adopted April 25, 1972; Journal Page 432.

The committee concurs with the following text of the combined petitions:

To: The Membership of the General Conference.

A Resolution Submitted by the Board of Christian Social Concerns On the Subject of Southern Africa.

We reaffirm the official position of The United Methodist Church relative to the brotherhood of man adopted in May 1968 which states:

Our Lord Jesus Christ teaches us that all men are brothers. His gospel makes no room for the arbitrary distinctions and expressions of racial or group prejudice. His followers early came to see that ". . . God shows no partiality, but in every nation anyone who fears Him and does what is right is acceptable to Him" (Acts 10:34f). ". . . In Christ Jesus you are all sons of God, through faith . . . There is neither Jew nor

Greek, there is neither slave nor free, there is neither male nor female: for you are all one in Christ Jesus."

Once again under the obligation to fulfill this mandate, self-imposed and undeniably imposed by the Gospel, we must review our relationship and involvement, direct and indirect, with the systems which present the thesis and facts which are most contrary to these ideals: apartheid in South Africa, colonialism and warfare in Angola, Mozambique, Guinea Bissau, Namibia (South West Africa) and minority rule in Zimbabwe (Rhodesia).

We recommend that the General Conference of The United Methodist Church affirm the intent of the 1968 and 1969 statements on Southern Africa made by the Board of Missions:

"... We are concerned with the continued denial of basic human rights in Southern Africa because of white minority dominated governments (South Africa and Zimbabwe) and colonial administrations (Angola, Mozambique, Guinea Bissau and Namibia) . . .

"... We are convinced that the struggle for freedom by the majority population in Southern Africa will be won. As a church, we support these signs of freedom and those groups and individuals in the countries that recognize and act on the claims of the Gospel . . .

"... We see, as Christians, a strategic mission issue. We see mission in terms of assisting forces that are likely to bring changes leading to justice and peace . . .

"... We urge that our church be mobilized with all our energies, that our government and industry be sensitized to our inescapable involvement and obligations in Southern Africa . . ." (*Excerpted and paraphrased from 1968 and 1969 statements of The Board of Missions, The United Methodist Church.*)

We recommend that The United Methodist Church and its agencies join other organizations with similar concerns in efforts to reinforce and publicize the struggle of people and movements in Southern Africa, our church's involvement, our government and industry involvement.

We recommend that The United Methodist Church provide "... relief and assistance to persons persecuted under repressive and discriminatory legislation in South Africa, Namibia and Southern Rhodesia and to their families." (*United Nations General Assembly Resolution on South Africa Trust Fund passed November 29, 1971. 110 for; 1 against; and 1 abstention.*)

We recommend that The United Methodist Church continue the support of liberation movements, in the non-

military aspects of their program, including education, medical assistance and special assistance to women and children.

SOUTH AFRICA

We note the urgency of the United Nations plea to governments and peoples, regarding the continued persecution of persons in South Africa for their opposition to apartheid. We particularly note the resolution adopted by the U. N. General Assembly on November 9, 1971, by a vote of 109 in favor, 2 against, and no abstentions. The United Nations, *inter alia*:

"... Express its grave indignation and concern over any and every act of maltreatment and torture of opponents and intensify their efforts for the elimination of apartheid and racial discrimination."

We further note the involvement of our U. S. corporate system in helping to maintain the status quo in South Africa:

"... The General Assembly . . . noting with regret that the collaboration between the government of South Africa and its main trading partners and certain financial and economic interests has encouraged that government to pursue its policies of apartheid thereby nullifying all United Nations efforts, so far, to solve the problem." (*U. N. General Assembly Resolution adopted November 21, 1969, 101 in favor, 2 against and 6 abstentions.*)

SOUTHERN RHODESIA (Zimbabwe), NAMIBIA, ANGOLA, MOZAMBIQUE AND GUINEA BISSAU

We note the continued effort on the part of the United Nations to restrict any economic activity which is not in the interest of the political, economic and social rights and interests of the people in these territories.

We further note the 1969 United Nations General Assembly Resolution which states:

"The General Assembly . . . affirms that foreign economic and other interests operating in colonial territories which are exploiting those territories constitutes a major obstacle standing in the way of political independence as well as of enjoyment of the natural resources of these territories by the indigenous inhabitants." (*U. N. General Assembly Resolution adopted December 12, 1969; 80 in favor, 2 against and 18 abstentions.*)

We, therefore, discourage The United Methodist Church from investing in those U. S. companies which invest in Southern Africa and urge The United Methodist Church to

continually assess the role of the companies in Southern Africa, and if it is ascertained that they support minority rule, press those companies to cease doing business in those areas.

Minimally:

We urge that any income from the church's investment in corporations which invest in Southern Africa or an equivalent amount from other funds be given to an enlarged Board of Missions Southern Africa Fund.

We urge that The United Methodist Church seek from all U. S. corporations doing business in Southern Africa the facts of their involvement in Southern Africa, including the history of such involvement, relations with workers and with the governments, and ask that these facts be public.

We urge that The United Methodist Church demand that all U. S. corporations in Southern Africa adopt affirmative action policies for equal employment as they are required to do in the United States by the government.

We recommend that The United Methodist Church urge all U. S. corporations doing business in Southern Africa to contribute a sum equal to a substantial portion of the amount which they are required to pay yearly to the governments of the area in taxes:

—To the educational, medical and welfare programs of liberation movements,

—to those organizations supportive of racial justice and basic social change,

—to the United Nations Trust Fund for Southern Africa for the victims of racism and colonialism.

Report No. 13—Project Equality

Petitions: A-5517 and A-5518.

April 21, 1972—Membership 93; Present 56; For 52; Against 3; Not Voting 1.

Calendar No. 341; Adopted April 28, 1972; Journal Page 558.

The committee concurs in the amended text as follows:
To the Membership of the General Conference:

WHEREAS the General Conference and Jurisdictional Conferences of The United Methodist Church meet quadrennially in various cities throughout the nation, and

WHEREAS the Local Arrangements Committees are responsible for taking care of all the arrangements that will be necessary for facilitating these Conferences,

BE IT RESOLVED THAT the Local Arrangements Committees be instructed to make sure that all companies being

used in preparation for General and Jurisdictional Conferences be enlisted to participate in Project Equality.

BE IT FURTHER RESOLVED, that all Conference business be conducted only with those companies which are approved by Project Equality.

BE IT FURTHER RESOLVED, that the General Conference establish The United Methodist Church as a *sponsor* in Project Equality, assuming financial responsibility for follow-up to insure compliance.

Report No. 14—Statement of Social Principles

Petitions: A-5753.

April 23, 1972—Membership 93; Present 57; For 54;
Against 1; Not Voting 2.

Calendar No. 444; Adopted April 26, 1972; Journal Page 456.

(The General Conference acted to have the Statement of Social Principles printed in place of paragraph 96-97 in the *Book of Discipline*, and for the Program Curriculum Committee and the Division of Curriculum Resources in collaboration with the Social Principles Study Commission to prepare a study guide and promote the study of the Statement throughout the Church.)

Statement of Social Principles

Preamble

We, the people called United Methodists affirm our faith in God our Father, in Jesus Christ our Saviour, and in the Holy Spirit, our Guide and Guard.

We acknowledge our complete dependence upon God in birth, in life, in death, and in life eternal. Secure in his love, we affirm the goodness of life and confess our many sins against his will for us as we find it in Jesus Christ. We have not always been faithful stewards of all that has been committed to us by God the Creator. We have been reluctant followers of Jesus Christ in his mission to bring all persons into a fellowship of love. Though called by the Holy Spirit to become new creatures in Christ, we have resisted the further call to become the people of God in our dealings with each other and the earth on which we live.

Grateful to God for His forgiving love, in which we live and by which we are judged, and affirming our belief in the inestimable worth of each individual, we renew our commitment to become faithful witnesses to the gospel, not alone to the ends of earth, but also to the depths of our common life and work.

I. The Natural World

All creation is the Lord's and we are stewards of it. Air, water, soil, minerals, plants, animal life, and space are to be valued and conserved because they are God's creation and not solely because they are useful to human beings. Therefore, we repent of our devastation of the physical and non-human world.

A) Water, Air, Soil, Minerals, Plants. We support and encourage social policies designed to rejuvenate polluted water, air, and soil, as well as those that would prevent further desecration of these natural elements. We urge policies that retard the indiscriminate use of chemicals, including pesticides, and encourage adequate research into their effects upon God's creation prior to utilization. We urge development of the ocean's resources for human benefit so long as the integrity of the seas is maintained. We support regulations designed to protect plant life, including those that provide for reforestation and for conservation of grasslands. Moreover, we support policies on the part of governments and industries that conserve fossil and other fuels, and that eliminate methods of securing minerals that destroy plants, animals, and soil. We encourage creation of new sources for food and power, while maintaining the goodness of the earth.

B) Animal Life. We support regulations that protect the life and health of animals, including those ensuring the humane treatment of pets and other domestic animals, and the painless slaughtering of meat animals, fish, and fowl. Furthermore, we encourage the preservation of animal species now threatened with extinction.

C) Space. The moon, planets, stars, and the space between and among them are the creation of God and are due the respect man is called to give the earth. We support the extension of man's knowledge through space exploration, but only when that knowledge is used for the welfare of humanity.

II. The Nurturing Community

The community provides the potential for nurturing human beings into the fullness of their humanity. We believe we have a responsibility to innovate, sponsor, and evaluate new forms of community that will encourage development of the fullest potential in individuals. Primary for us is the gospel understanding that all persons are important—because they are human beings and not because they have merited significance. We therefore support social climates in which human communities are maintained and strengthened for the sake of every man, woman, and child.

A) The Family. We believe the family to be the basic human community through which persons are nurtured and sustained in mutual love, responsibility, respect and fidelity. We urge social, economic, and religious efforts to maintain and strengthen families in order that every member may be assisted toward complete personhood.

B) Marriage. We assert the sanctity of the marriage covenant. Marriage between a man and woman has long been blessed by God and recognized by society. We do not recommend marriage between two persons of the same sex. The blessing of God is upon marriage whether or not the persons have children. At the same time, we respect the integrity of those who live in society as single persons; and we reject social practices that discriminate against persons because they are unmarried. We reject social norms that assume different standards for women than for men. In marriages where the partners are, even after thoughtful consideration and counsel, estranged beyond reconciliation, we recognize divorce and the right of divorced persons to remarry and express our concerns for the needs of the children of such unions.

C) Human Sexuality. We recognize that sexuality is a good gift of God, and we believe persons may be fully human only when that gift is acknowledged and affirmed by themselves, the church, and society. We call all persons to disciplines that lead to the fulfillment of themselves, others, and society in the stewardship of this gift. Medical, theological and humanistic disciplines should combine in a determined effort to understand human sexuality more completely.

Although men and women are sexual beings whether or not they are married, sex between a man and a woman is only to be clearly affirmed in the marriage bond. Sex may become exploitive within as well as outside marriage. We reject all sexual expressions which damage or destroy the humanity God has given us as birthright, and we affirm only that sexual expression which enhances that same humanity, in the midst of diverse opinion as to what constitutes that enhancement. Homosexuals no less than heterosexuals are persons of sacred worth, who need the ministry and guidance of the church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship which enables reconciling relationships with God, with others and with self. Further we insist that all persons are entitled to have their human and civil rights insured, though we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching.

D) Birth and Death. The beginning of life and the ending of life are the God-given boundaries of human existence. While individuals have always had some degree of control over when they would die, they now have the awesome power to determine when and even whether new individuals will be born. Our belief in the sanctity of unborn human life makes us reluctant to approve abortion. But we are equally bound to respect the sacredness of the life and well-being of the mother, for whom devastating damage may result from an unacceptable pregnancy. In continuity with past Christian teaching, we recognize tragic conflicts of life with life that may justify abortion. We call all Christians to a searching and prayerful inquiry into the sorts of conditions that may warrant abortion. We support the removal of abortion from the criminal code, placing it instead under laws relating to other procedures of standard medical practice. A decision concerning abortion should be made after thorough and thoughtful consideration by the parties involved, with medical and pastoral counsel.

We applaud medical science for efforts to prevent disease and illness and for advances in treatment that extend the meaningful life of human beings. At the same time, we assert the right of every person to die in dignity, with loving personal care and without efforts to prolong terminal illnesses merely because the technology is available to do so.

III. The Social Community

The rights and privileges a society bestows upon or withholds from those who comprise it indicate the relative esteem in which that society holds particular persons and groups of persons. We affirm all persons as equally valuable in the sight of God. We therefore work toward societies in which each person's value is recognized, maintained, and strengthened.

A) Rights of Ethnic Minorities. Racism plagues and cripples our growth in Christ, inasmuch as it is antithetical to the gospel itself. Therefore, we reject racism in every form, and affirm the ultimate and temporal worth of all persons. We rejoice in the gifts which particular ethnic histories and cultures bring to our total life. We commend and encourage the self-awareness of all ethnic minorities and oppressed peoples which leads them to demand their just and equal rights as members of society. We assert the obligation of society, and groups within the society, to implement compensatory programs that redress long-standing systematic social deprivation of ethnic minorities. We further assert the right of members of ethnic minorities to equal opportunities in employment and promotion; to edu-

cation and training of the highest quality; to non-discrimination in voting, in access to public accommodations, and in housing purchase or rental; and to positions of leadership and power in all elements of our life together.

B) Rights of Religious Minorities. Religious persecution has been common in the history of civilization. We urge policies and practices that ensure the right of every religious group to exercise its faith free from legal, political, or economic restrictions. In particular, we condemn anti-semitism in both its overt and covert forms, and assert the right of all religions and their adherents to freedom from legal, economic, and social discrimination.

C) Rights of Children. Once considered the property of their parents, children are now acknowledged to be full human beings in their own right, but human beings to whom adults and society in general have special obligations. Thus, we support the development of school systems and innovative methods of education designed to assist each child toward full humanity. Moreover, children have the rights to food, shelter, clothing, and health care as do adults, and these rights we affirm as theirs regardless of actions or inactions of their parents or guardians. All children have the right to a full sexual education, appropriate to their stage of development, that utilizes the best educational techniques and insights.

D) Rights of Youth. Our society is characterized by a large population of youth, who are maturing at an accelerating rate. Therefore, we urge development of policies that encourage inclusion of youth in decision-making processes and that eliminate discrimination against and exploitation of youth.

E) Rights of the Aging. In a society that places primary emphasis upon youth, those growing old in years are frequently isolated from the mainstream of social existence. We support social policies that integrate the aging into the life of the total community, including sufficient incomes, increased and non-discriminatory employment opportunities, and adequate medical care and housing within existing communities. We urge social policies and programs that ensure to the aging the respect and dignity that is their right as senior members of the human community.

F) Rights of Women. Both church and society have long assumed that men hold power as a matter of right. We affirm women and men to be equal in every aspect of our common life. We therefore urge that every effort be made to eliminate sex-role stereotypes, to enlist women for decision-making positions, and we assert the right of women to equal treatment with men in employment, compensation,

and promotion; on public and private boards, agencies, and commissions; on all church bodies; and in all other positions affecting the general society.

G) The Retarded or the Handicapped. We recognize the responsibility of the Church to serve and to receive the services of retarded persons. Realizing that many of these persons are unable to articulate their own needs and aspirations, we commit ourselves to work with them to articulate and realize these needs and aspirations. We further urge support of programs, services and legislation that will enable them to enjoy their human rights, especially in matters of education, employment, and place of residence.

H) Population. Since the present population of the world in the developed and in the developing nations is already taxing the world's supply of food, minerals, and water, we urge an emphasis upon quality of life rather than number of children. We commend those private foundations and international and national agencies that have underwritten research and programs designed to produce a stable population and a balanced ecology. Further, we support the world-wide distribution of reliable contraceptive information and devices and support those who elect for voluntary sterilization.

I) Drugs. Millions of living human beings are testimony to the beneficial consequences of therapeutic drug use, and millions of others are testimony to the detrimental consequences of drug misuse. As other elements of the created order, drugs are given to persons for their stewardship; they may help or hinder their God-given humanity. We encourage wise policies relating to the availability of powerful and potentially beneficial prescription and over-the-counter drugs; we urge that complete information about their use and misuse be readily available to both doctor and patient. We support the strict administration of laws regulating the sale and distribution of narcotics such as opium and its derivatives. We realize that the use of such drugs as alcohol and marijuana can lead to a loss of effectiveness in human life and may result in drug dependency. We assert our long-standing conviction that the choice to abstain from alcohol, and now marijuana, is a faithful witness to God's liberating and redeeming love for persons. Since the use of tobacco is a major factor in both disease and death, we support educational programs directed toward prevention of such use. We support regulations that protect society from users of drugs of any kind where it can be shown that a clear and present social danger exists. Drug misuse should be viewed as a symptom of underlying disorders for which remedies should be sought.

J) Medical Experimentation. Physical and mental health has been greatly enhanced through discoveries by medical science. It is imperative, however, that governments and the medical profession carefully enforce the requirements of the prevailing medical research standard, maintaining rigid controls in testing new technologies and drugs utilizing human beings. The standard requires that those engaged in research shall use human beings as research subjects only after obtaining full rational and uncoerced consent.

K) Rural Life. We support the right of persons and families to live and prosper as farmers, farm workers, merchants, professionals, and others outside of the cities and metropolitan centers. We believe our culture is impoverished and our people deprived of a meaningful way of life when rural and small-town living becomes difficult or impossible. Therefore, we support governmental and private programs designed to benefit the resident farmer rather than the factory farm, and programs that encourage industry to locate in non-urban areas.

L) Urban-Suburban Life. Urban-suburban living has become a dominant style of life for more and more persons. For many it furnishes economic, educational, social and cultural opportunities. For others, it has brought alienation, poverty and depersonalization. We in the church have an opportunity and responsibility to help shape the future of urban-suburban life. Massive programs of renewal and social planning are needed to bring a greater degree of humanization into urban-suburban life styles. Christians must judge all programs, including economic and community development, new towns, and urban renewal, by the extent to which they protect and enhance human values, permit personal and political involvement, and make possible neighborhoods open to persons of all races, ages and income levels. We affirm the effort of all developers who place human values at the heart of their planning. We must help shape urban-suburban development so it provides for the human need to identify with and find meaning in smaller social communities. At the same time such smaller communities must be encouraged to assume responsibilities for the total urban-suburban community instead of isolating themselves from it.

IV. The Economic Community

We claim all economic systems to be under the judgment of God no less than other facets of the created order. Therefore, we recognize the responsibility of governments to develop and implement sound fiscal and monetary policies that provide for the economic life of individuals and corporate

entities, and that ensure full employment and adequate incomes with a minimum of inflation. We believe private and public economic enterprises are responsible for the social costs of doing business, such as unemployment and environmental pollution, and that they should be held accountable for these costs. We support measures that would reduce the concentration of wealth in the hands of a few. We further support efforts to revise tax structures and to eliminate governmental support programs that now benefit the wealthy at the expense of other persons.

A) Property. We believe property is a trusteeship under God and is limited by the overriding needs of society. We believe access to the use of property enhances both individual and social well-being and is a moral right underlying the legal right to hold and use property for socially permissible purposes, making efforts to insure that all property is put to its best use. We believe property rights exist to fulfill human needs, that human beings are stewards of property, never its absolute owners. We believe governments have the responsibility, in the pursuit of justice and order under law, to provide procedures that protect the rights of the whole society, as well as those of private ownership.

B) Collective Bargaining. We support the right of public and private (including farm, government, institutional, and domestic) employees and employers to organize for collective bargaining. Further, we support their right to protection in so doing, and their responsibility to bargain in good faith within the framework of the public interest. In order that the rights of all members of the society may be maintained and promoted, we support innovative bargaining procedures that include representatives of the public interest in negotiation and settlement of labor-management contracts, including some that may lead to forms of judicial resolutions of issues.

C) Work and Leisure. Every person has the right and responsibility to work for the benefit of himself and others. We support social measures that ensure the physical and mental safety of workers, that provide for the equitable division of products of industry, and that encourage an increasing freedom in the way individuals may use their leisure time. We recognize the opportunity leisure provides for creative contributions to society and encourage methods that allow workers additional blocks of discretionary time. We support educational, cultural and recreational outlets that enhance the use of such time.

D) Consumption. We support efforts to ensure truth in pricing, packaging, lending and advertising. We assert that the consumers' primary responsibility is to provide them-

selves with needed goods and services of high quality at the lowest cost consistent with fair economic practices. They should exercise their economic power to encourage the manufacture of goods that are necessary and beneficial to mankind while avoiding the desecration of the environment in either production or consumption. Those who manufacture goods and offer services serve society best when they aid consumers in fulfilling these responsibilities. Consumers should evaluate their consumption of goods and services in the light of the need for enhanced quality of life rather than unlimited production of material goods. We call upon consumers to organize to achieve these goals.

E) Poverty. In spite of general affluence in the industrialized nations, the majority of persons in the world live in poverty. In order to provide basic needs such as food, clothing, shelter, education, health care and other necessities, ways must be found to more equitably share the wealth of the world. Increasing technology and exploitative economic practices impoverish many persons and make poverty self-perpetuating. Therefore, we do not hold all poor people responsible for their economic state. To begin to alleviate poverty we support such policies as: adequate income maintenance, quality education, decent housing, job training, meaningful employment opportunities, medical and hospital care, and humanization and radical revisions of welfare programs.

F) Migrant Workers. Migratory and other farm workers, who have long been a special concern of the church's ministry, are by the nature of their way of life excluded from many of the economic and social benefits enjoyed by other workers. We advocate their right to, and applaud their efforts toward, responsible self-organization and self-determination. We call upon governments and all employers to ensure for migratory workers the same economic, educational and social benefits enjoyed by other citizens. We call upon our churches to seek to develop programs of service to such migrant people as come within their parish.

G) Gambling. Organized gambling is a menace to society, deadly to the best interests of moral, social, economic and spiritual life, and destructive of good government. As an act of faith and love, Christians should abstain from gambling, and should strive to minister to those victimized by the practice. Community standards and personal life styles should be such as would make unnecessary and undesirable the resort to commercial gambling as a recreation, including public lotteries, as an escape, or as a means of producing public revenue or funds for support of charities or government.

V. The Political Community

While our allegiance to God takes precedence over our allegiance to any state, we acknowledge the vital function of government as a principal vehicle for the ordering of society. Because we know ourselves to be responsible to God for social and political life, we declare the following relative to governments:

A) Basic Freedoms: We hold governments responsible for the protection of the rights of the people to the freedoms of speech, religion, assembly, and communications media; to the right to privacy; and to the guarantee of the rights to adequate food, clothing, shelter, education, and health care. In specific, we believe responsibility for education of the young rests with the family, the church, and the government. In our society, this function can best be fulfilled through access for all persons to free public schools, including higher education. We endorse the right of privately supported educational institutions to exist and make their contribution to the educational enterprise within the principles of an open society. We commit ourselves to encouragement of responsible use of all these rights and to resist encroachment upon them from any source, provided that the principle of separation of church and state shall remain inviolate.

B) Civil Obedience and Civil Disobedience. Governments and laws should be servants of God and of human beings. Citizens have a duty to abide by laws duly adopted by orderly and just process of government. But governments, no less than individuals, are subject to the judgment of God. Therefore, we recognize the right of individuals to dissent when acting under the constraint of conscience and after exhausting all legal recourse to disobey laws deemed to be unjust. Even then respect for law should be shown by refraining from violence and by accepting the costs of disobedience. We offer our prayers for those in rightful authority who serve the public and we support their efforts to afford justice and equal opportunity for all people. We assert the duty of churches to support everyone who suffers for cause of conscience, and urge governments seriously to consider restoration of rights to such persons while also maintaining respect for those who obey.

C) Crime and Rehabilitation. To protect all citizens from those who would encroach upon personal and property rights, it is the duty of governments to establish police forces, courts, and facilities for rehabilitation of offenders. We support governmental measures designed to reduce and eliminate crime, consistent with respect for the basic freedom of persons. We reject all misuse of these necessary

mechanisms including their use for the purpose of persecuting or intimidating those whose race, appearance, life style, economic conditions, or beliefs differ from those in authority, and we reject all careless, callous, or discriminatory enforcement of law. We further support measures designed to remove the social conditions that lead to crime, and we encourage continued positive interaction between law enforcement officials and members of the community at large. In the love of Christ who came to save those who are lost and vulnerable, we urge the creation of genuinely new systems of rehabilitation that will restore, preserve, and nurture the humanity of the imprisoned. For the same reason, we oppose capital punishment and urge its elimination from all criminal codes.

D) Military Service. Though coercion, violence, and war are presently the ultimate sanctions in international relations, we reject them as incompatible with the gospel and spirit of Christ. We therefore urge the establishment of the rule of law in international affairs as a means of elimination of war, violence, and coercion in those affairs. We therefore reject national policies of enforced military service in peacetime as incompatible with the gospel. We acknowledge the agonizing tension created by the demand for military service by national governments. Thus, we support those individuals who conscientiously oppose all war, or any particular war, and who therefore refuse to serve in the armed forces. We also support those persons who conscientiously choose to serve in the armed forces or to accept alternate service. Pastors are called upon to be available for counseling with all youth who face conscription or who conscientiously refuse to cooperate with a selective service system.

VI. The World Community

God's world is one world. The unity now being thrust upon us by technological revolution has far outrun our moral and spiritual capacity to achieve a stable world. The enforced unity of humanity, increasingly evident on all levels of life, presents the church as well as all people with problems that will not wait for answer: injustice, war, exploitation, privilege. This generation must find viable answers to these and related questions if humanity is to continue on this earth. We commit ourselves, as a church, to the achievement of a world community that is a fellowship of persons and people who honestly try to love one another. We pledge ourselves to seek the meaning of the gospel in all issues that divide people and threaten the growth of world community.

A) **Sectarian and Cultural Diversity.** As individuals are affirmed by God in their diversity, so are nations and cultures. We recognize that no nation or culture is absolutely just and right in its treatment of its own people nor is any nation totally without regard for the welfare of its citizens. The church must regard nations as accountable for just treatment of their citizens and others living within their borders. While recognizing valid differences in culture and political philosophy, we stand for justice and peace in every nation.

B) **National Traditions and Power.** Some nations possess more military and economic power than do others. Upon the powerful rests responsibility to exercise their wealth and influence with restraint. We affirm the right and the duty of the people of developing nations to determine their own destiny. We urge the major powers to use their power to maximize the political, social and economic self-determination of developing nations, rather than to further their own special interest. Toward that end we support increased amounts of unrestricted international aid as well as favorable trade arrangements from the more developed nations to those in the process of development.

C) **War and Peace.** We believe war is incompatible with the teachings and example of Christ. We therefore reject war as an instrument of national foreign policy and insist that the first moral duty of all nations is to resolve by peaceful means every dispute that arises between or among them; that human values must outweigh military claims as governments determine their priorities; that the militarization of society must be challenged and stopped; and that the manufacture, sale and deployment of armaments must be reduced and controlled.

D) **Justice and Law.** Persons and groups must feel secure in their life and right to live within a society if order is to be achieved and maintained by law. We denounce as immoral an ordering of life that perpetuates injustice. Nations, too, must feel secure in the world if world community is to become a fact.

Believing that international justice requires the participation of all peoples, we endorse the United Nations and its related bodies as the best instrument now in existence to achieve a world of justice and law. We commend the efforts of all people in all countries who pursue world peace through law. We endorse international aid and cooperation on all matters of need and conflict. We urge acceptance for membership in the United Nations of all nations who wish such membership and who accept United Nations responsibility. We urge the United Nations to take a more aggressive role

in the development of international arbitration of disputes and actual conflicts among nations by developing binding third-party arbitration. We reaffirm our historic concern for the world as our parish and seek for all persons and peoples full and equal membership in a truly world community.

VII. Our Social Creed

We believe in God, Creator of the world; and in Jesus Christ, the Redeemer of creation. We believe in the Holy Spirit, through whom we acknowledge God's gifts, and we repent of our sin in misusing these gifts to idolatrous ends.

We affirm the natural world as God's handiwork and dedicate ourselves to its preservation, enhancement, and faithful use by human kind.

We joyfully receive, for ourselves and others, the blessings of community, sexuality, marriage, and the family.

We commit ourselves to the rights of men, women, children, youth, and the aging; to improvement of the quality of life; and to the rights and dignity of ethnic and religious minorities.

We believe in the right and duty of persons to work for the good of themselves and others, and in the protection of their welfare in so doing; in the rights to property as a trust from God, collective bargaining, and responsible consumption; and in the elimination of economic and social distress.

We dedicate ourselves to peace throughout the world and to the rule of justice and law among nations.

We believe in the present and final triumph of God's Word in human affairs and gladly accept his commission to manifest the life of the gospel in the world. Amen.

Report No. 15—Goals and Recommendations: Participation of Women

Petitions: A-5247, A-5282, A-5283 and B-5314A.

April 21, 1972—Membership 93; Present 58; For 55;

Against 1; Not Voting 2.

Calendar No. 445; (This report gave way to Calendar No. 256, Committee on Conferences Report No. 12; Journal Page 470.)

The committee concurs in the Report of the Study Commission on the Participation of Women, where on page 21 they list the Goals and Recommendations as follows:

The United Methodist Church, in serious consideration of the issue of the role of women in the Christian community and their participation in the life and work of The United Methodist Church, believes that it should direct its energies and resources:

- 1) To move toward the liberation of all persons so that all may achieve full humanity;
- 2) To bring about attitudinal changes in relation to (a) theological, philosophical and Biblical interpretations and understandings of the role of women and (b) expectations for achievement and contributions of women;
- 3) To make all United Methodists sensitive to the issues involved in the rights of women;
- 4) To overcome rigid sex-role distinctions which have traditionally characterized church structures and society;
- 5) To eliminate all discriminatory language, images and practices in the life and work of The United Methodist Church;
- 6) To create an openness and receptivity for women in the professional ministry of The United Methodist Church;
- 7) To utilize the full potential of both men and women in elections and appointments at all levels in The United Methodist Church;
- 8) To establish a process for evaluation of the performance of The United Methodist Church regarding the role and participation of women in its life and work.

Recommendations for the Enhancement of the Participation of Women

- 1) That every programming agency in the denomination give serious attention to developing new avenues of participation for younger adult members of the denomination, particularly women in the 20-35 age range, and further that this attention be in the form of staff time and financial resources needed to explore varied styles of family life, that alternative life styles be considered, and that new styles (i.e., single women, employed women) be made more acceptable in the overall church population; and
- 2) that, inasmuch as the Study Commission has been preoccupied with the study of the problems of women's roles in general, to the exclusion of the particular problems of women in racial and ethnic groups, the study should be continued with special attention given the roles of women of minority racial groups and ethnic groups within The United Methodist Church; and
- 3) that experimental ministries be developed to and by women, in order to increase awareness of roles and potential of women through consciousness-raising, counseling, education and political action; and
- 4) that the media-development agencies of the church produce and disseminate materials which would aid a

sensitization process concerning the role of women with consideration being given to all forms of media presentation; and

5) that there be a development of curriculum which would help United Methodists avoid sustaining an inadequate image of male and female roles and understand how our rigidly-held sexual roles deprive us of our full humanity, and which would assist in the exploration and development of new and alternative life styles; and

6) that careful consideration be given to the professional ministry, beginning with the traditional practices of entering the profession and continuing through recruitment and acceptance at the schools of theology, the educational programs for women in the schools of theology, the processes and attitudes of annual conference boards of ministry and of local congregations toward women clergy; and

7) that the Theological Study Commission on Doctrine and Doctrinal Standards be requested to study and report on the role of women from a theological and doctrinal perspective; and

8) that all nominating committees in local churches, annual, jurisdictional and general conferences give attention to the nomination of women for membership on committees, commissions, boards, councils and other organizations, so that women are included in all of these units in significant numbers (bearing in mind that at least 50% of the membership of The United Methodist Church is women); and

9) that the General Conference take whatever action is necessary to

(a) assure an increased proportion of women in all levels of professional staff in general boards and agencies, and

(b) create a more favorable setting for the recruitment, education and appointment of women clergy, and

(c) encourage local churches to be open to the acceptance of women as clergy (senior ministers, associate ministers and ministers in special appointments) and as lay employees; and

10) that the General Conference establish a Commission on the Role of Women in The United Methodist Church to foster an ongoing awareness of the problems and issues relating to the status of women and to stimulate progress reports on these issues from the various boards and agencies.

1. The Commission shall be charged with responsibility for fostering an awareness of problems and issues related

to status and role of women with special reference to full participation in the total life of the church commensurate with the total membership in The United Methodist Church. Toward this end the following shall be its responsibilities:

a. to initiate and carry out needed research, including study of the Constitution and other disciplinary provisions for the eradication of discriminatory words and policies;

b. to establish clear guidelines to ensure full participation of women in the total life of the church;

c. to stimulate and receive progress reports toward this end from all boards and agencies of the church as they seek to realize within their bodies the full participation of women;

d. to generate interest and recommend plans for new understanding of theology and biblical history affecting the status of women;

e. to recommend policies for both long-range and immediate implementation of goals recommended by the Study Commission on the Participation of Women and affirmed by the 1972 General Conference;

f. to serve in an advocacy role, especially in matters related to women's role in the church's life.

2. In order to fulfill its responsibilities and the mandates of the 1972 General Conference, the Commission shall work with the Council of Bishops, boards and agencies, and other appropriate structures and channels of the church.

3. The Commission shall elect an Executive Secretary, who shall be a woman, fulfilling all requirements and sharing the same privileges and responsibilities placed upon executive secretaries of other commissions. She shall establish a liaison consultative relationship to specially designated staff representatives of all boards and agencies as appropriate in the fulfillment of the Commission's mandates.

4. The Commission shall generate active concern and give full support directed toward immediate efforts in the fulfillment of the following mandate:

Personnel recruitment agencies, seminaries, and responsible boards, commissions and committees related to the pastoral ministry are requested to establish guidelines and policies directed toward specific recruitment, training and full utilization of women in the pastoral and related ministries of The United Methodist Church, including the faculties of seminaries, universities, colleges, and other educational institutions of The United Methodist Church.

5. The membership of the Commission shall be nominated

as follows by the Council of Bishops after consultation with the Women's Caucus, and elected by the Jurisdictional Conferences:

—Two (2) bishops named by the Council of Bishops

—Fifteen (15) men from the Jurisdictions (three from each jurisdiction—two (2) laymen and one (1) clergy, at least one of whom shall be under 30, and at least one from a minority group)

—Twenty (20) women from the jurisdictions (four from each jurisdiction—at least one of whom shall be under 30, and at least one from a minority group, and one clergywoman)

—Three (3) women members at large (one of whom shall be under 30) elected by the Commission because of special competence in this area

—Three (3) women named by the Women's Division from its members or staff to serve as *ex officio* members without vote.

The plurality of the church's membership shall be reflected in representation of all ethnic groups and various age categories, and the various caucuses shall be requested to submit names through the Women's Caucus in fulfillment of this policy.

The Commission shall have the authority to enlist up to five (5) special resource persons, men or women, on an *ad hoc* basis as needed.

6. The president of this Commission shall be a woman elected by the total Commission from its membership.

7. Funds for carrying out the Commission's purpose shall be authorized by the General Conference on recommendation of the Council on World Service and Finance. (The annual budget shall approximate \$125,000 for the fulfillment of mandates herein described.)

8. The Commission shall meet annually with such additional meetings as needs demand.

Report No. 16—Freedom from Discrimination in Church-Related Agencies

Petitions: A-5282.

April 21, 1972—Membership 93; Present 53; For 51; Against 0; Not Voting 2.

Calendar No. 446, On April 28, 1972, the General Conference acted to include this item in the Book of Resolutions, showing approval by the legislative committee and referral for study, Journal page 592.

The committee concurs with the proposed amendment so that the amended paragraph 814.1 shall read:

“It shall be the policy of The United Methodist Church

that all administrative boards, commissions, agencies and institutions, shall: (a) recruit, employ, utilize, recompense, promote and retire their professional staff and other personnel without regard to race, color, or sex; (b) fulfill their duties and responsibilities in a manner which does not involve segregation or discrimination; and (c) secure adequate representation by laymen and laywomen."

Report No. 17—Continue Commission on Religion and Race Petitions: A-5156.

April 21, 1972—Membership 93; Present 63; For 62; Against 0; Not Voting 1.

Calendar No. 447, No action taken.

(Editor's note: General Conference action on the proposed Constitutional Amendment included in this report was in connection with Committee on Communications and Publications Report No. 31, Calendar No. 704.)

The committee concurs that the Commission on Religion and Race should be continued.

Further, the committee concurs in the adoption of the Proposed Amendment to the Preamble of the Constitution of The United Methodist Church as follows:

Proposed Amendment to the Preamble of the Constitution of The United Methodist Church

WHEREAS, the Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church in the course of its work noted several instances in which the language of the legislation and the Constitution were male-oriented and discriminatory; and

WHEREAS, the change in wording to eliminate the masculine reference would be minor in nature and would not alter the meaning or intent of the passage;

THEREFORE, the Study Commission respectfully requests the General Conference in session in 1972 in Atlanta, Georgia to approve and forward to the annual conferences for approval the following amendment to the Preamble:

That the first paragraph of the Preamble of the Constitution which now reads:

"The Church is a community of all true believers under the Lordship of Christ. It is the redeemed and redeeming fellowship in which the Word of God is preached by men divinely called, and the Sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the Church seeks to provide for the maintenance of worship, the edification of believers, and the redemption of the world."

be amended by deleting the word "men" in the second sentence and by substituting in its place the word "persons," so that the first paragraph of the Preamble as amended will read:

"The Church is a community of all true believers under the Lordship of Christ. It is the redeemed and the redeeming fellowship in which the Word of God is preached by persons divinely called, and the Sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the Church seeks to provide for the maintenance of worship, the edification of believers, and the redemption of the world."

Respectfully submitted:

Harvey H. Sander, *Chairman*

Robert B. Goodwin, *Secretary*

Study Commission on the Participation of Women in Program and Policy Making Channels of The United Methodist Church

Report No. 18—Eliminate Commission on Religion and Race

Petitions: A-5246.

April 21, 1972—Membership 93; Present 63; For 61; Against 2; Not Voting 0.

Calendar No. 448, Nonconcurrence agreed upon by blanket motion adopted April 28, 1972 Journal page 542.

The committee voted nonconcurrence with the proposition that the Commission on Religion and Race should be eliminated.

Report No. 19—Omnibus Resolution on Health, Welfare and Human Development

Petitions: A-5284, A-5031 and A-5023.

April 24, 1972—Membership 93; Present 70; For 63; Against 3; Not Voting 4.

Calendar No. 523, Adopted April 28, 1972, Journal page 559.

The committee has carefully considered the petitions and has concurred in the revised text as follows:

Health, Welfare and Human Development

The Christian Church from its beginning has affirmed its belief that persons are God's most precious creation. It is therefore a stewardship responsibility of the Church to encourage nations and societies to establish health and welfare systems which will enable persons to realize their greatest potential.

Human resource development is thus not only a moral

imperative, but also good social policy, and is deeply involved in national self-interest. We cannot afford the waste of human resources through poor health, limited cultural exposure, inadequate education, and ineffective rehabilitation. The far-sighted prevention of human illness and distress is even more important in the long run than cure and rehabilitation.

We call upon both the governmental and private sectors of society to become involved in a more comprehensive program of human resource development which will meet at least these basic needs:

1) Adequate family income so that the necessities of diet, clothing, housing and personal development are met in ways appropriate to health and full participation in the life of the society at large.

2) Adequate physical and mental health care for all persons, with especial concern for children, expectant mothers, the aged, those in poverty, members of minority groups and those in isolated areas.

3) Family planning information and education in human sexuality available to all who desire it.

4) Opportunity for all children and youth to receive the benefits of an education which challenges each one to his or her whole potential and without limitations as to race, social class, sex, and religion.

5) Responsible citizen involvement in criminal justice issues aimed at establishing for all persons equal protection under the law and a common respect for the law, through a firm and fair enforcement of the law, an equitable access to the judicial process, and correctional programs which respect human dignity and have rehabilitation as their goal.

6) Opportunities for participation in meaningful and needed human service involvements for all who desire them.

7) Adequate measures for the prevention and treatment of alcohol and drug related problems.

The local church, with its community base, is called to become involved in overcoming the socio-cultural barriers which now exist between services offered and those estranged who do not receive them.

I. National Incomes Policy

Adequate food, clothing and housing are necessary ingredients in the developmental processes of human life. In a high money economy funds are needed to purchase basic commodities and services. But many Americans today live under economic conditions which do not permit them to meet their basic needs. This situation is scandalous because it is unnecessary. The economic productivity of society is

well able to meet the total needs of the society and more. However, present programs for producing economic growth and increasing employment are inadequate to meet the need. Likewise various income transfer systems, such as public welfare unemployment insurance, and even Social Security itself, have in many cases failed to make possible an adequate minimum standard of existence. While a national program of income maintenance is not a substitute for a full employment policy, neither is a full employment policy a substitute for an incomes policy. Both programs are needed, and if one or both are missing we shall continue to block the development of the maximum productive skills of a tragically large number of our fellow citizens. Wage standards are needed which provide a living wage. It is also necessary to broaden and improve social welfare services.

We must acknowledge that our economy functions imperfectly. It becomes the responsibility of society to develop new institutions which more adequately fulfill human rights. As Christians we have the obligation to develop the moral foundation for public policies which will provide every family with the minimum income needed to participate as responsible and productive members of society.

We call upon our churches and the general boards and agencies:

1) To study the various methods for providing every individual and family an income capable of supporting human life in dignity and decency, and

2) To participate in the development and implementation of those policies which best fulfill the following criteria:

- a) Available to all as a matter of right;
- b) Adequate to maintain health and human well-being;
- c) Administered so as to maximize coverage and adjust benefits to changes in the cost of living.
- d) Developed in a manner which will respect the freedom of persons to manage their own lives, increase their power to choose their own careers, and enable them to participate in meeting personal and community needs;
- e) Designed to afford incentive to productive activity;
- f) Designed in such a way that existing socially desirable programs and values are conserved and enhanced.

II. Social Welfare

Concern for the welfare of the poor, the widow, the orphan is deeply entrenched within the prophetic tradition and the New Testament message. Historically, social welfare has received its motivation and impetus from the Judeo-Christian faith.

Social welfare increasingly implies the concern of all persons, organized for the welfare of all persons. Continued unemployment and poverty highlight the need for public and private assistance to those unable to earn an adequate livelihood. We urge national social welfare programs which meet minimal needs. Public and private programs of welfare are needed which would:

- 1) Provide physical necessities for all who need them;
 - 2) Respect the integrity and the dignity of persons;
- and
- 3) Encourage economic independence.

These principles are especially important in the face of current legislative proposals aimed at "getting people off welfare and on to workfare." The nation would do far better to concentrate first on providing job opportunities for the millions of unemployed who desire them than to set about requiring work from welfare recipients who in general possess the poorest health and the least skills of all those in the total potential labor force. Most welfare recipients don't or ought not come under a work requirement in any event—they are the aged, the disabled, the blind, or they are children. As of September, 1971, these groups represented 79% of the total federally supported welfare roll (See Table M-26, *Social Security Bulletin*, February, 1972, p. 59. Old Age Assistance 2,027,427; Aid to the Blind 80,270; Aid to the Permanently and Totally Disabled 1,029,116; Aid to Families with Dependent Children; Families 2,823,769; total Recipients 10,351,204; and Children 7,521,641). Only 21% of the roll is represented by the parents of small children—who are the only possible target group for a work requirement. It is important to note that the great majority of this 21% are members of one parent female-headed families.

Of this parental group, many are not able bodied. Of the able bodied, we strongly reject the demand that mothers of children under sixteen should be required to take jobs outside the home. They, like other American mothers, should be allowed to make their own decision as to where their life efforts are most needed—whether in making a home for their children, or in the commercial job market as well as in the home.

The real work failure in our society is the national failure to provide jobs for those who want them. In this light, any work requirement for able-bodied welfare recipients should include at least the following standards:

- 1) Mothers of children under age sixteen should be exempted from any mandatory work requirement.
- 2) Earnings of welfare recipients should be retained

in such amount as to provide a significant financial gain for the worker and his or her family.

3) When requested by the welfare recipient, any judgment as to the work capability of the recipient should be attested by an independent qualified medical professional, covering mental and emotional as well as physical aspects, with opportunity for professional review of such judgment.

4) When work capability is established, the work provided should meet the following standards:

a) suitable to the physical, mental and emotional characteristics of the worker and suitable to his or her skills and experience;

b) travel to and from work not beyond a reasonable distance;

c) pay rates not less than those prevailing for similar work in the area, and in no case less than the national minimum wage;

d) the work to be of such nature as to make a contribution to the general welfare, and

e) the work to be of such nature as not to violate the moral scruples of the worker.

Serious provisions of a practical nature should be made so that welfare recipients may receive homemaker services, birth control information, literacy development, and cultural opportunities. These programs should offer a maximum of flexibility to meet individual needs. Social workers should not have case loads which exceed professional standards. The provision of trained case aides will extend the productivity of professional case workers. In order that welfare recipients may gain some measure of self-determination and justice, we support the organization of welfare rights groups.

Insofar as non-federal funds continue to be required to support welfare programs, we would propose that the local real estate tax be replaced as a source for such funds. Instead, a different tax base, state-wide in application, should be selected which will not discriminate against adequate support of welfare programs in poorer counties. We also suggest that state funds raised for welfare purposes be distributed throughout the state on an equitable per-recipient basis.

Beginning at the local level the Church must develop specialized ministries to the physically handicapped, mentally retarded, emotionally disturbed, unmarried expectant parents, the divorced, the social deviants, and other groups of special need. Face-to-face contacts between the socially privileged and the disadvantaged are seriously needed.

III. Health Care

We affirm that in an affluent society unimpeded access to adequate health care is a fundamental right of all citizens and is corollary to the right to life itself.

In spite of technological advances which have produced tremendous medical progress in the past twenty-five years there are many problem areas needing drastic attention and correction. Health care in the United States is described today as in a state of crisis. The signs of crisis are clear:

1. The health professions are seriously understaffed and unequally distributed.

2. Health facilities are over-concentrated in some areas, under-concentrated in others, non-existent in some.

3. In 1969 there were no physicians at all in 134 counties in 28 different states.

4. Some citizens receive inappropriate or unnecessary care while many others are denied access to basic services.

5. We realize mortality rates are not determined solely by available health services. Poverty, poor nutrition, housing and lack of education as well as automobile accidents, high cholesterol diet, smoking, the consumption of alcohol and the pace of our society are major contributing factors in mortality rates. Nevertheless, it is shocking to note that:

- a. In 1967 most industrial nations had lower infant mortality rates than the United States.

- b. Eighteen nations have a higher male life expectancy rate than the United States.

- c. There is gross disparity in health between the races in the United States, i.e., non-white infant mortality rates are nearly double that for white infants.

- d. People in poverty have three times the chronic sickness rates of those in middle and upper economic groups.

In spite of its great technical achievements, in spite of long hours of conscientious work on the part of the majority of those in the health care professions, the health care delivery system in the United States is seriously deficient. The costs of that relatively unplanned, unmanaged and uncontrolled system are rising at a frightening pace. The total health bill for Americans, combining private and public payments, rose from \$12.1 billion in 1950 to \$26.4 billion in 1960, \$38 billion in 1965 and \$67.2 billion in 1970. If no changes are made in our present system of health care delivery, government officials estimate total health care costs for the United States in 1974 will reach \$105.4 billion.

Under the various legislative proposals to change the

health care delivery system presently before Congress, there would not be a significant difference in cost. None of the proposed plans is projected to cost less than \$107.2 billion (Bennett plan) nor more than \$113.8 billion (Kennedy plan) in 1974. The significant cost differences in these plans are in the various degrees to which the public sector would participate. Under the present system the various government agencies would contribute \$43.1 billion in 1974. Under the proposed new plans the governmental agencies may be called upon to contribute as much as \$97.9 billion (Kennedy plan) or as little as \$45 billion (Bennett plan). Thus while the increase in total cost of health care projected in 1974 under all new plans is less than 10%, the tax burden could increase as much as \$54.8 billion in fiscal 1974. (A study of National Health Insurance Proposals, Office of the Actuary, HEW, July, 1971.)

A significant portion of the rising costs of health care is due to increases of population, improved but costlier medical technology, wage improvements for health care workers, long grossly underpaid, and new programs of health care for the aged and the poor who previously had far too little access to care. Another significant portion of the rise in costs, however, is due to inefficiencies, lack of planning, mismanagement in the system and fear of malpractice suits.

We have noted the variety of current legislative proposals for providing more and better health care for Americans. The proposals range from those which would restructure the system to those which would do nothing other than provide more money for the present system. We oppose such proposals as the latter, seeing profound need to effect economies and to reach greater efficiency in the methods by which health care may be planned, organized, administered, evaluated and financed. We believe Mr. Walter J. McNerney, President of the Blue Cross Association, is persuasive when he says: "Health systems are simply not self-regulating. They must be managed. To pour your money into the present system without changing that system, I think would be disastrous." (Statement to the Senate Committee on Finance, Tuesday, April 27, 1971.)

Although we recognize that such complex problems cannot be solved quickly, we believe the following represent important principles for the necessary restructuring of the health care delivery system in the United States:

1. All citizens should have equal access to the best available health care, including preventive services, regardless of wealth, social status, or any other conditions.
2. No arbitrary limits should be set about a person's right to choose among available doctors and facilities for

medical care, nor should the doctors be hindered from choosing the type of medical practice they wish to engage in, provided adequate medical standards of competence and responsibility are met in both cases.

3. Health care should be comprehensive, including physical, dental, mental and emotional fields of practice, and should focus on prevention as well as treatment and rehabilitation.

4. National standards of health care service, including national standards of licensure, should be professionally established and kept under continual review and development.

5. There should be national standards, with policy making and planning carried out at regional, state, area and community levels.

6. Consumers should be represented on boards of professionals and public officials to design and administer every level of the national health care delivery system.

7. State and federal governments should increase their financial support for new medical, psychological, dental and nursing schools, in order to enlarge the supply of health personnel, with special attention given to applications from women and all ethnic groups.

8. Provision should be made for increased training and use of para-medical personnel under professional supervision and responsibility.

9. A universal program to provide all basic and necessary health care services should have costs shared by employers, individuals and general revenue funds. Such a program should be publicly administered. The health care industry and health care professionals may be paid for services in a variety of ways, with special incentives to attract health professionals to shortage areas.

Recognizing that new biomedical technologies, such as organ transplants and control of genetic defects, while offering rich potential for enhancing health, also place stress on traditional images and values about human nature, we encourage men of ethical concern in various relevant fields together to engage in the study and direction of these developments. Mental illness is a major health problem in all parts of the world. The Church is challenged to use its resources to make a major contribution to mental health and healing. We encourage our churches:

1. to engage in mental health education through
 - a. family life conferences
 - b. workshops on parent-child communication
 - c. premarital counselling
 - d. more adequate sex education;

2. to become involved in community programs for primary prevention of mental illness;
3. to work with other agencies to develop programs and facilities for the care of the mentally disturbed and retarded;
4. to develop pastoral counselling centers to minister to the troubled;
5. to foster cooperative efforts between ministers, physicians and other health professionals in the care of both the physically and mentally ill;
6. to promote the rapid establishment of community mental health centers;
7. to encourage the establishment and improvement of local and state mental care institutions.

Since universal national financing should be coupled with regional or local administrative units which will allow diversity and real independence, subject to certain basic national regulations, we call upon our churches to be alert to the new opportunities here. Church men and women may become involved in these new approaches to a serious problem not only through community action and planning, but through volunteer service in medical centers and innovative ministries within their congregational life.

IV. Responsible Parenthood

We affirm the principle of responsible parenthood. The family constitutes the primary locus of love, acceptance, and nurture, bringing fulfillment to parents and child. Personhood develops as one is loved, responds to love, and in that relationship comes to wholeness as a child of God.

Each couple has the right and the duty prayerfully and responsibly to control conception according to the circumstances of their marriage. They are in our view free to use those means of birth control which meet the approval of the medical profession. As developing technologies have moved conception and reproduction out of the category of a chance happening into the realm of responsible choice, the decision whether or not to give birth to children must include acceptance of the responsibility to provide for their mental, physical and spiritual growth, as well as consideration of the possible effect on quality of life for family and society.

Because human life is distorted when it is unwanted and unloved, parents seriously violate their responsibility when they bring into the world children for whom they cannot provide love. To support the sacred dimensions of personhood, all possible efforts should be made to insure that the infant enters the world with a healthy body, and is born into an environment conducive to realization of his full

potential. When, through contraceptive or human failure, an unacceptable pregnancy occurs, we believe that a profound regard for unborn human life must be weighed alongside an equally profound regard for fully formed personhood, particularly when the physical, mental and emotional health of the pregnant woman and her family show reason to be seriously threatened by the new life just forming. We reject the simplistic answers to the problem of abortion, which on the one hand regard all abortions as murders, or on the other hand, regard abortions as medical procedures without moral significance.

When an unacceptable pregnancy occurs, a family, and most of all the pregnant woman, is confronted with the need to make a difficult decision. We believe that continuation of a pregnancy endangering the life of the mother is not a moral necessity. In such case, we believe the path of mature Christian judgment may indicate the advisability of abortion. Good social policy, it seems to us, calls for the removal of abortion from the criminal code, so that women in counsel with husbands, doctors, and pastors, are free to make their own responsible decisions concerning the personal and moral questions surrounding the issue of abortion.

We therefore call upon The United Methodist Church and our common society to:

a) provide education on human sexuality and family life to all;

b) provide counselling opportunities for married couples and those approaching marriage on the principles of responsible parenthood;

c) provide to each pregnant woman accessibility to medical care and nutrition adequate to assure healthy children;

d) make information and materials available so all can exercise responsible choice in the area of conception controls;

e) make provision in law and practice for voluntary sterilization as an appropriate means for some for conception control and family planning;

f) assist the states in removing the prohibition of abortion from the criminal code. From the standpoint of government and law, we believe abortion should be seen as a medical question, coming under medical regulation. The terrible problem of abortions performed by non-medical practitioners would thus be dealt with under the laws which prohibit "practicing medicine without a license";

g) assist the states to make provisions in law and practice for treating as adults minors who have or think they

have venereal diseases, or female minors who are or think they are pregnant, thereby eliminating the legal necessity for notifying parents or guardians prior to care and treatment. Parental support is crucially important and most desirable on such occasions, but treatment ought not be contingent on such support;

h) provide in law and practice, without stigma, the opportunity for a married couple to conceive by artificial insemination when medical and/or genetic indications are present;

i) view parenthood in the widest possible framework, recognizing that many children of the world today desperately need functioning parental figures, and also understanding that adults can realize the choice and fulfillment of parenthood without giving physical birth to children of their own.

j) encourage both parents to demonstrate actively their responsibility by creating a family context of nurture and growth in which the children will have the opportunity to share in the mutual love and concern of their parents.

k) be aware of the fears of many in poor and minority groups and in developing nations that family planning programs can become coercive and even genocidal in nature; and strive to see that family-planning programs respect the dignity of each individual person as well as the cultural diversities of groups.

V. Public Safety

Without the complexity of modern traffic has come death and injury on our highways in proportions which shock our moral sensitivities. The waste in human life and resources makes this problem one that demands the attention of the Church and the whole society. We support all reasonable programs of public and private agencies which guard the safety of motorists and pedestrians. We endorse driver education classes in school systems, uniform traffic laws, the updating and strengthening of traffic courts and procedures and the strict unbiased application of traffic laws, chemical tests for people suspected of driving under the influence of alcohol or other drugs, sound-filming of interrogation for drinking drivers, periodic retesting of drivers for licensing, probationary licensing, motor vehicle inspection, and remedial driving schools—all to upgrade the level of operation of motor vehicles. We welcome the involvement of citizen consumer organizations and the activity of the federal government in establishing safety standards for the manufacturers of automobiles, and call upon the appropri-

ate administrative agencies vigorously to protect the interests of the public. We call upon the automobile manufacturers to discharge their stewardship for designing and building motor vehicles with safety as a primary objective.

VI. Crime Prevention

We express deep concern over the increasingly serious problem of crime in our society. The rate of increase of crime continues to far exceed the growth of the population from one year to the next. We recognize that the problem of crime is a highly complex one with many diverse causes. We believe, however, that the solutions to the problem of crime in our society will not be found only with those who are the professionals in the criminal justice field. A greater involvement of citizens is required. The problems in the criminal justice system itself are great and they contribute greatly to the increase of crime in the society. Citizens have been largely uninformed about the policies and operations of the police, the courts, and the correctional institutions. Being uninformed and uninvolved, the average citizen has added to the abnormally serious crime problem.

We call upon United Methodists, as they share the concern for the increase in crime, to become fully informed about the functional problems in the criminal justice system and to join others in creating a more modern and effective system for the prevention and the control of crime. We also call upon United Methodists to study more carefully those social conditions in their communities and in the nation which breed those crimes that are victimizing ever-increasing numbers of people and which tax the criminal justice system. Particular crimes are often symptoms of greater injustices. The responsibility for these conditions and the crimes that emerge from them cannot be placed upon the criminal justice system alone. That responsibility must be taken by every agency of government, by every organization in the society, and by each citizen. The Church especially, with its mandate to love and its commission to share redemption, must point to those just changes that must be made in the society and individuals and which would serve in the real prevention of crime. Pointing toward them will not be enough, however. Sacrificial efforts to achieve them must be given. We call upon United Methodists to examine carefully the seemingly simplistic answers which, with political motivation, are given to the highly complex problems of crime. We urge United Methodists to move beyond the shallow examinations and the easy analyses, and to work with faith for a just society

and an effective system through which that justice can be administered.

We are particularly concerned about the tremendous power gathered in the hands of the federal agencies (F.B.I. and C.I.A.), and we urge close Congressional supervision of their organizations, budgets, policies and performances.

The entire system of legal justice needs immediate improvement, but because of their particularly strategic position in that system, we especially express our concern for the police and their functioning. In a time of rapid social change, the police must be more carefully selected, more competently trained, more adequately compensated and more discreetly deployed.

We encourage United Methodists, therefore, to inquire specifically, in their own cities, towns, and other jurisdictions, about the organization and administration of the law enforcement agencies, the procedures for recruitment, the process of training, and the basis for the assignment of police. In this inquiry, concern should be shown for the police themselves and the heavy responsibility they bear, but also for the communities that are protected by them or, in some cases, subjected to them.

In an increasingly complex and urbanized society, it is impossible to protect life and maintain public order when individuals have unregulated access to firearms. Therefore, the Church records its support for the licensing of all gun owners and the registration of all firearms. Licensing provisions should require adequate identification of gun owners and provide basic standards with respect to age, absence of mental illness and lack of a serious criminal record. These and other objective standards should be applied in determining the denial of any license. Reasonable and effective state licensing and registration provisions should be required by federal law. If states fail to act within two years to provide adequate measures in accordance with federal standards, then federal licensing and registration provisions should apply.

In accordance with the recommendations of the National Commission on the Causes and Prevention of Violence, we endorse the elimination of private ownership and use of hand guns, except in extremely limited instances.

We deplore the killing and injuring of police officers by citizens, however serious or legitimate their grievances may be. We must also be cognizant of the fact that for every law enforcement officer murdered in the line of duty, police killed fifty persons under cover of law, and in too many instances, these are unnecessary and unwarranted. We, therefore, not only call for the tightening of legal

control over citizen ownership of firearms or of guns, but we also call for the formulation of more clearly defined written firearms policies by every agency of law enforcement in the country.

VII. Repression

We live in a time when the accumulated hopes of racial and cultural minorities combined with a growing political dissent in the United States are being met by mounting fears and rising anxieties of the dominant group within the population. Seized with apprehension, many are becoming obsessed with establishing a climate of security—even at the sacrifice of creating and maintaining justice and protecting the rights and liberties of individuals.

The institutions of this society have begun to reflect the fears of the majority population and have begun to establish policies and procedures that will provide expedient control, but which are seen as repressive measures by those who seek legitimate rights and new opportunities.

We sound this call to concern because a society can become repressive in nature with hardly a trace of consciousness by the mass of the people, particularly if that people is feverishly fearful and has developed the readiness to accept any measure that will offer a new form of protection.

It is our conviction that there are signs that the society which is democratic in theory and structure is becoming increasingly repressive in policy and practice. The trend can be seen in local police departments, courts of law, college administrations, in the state and federal legislatures, executive branches of government, in the military forces and even within the Church itself.

Examples of such policies and practice are dragnet arrests, police harassment of minority leaders, charges of conspiracy, automatic acquittals of police accused of brutality, rising militance of rank and file police, support for preventive detention, the utilization of wiretap, heavy punitive actions against campus dissidents, the confining of those who protest within the military forces, and the possible use of police action by the Church.

Therefore, we urge that all churchmen and churchwomen be sensitive to the situation in their local community by:

- 1) Seeking to understand and undergird responsible institutions and agencies of the community and be supportive of measures that will improve them and upgrade their personnel.

- 2) Establishing programs in the community sponsored by local churches to:

- a) educate church members and their wider communi-

ty about the increasingly repressive tendencies of our institutions;

b) develop an awareness of the rights and protection citizens should expect;

c) work for institutional change in situations where rights are not respected and protection is not furnished.

VIII. Gambling

Gambling as a means of seeking material gain only by chance is a menace to personal character and social morality. Gambling stimulates the desire to get something for nothing. It encourages a primitive fatalistic faith in chance. Organized and commercial gambling is a threat to business, breeds crime and poverty, and is destructive to the interests of good government.

We deplore the growing legalization of gambling.

Legalized parimutuel betting has greatly increased gambling and stimulated illegal bookmaking. Dependence on gambling revenue has led many states to exploit the weakness of their own citizens. We deplore the development of state lotteries and their use as a means of raising public revenues. Public apathy, and a lack of awareness that petty gambling feeds organized crime, has opened the door to the spread of legalized gambling. We support the strong enforcement of gambling laws, the repeal of all laws legalizing gambling and the rehabilitation of compulsive gamblers. The church has a key role in developing the spiritual health and moral maturity which frees persons from dependence on damaging social customs. It is expected that United Methodist churches abstain from the use of raffles, lotteries, and games of chance for any purpose. We should protest all forms of gambling practices carried on in our communities.

IX. Drug and Alcohol Concerns

We recognize the widespread use and misuse of drugs which alter mood, perception, consciousness, and behavior of persons among all ages, classes, and segments of our society. We express deep concern for those persons who must depend on the effects of chemical substances to mediate emotional problems or to meet people, social and/or recreational needs to an extent that debilitates the individual's health or functioning.

We are also deeply concerned about the widespread ignorance and fear of drugs and their effects on the part of the general public. Such lack of knowledge and understanding makes for hysterical and irrational responses. Humane and rational approaches to solutions require an enlightened public capable of making discriminating judgments.

We understand the drug problem to be a "people problem" rather than merely a chemical, medical or legal problem. As such, a human problems approach is required, focusing on why people use drugs, the meaning and significance of drugs in their lives and the social and cultural conditions which may contribute to or alleviate the destructive use of drugs. Such an approach sees drug use and misuse in the larger social context of inadequate health care, inadequate education and substandard housing, poverty in the midst of plenty, affluence without meaning, rapid social change and technological development, changing moral values and growing alienation, hostility and war between peoples, environmental pollution, the waste of natural resources, and the quest for purpose and meaning in life.

The human problems approach is interdisciplinary; i.e., it involves all relevant fields of human knowledge in the search for solutions. It requires total community involvement from professionals, self-help groups, volunteer agencies and concerned individuals in the public and private sectors. Such active mobilization of community resources makes possible the consideration of all relevant dimensions of the situation, personal and social.

The church can offer a religious and moral heritage which views each individual as a person of infinite worth and significance, sees meaning and purpose in all of life, supports the individual and the society in the quest for wholeness and fulfillment, and seeks healing for the afflicted and liberty for the oppressed. The church should act to develop and support conditions in which responsible decision making by both individuals and corporate bodies can occur.

With all the conflicting opinions and misinformation available, accurate definitions are essential to clear understanding and constructive action on human problems involving the use and misuse of drugs. Pharmacologically a drug is "any substance which by its chemical nature alters the structure or function of the human organism." This broad definition encompasses a wide range of substances including medicines, food additives, and household remedies such as aspirin, as well as psychoactive substances such as alcohol, tobacco, caffeine, heroin, barbiturates, amphetamines, Cannabis sativa (Marijuana), tranquilizers, LSD, and miscellaneous substances such as glue and paint thinner. Even the proper medical use under guidance of a competent physician carries risks to health and functionings, and non-medical use increases those risks considerably.

We understand **drug use** to mean taking a substance responsibly in the appropriate amount, frequency, strength and manner that is likely to result in physical, psychological

and social well-being and **drug misuse** to mean taking a substance irresponsibly in an amount, frequency, strength or manner that is likely to result in damage to the user's health or impair his or her ability to function psychologically, socially, or vocationally, or proves harmful to society. The meaning of drug abuse is covered in the definition of misuse and is thus omitted since it has generally confused rather than clarified understanding. No drug may be considered harmless, but the effects of any given drug must be judged in the light of such variables as dosage, manner of ingestion, the user's personality and disposition, and the social setting in which the drug is taken.

The ministry of the church should be directed both to the prevention and the treatment of problems related to drug use and misuse. All members of society including churchmen and churchwomen should become thoroughly informed about drug issues so that they can make intelligent and responsible decisions about personal use and social policy controlling drug use. Therefore:

- 1) We encourage and seek funding for the church and the larger community to develop various forms of drug education for children, youth and adults that deal with drug issues in an honest, objective, and factual manner. Informed public discussion is essential to enlightened public action.
- 2) We urge churches and their members to join with others engaged in positive and constructive programs of prevention and treatment to form a comprehensive, ecumenical, inter-faith and multi-disciplinary approach to the wide range of drug problems. The total resources of the community need to be mobilized. Therefore, churches should become involved in prevention and rehabilitation efforts and should encourage and support community-wide efforts to provide services and facilities to the total population in need.
- 3) We encourage public schools to integrate drug education into the curriculum in such a way that children and youth of the total community may learn about drugs in an open and supportive atmosphere that facilitates personal growth and responsible decision making.
- 4) We call upon the helping professions in general to develop an increased awareness of drug problems and to utilize their various skills in the search for solutions to these problems. The pastor should serve as a member of this interprofessional community service team.
- 5) We urge professional schools in theology, medicine, education, and other graduate schools to develop drug education courses for the training of their students. Op-

- portunities for continuing education and in-service training should also be provided for these professionals.
- 6) We encourage the efforts by city, state and national government to find ways and means to deal with people who have drug-related problems within the framework of social, health and rehabilitation services, rather than in the framework of law and punishment. The fundamental role of law enforcement agencies should be to reduce the traffic in drugs by apprehending the professional profiteers. We ask legislative bodies to provide sufficient funding for an adequate drug education program.
 - 7) We call upon members of the medical profession to join with the church, all community agencies and government in finding ways and means of preventing the misuse of those drugs which are intended to be therapeutic.
 - 8) We call upon the mass media, advertising agencies and the drug companies which use them to frame advertisements to promote appropriate drug use rather than to encourage the indiscriminate use of drugs to solve personal problems.
 - 9) We urge research into the effects, the extent, the causes, the prevention and treatment of all aspects of the use and misuse of drugs and believe that such research is urgent and should be pursued in an atmosphere of flexibility and freedom.
 - 10) We support the efforts of the President, the Congress and state legislative bodies to develop social policy about drugs that is rational, humane, based on factual evidence, and commensurate with the known dangers of the drugs to the individual and to society.

A. Alcohol

Alcohol presents a special case of drug usage because of its widespread social acceptance. We assert our fundamental concern with the problems of alcohol and affirm our conviction that the choice to abstain from the use of alcoholic beverages is sound and is a wise witness to God's liberating and redeeming love for mankind.

This witness is especially relevant in a pluralistic society where drinking is so uncritically accepted and practiced; where excessive, harmful, and dangerous drinking patterns are so common; where destructive reasons for drinking are so glamorized that youthful immaturity can be exploited for personal gain; where alcohol contributes to a great proportion of fatal traffic and industrial accidents; where millions of individuals and their families suffer

from alcoholism and countless others from various drinking problems; and where alcohol is a factor in many other social problems such as crime, poverty and family disorder.

Thus the recommendation of abstinence to members of The United Methodist Church is based on a critical appraisal of the personal and socio-cultural factors in and surrounding alcohol use, the detrimental effects of irresponsible drinking on the individual and society and a concrete judgment regarding what love demands. The church recognizes the freedom of the Christian to make responsible decisions and calls upon each member to consider seriously and prayerfully the witness of abstinence as a part of his or her equipment for Christian mission in the world. Christian love in human relationships is primary, thereby making abstinence an instrument of love and always subject to the requirements of love. Persons who practice abstinence should avoid attitudes of self-righteousness which express moral superiority and a condemnatory attitude toward those who do not abstain.

We believe that concern for the problems of alcohol carries with it the inherent obligation to seek the healing and justice in society that will alleviate the social conditions which contribute to and issue from alcohol problems.

Therefore:

- 1) We urge every local congregation and each member to demonstrate an active concern for alcoholics and their families and for all persons with drinking problems. Basic to this concern is an informed mind and compassionate heart which views the alcoholic without moralism and with empathy.

- 2) We urge churches to make education about alcohol problems and the value of abstinence an integral part of all drug education efforts.

- 3) We favor laws to eliminate the advertising of alcoholic beverages.

- 4) We encourage churches to develop special action programs on alcohol problems which include preventive education in the family, church and community; utilizing mass media to develop responsible attitudes toward alcohol, alcohol use, and alcohol related problems; care, treatment, and rehabilitation of problem drinkers; measures to prevent persons from driving while under the influence of alcohol; the achievement of appropriate and effective legal controls; and the stimulation of sound empirical research.

- 5) We urge the health system, especially United Methodist-related hospitals, to accept alcoholism as a medical-social-behavioral problem and to treat the alcoholic per-

son with the same attention and consideration as any other patient.

B. Tobacco

Tobacco presents another special case of drug usage. Constrained by the overwhelming evidence linking cigarette smoking with lung cancer, cardio-vascular diseases, emphysema, chronic bronchitis, and related illnesses, and moved to seek the health and well-being of all persons, we urge private and public health organizations to initiate intensive programs to demonstrate the link between smoking and disease. The United Methodist Church discourages persons, particularly youth and young adults, from taking up this generally habituating practice.

We are especially concerned about the portrayal of smoking in connection with commercial advertising. We commend the suspension of cigarette advertising on radio and television. Smoking in other advertisements is still depicted in ways which identify it with physical and social maturity, attractiveness, and success. We support the Federal Trade Commission's rules requiring health warning statements in cigarette packaging.

- 1) We support expanded research to discover the specific agents in tobacco which damage health, to develop educational methods which effectively discourage smoking, to organize services to assist those who wish to stop smoking.

- 2) We urge the Department of Agriculture and other government agencies to plan for and assist the orderly economic transition of the tobacco industry—tobacco growers, processors and distributors—into other more benign lines of production.

- 3) We recommend limitation on tobacco smoking in our churches and in other public facilities in support of the right of non-smokers to clean air.

- 4) We recommend the prohibition of commercial advertising of tobacco products in order to reduce enticement toward use of a proven health hazard.

C. Marijuana

Marijuana is one form of the common hemp plant, *Cannabis sativa*, which consists of the dried and crushed leaves and flowering tops of the plants. High concentration of the plant resin alone is called **hashish**, and is six to eight times as potent as the usual marijuana.

Marijuana has been in widespread use in middle eastern countries for several thousand years both as an intoxicant and as a medicine, although it is illegal in most countries of

the world. No exact figures are available, but it is generally acknowledged that the use of marijuana has increased sharply in this country, particularly among youth, in recent years. Some estimates range as high as 24 million persons who have tried the drug at least once. The long-term physical effects of marijuana will not be known until some of the extensive scientific research currently underway is completed.

In the light of what is known, we urge the same recommendation of abstinence in the use of marijuana that we have traditionally held concerning alcohol.

At the same time it appears that we need far more understanding concerning this facet of the drug problem than we have been willing to give.

Therefore:

- 1) We urge that special attention be given marijuana in drug education programs. It is necessary to deal with the fear and misinformation which surround attitudes about this drug in order that discussion can be made on a rational basis.

- 2) At the federal and state levels we urge reform, on rational and humane principles, of laws controlling marijuana, especially in regard to making penalties commensurate with the known dangers.

- 3) We encourage a review of cases of persons already serving sentences for possession of marijuana committed before recent state and federal amendments to the laws, lowering penalties.

D. Narcotics

Narcotics are a group of drugs whose analgesic action relieves pain and produces sleep or stupor. They include derivatives of the opium plant such as heroin, morphine, and codeine, and synthetic substances such as methadone and meperidine. Medically, narcotics are employed primarily for the relief of pain, but the risk of physical and psychological dependence is well established. Dependence of both kinds refers to compulsive behavior characterized by a preoccupation with procuring and using the drug. The exact number of persons, commonly called "addicts," dependent on self-administered doses, is unknown, but estimates place the number as high as 200,000. The action of the narcotic reduces hunger, pain, and aggressive and sexual drives; it is the desire or need for the drug rather than its effects which motivates criminal activity associated with compulsive narcotic abuse. While the availability of heroin has long been prevalent in many inner-city black ghetto com-

munities, it is a growing problem in all segments of our society.

Therefore:

1) We urge members of the church to consider the compulsive user of narcotics as a person in need of treatment and rehabilitation, and to show compassion and supportive concern for them and their families.

2) We urge that public, private, and church funds be made available for prevention of drug abuse and for the treatment and rehabilitation methods for compulsive narcotic users, which emphasize becoming productive and emotionally stable members of society including types of chemical therapy.

3) We urge continual reform of the law to make it easier for compulsive users to be treated not as criminals, but as persons in need of medical attention, psychiatric treatment, pastoral care, and social rehabilitation.

4) We support strong enforcement measures aimed at reducing the illegitimate organized production, manufacture, distribution and sale of narcotics for profit.

E. Sedatives and Stimulants

Sedatives are used therapeutically to treat anxiety, induce sleep, control convulsions, and also as muscle relaxants. Barbiturates and the minor tranquilizers are the most commonly prescribed sedatives by physicians. The major tranquilizers commonly used in the treatment of serious mental illness do not appear to be misused.

Severe physical dependence on barbiturates can develop at dosages higher than therapeutic doses, and withdrawal is severe and dangerous. Overdose of barbiturates is currently one of the major methods of committing suicide. Accidental overdoses sometimes occur when sleeping pills are left by the side of the bed and an already sedated, confused person ingests a lethal dose. Alcohol and barbiturates combined multiply their effects so that drinking after taking medication is especially hazardous. Enough barbiturate capsules are manufactured by pharmaceutical companies annually to supply approximately thirty capsules for each person in the United States. A significant proportion of these legitimately produced pills are diverted into illegitimate channels.

Stimulants produce a sense of vitality, alertness and energy, plus the ability to do without sleep for long periods. Stimulants include amphetamines, methamphetamines, cocaine and mild stimulants such as caffeine and nicotine. Therapeutically they are used to treat obesity, narcolepsy, hyperkinesis, fatigue and depression.

The stimulant misuser cannot be stereotyped, but ranges from the diet-pill abuser to the "speed freak." Few people die from direct overdose of stimulants, but long term misuse may result in disorientation and paranoid psychosis. Stimulants are not a magic source of energy, but instead push the user to a greater expenditure of his or her own physical resources, often to a hazardous point of fatigue. The body builds a tolerance so that larger doses are required to maintain the same "high." Stimulants such as amphetamines are available legally on a written prescription of a physician. These prescriptions cannot be refilled, but can be obtained from one or more physicians and filled by one or more pharmacies.

Therefore:

- 1) We urge members of the medical profession to exercise special care in their prescription of sedatives and stimulants and that they provide therapeutic non-chemical alternatives where available and possible, especially to those on public welfare.

- 2) We urge the federal government to take the necessary protective steps to curtail excessive production and distribution of sedative and stimulant drugs by setting quotas, requiring precise record keeping of receipts and dispositions to be filed with the government periodically, and the insuring of adequate drug storage procedures through licensing requirements.

- 3) We call upon both the governmental and private sectors of society to develop cooperatively a comprehensive regulatory system in which the drug industry, the drug distributors, advertisers, the medical profession and the consumers will be required to assume collective responsibility for the proper production, distribution, promotion and use of prescription and nonprescription drugs.

F. Psychedelics or Hallucinogens

Psychedelics or hallucinogens are a class of drugs which includes LSD, psilocibin, mescaline and DMT. These drugs produce radical changes in perception and altered states of consciousness. Hallucinogen refers to the illusion-producing properties of these drugs, and psychedelic means, literally, mind-opening.

Scientific experimentation to determine therapeutic uses for LSD-type drugs includes treatment of alcoholism, narcotic addiction and terminal cancer patients. As far as is now known, these drugs do not produce physical dependence. The full dangers are still under investigation.

Some persons take LSD in the search for self-knowledge

and self-awareness, others in quest of mystical or religious consciousness, still others because of disillusionment with reality and rebellion. Casual or promiscuous use is particularly hazardous since serious adverse reactions are common where warm and supporting settings are absent. These dangers include fear and panic which can lead to bizarre and self-destructive behavior or temporary psychosis. Long-term risks include prolonged depression, paranoia, psychosis, and the "flashback"—the recurrence of some aspect of the drug experience after the influence of the drug has gone. Buying LSD-type drugs through illicit channels carries the additional large dangers of unknown dosage and impure forms.

Therefore:

1) We urge modification of current legal controls of psychedelic drugs in order to make more possible controlled professional therapeutic research with these drugs.

2) We urge responsible investigation and evaluation by agencies of the Church, organizations, and individuals, into the claims of psychedelic drug-related religious experience.

3) We urge individuals to refrain from the use of psychedelics.

4) We call upon the churches to demonstrate actively their concern for those who use drugs.

Report No. 20—Human Relations

Petitions: A-5298

April 24, 1972—Membership 93; Present 70; For 63; Against 3; Not Voting 4.

Calendar No. 655; Adopted April 28, 1972; Journal Page 560.

The committee has amended the petition and concurs in the following text:

Human Relations

The Christian has been given a special responsibility, under the Gospel, to foster harmonious and responsible relations among people. Entreated by a God who is "no respecter of persons" to love our neighbor, we are clearly called to redefine that impartial love in terms of specific meanings of neighbor:

- any person who is the object of discrimination.
- a child forced by circumstances of residence to attend inferior schools.
- families too poor to afford decent housing without government assistance.

- citizens subject to unwarranted government intrusion into their private lives.

- public service workers who enjoy no equal protection under the law as they seek to bargain collectively.

All these are the Christian's neighbors, and their collective hurt is his or her neighborhood.

The Christian Church is called upon to perform a reconciling task as it brings persons and agencies together in new relationships of understanding, freedom, acceptance, and justice. To promote effective human relations in the modern era, The United Methodist Church is called upon to rally its resources and inspire its people on behalf of various objectives.

I. The United Methodist Church and Race

A. Principles

(1) Our Lord Jesus Christ teaches us that all men are brothers. His gospel makes no room for the arbitrary distinctions and expressions of racial or group prejudice. His followers early came to see that ". . . God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him." (Acts 10:34 f.). ". . . in Christ Jesus you are all sons of God, through faith. . . There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:26, 28).

(2) "The church is the instrument of God's purpose. This is his church. It is ours only as stewards under his lordship. . . The House of God must be open to the whole family of God. If we discriminate against any persons, we deny the essential nature of the church as a fellowship in Christ." (Message of the Dallas Conference on Human Relations, August 1959, quoted in Paragraph 2026, 1960 *Discipline*).

(3) By Biblical and theological precept, by the law of the church, by General Conference pronouncement, and by episcopal expression, the matter is clear. With respect to race, the aim of The United Methodist Church is nothing less than an inclusive church in an inclusive society. The United Methodist Church therefore calls upon all its people to perform those faithful deeds of love and justice in both church and community as will bring this aim into full reality.

B. In the Church

(4) We rejoice that The United Methodist Church has erased many of the legal boundaries which previously divided the people by race. Conference transfers have

served to draw all United Methodist members into a closer geographical unit. We call upon each local church to seek out congregations of different racial background and form such fellowship relationships as will demonstrate the oneness of their hopes and spiritual aspirations.

(5) We call upon all pastors and church officials to maintain local church services and activities and local church membership, open to persons of all races with equal opportunity for all to participate fully in every aspect of local church life.

(6) We call upon all district superintendents and bishops to encourage "open pulpits" and integrated cabinets, and to appoint pastors to churches and charges without respect to the racial composition of the congregations or the race of the appointed minister.

C. In the Community and Nation

(7) Minority group empowerment within the church as an honest effort to enhance the church in minority life enables The United Methodist Church to sustain its serious concern with racial problems. The progress made in this regard is commendable. The United Methodist Church should also use its influence in assisting in the economic empowerment of minority groups by encouraging the development of plans for the support of minority-owned banks, housing corporations and other business enterprises.

(8) We call upon all United Methodist bodies, organizations, officials and individual church members to practice and use their influence to encourage fair employment policies and the rendering of service to the public without racial segregation or discrimination in the companies and concerns where they do business and in those areas where they hold investments.

(9) The minimum requirements for justice in the social order include the recognition of equal rights and opportunities for all races in voting, law enforcement, education, employment, housing, public accommodations, and cultural advantages. We support the passage and enforcement of laws appropriate to every level of government for the establishment and maintenance of equal rights in each of these areas of our common life.

(10) We seek a fully free and open society as the only society consistent with our basic principles of brotherhood.

(11) We call upon each local church to assume its Christian responsibility for the creation of a community atmosphere wherein all people will have free access to all community advantages inherent in its educational, political,

employment, housing and public accommodations opportunities.

(a) Churchmen and churchwomen should seek the removal of every racial barrier to the right to vote, which is a fundamental right within a democratic government. The church should also assist in community efforts at citizenship classes and voter education.

(b) The church and Christians should call to the attention of the community conscience the violations enacted by the police in their conduct, the jails in their conditions, and the courts in their procedures. In many communities these are in such a condition that they violate human dignity. At the same time we express appreciation to those police and police officials who have conscientiously sought to discharge their responsibilities in fairness and restraint for all.

(c) United Methodists should insist on the elimination of racial segregation in public and United Methodist schools everywhere. In accomplishing this objective, concerned Christians must deal with *de facto* segregation, usually existing because of economically and racially discriminatory housing patterns. All residential areas should be open to low and moderate income housing and made available to all people.

(d) We must strive for fair employment practices and emphasize job retraining and special educational aid for the enhancement of the individual and of society.

(e) The church and Christians must insist on the freedom to reside where one wishes and on communities with a range of housing for all income levels. The local church must teach its members to create fully inclusive communities. To honestly fulfill this hope will mean that many local churches will need to engage in the kind of study programs that will acquaint their people with the facts of their communities. The backdrop for evaluation of proposed programs is always the hope that each local church will be, indeed, a fellowship of the Spirit seeking to express itself among men and women. Action in community is the most obvious witness to our pronouncements.

(12) "We affirm the legality and right of those minorities who are oppressed, anywhere in the world, to protest, to assemble in public, and to agitate 'for redress of grievance,' provided this is done in an orderly way." (The Council of Bishops, Detroit, Michigan, November 13, 1963.) A public march or other demonstration as a democratic petition for attention and justice is in line with the principles and practices of a free society. When such orderly protests are un-

dertaken, the goal should be clearly identifiable.

When resort to orderly, responsible, nonviolent public demonstrations by those engaged in the struggle for racial justice provokes violent retaliation on the part of police or onlookers, the blame for the violence should be placed on the violent, and not on the peaceable demonstrators. On the other hand, any demonstration that initiates violence takes to itself the same blame. Even peaceable demonstrations supporting entirely just causes must be restrained and limited by the recognition that no decent society can exist apart from the rule of just law. Thus limited, however, orderly and responsible demonstrations can serve to bring a better order into being.

We recognize that in the confrontation of codified injustices with legitimate desire for honest participation in community life conflict often produces awareness of the problems, and the church must accept this opportunity for useful service afforded by the conflict situation. This deep realization of the problem is the first necessary step towards an understanding solution.

D. Commitment to Prayer and Involvement

(13) We are thankful to Almighty God that we have come to recognize the problems which come from the tension and stress of racial segregation and discrimination. We also realize that a deeper spiritual commitment is needed to undergird our involvement in the transformation of society. To this end, we call our people to serious and intense prayer. We shall also seek a spirit of humble penitence through which we may hear a voice of new directions as we seek to do the will of God in human relations.

(14) We call upon every United Methodist to seek the rediscovery of a unique sense of joy in living in these days. We discern in the tensions of our times the stirrings of the kingdom of God, for which we pray in our Lord's Prayer.

(15) We call upon the church to seek aggressive involvement in those areas of tension which are related to the stated social goals of the church. Christians must at all times be conscious of the risk taken in such involvement, but they should glory in the opportunity to establish the validity of the faith in the reality of the problems of the times.

(16) We call upon the church to actively seek opportunities of service in the area of human relations and to challenge its people to express their faith in action and thereby be witnesses to the faith which the church declares. A program of persistent involvement through projects, study and service is needed today.

(17) We call upon all churches to seek an expansion of their spiritual resources. We are fully aware of the necessity for spiritual power before the involvement and results we seek are forthcoming. It may be that new dimensions of prayer, fasting, and tarrying should be sought as possible avenues to break the bonds which prevent us from the kind of thinking, feeling and action demanded of us as Followers of the Way.

II. Community Life

At the heart of the Christian faith is an abiding concern for persons. This concern is evidenced by the Christian's sensitivity to all factors which affect a person's life. In our society the community has become known as a gathering of people who nurture each other and create for all an atmosphere for general enhancement. The community should be characterized by decent schools, adequate housing, and creative community organizations.

The church has always been interested in communities as arenas where people engage in the common experiences of life. It is in community that men, women and youth discover and enhance their identity. And it is in community that all persons learn to appreciate social, religious and ethical values.

Communities are undergoing serious changes. Perhaps the most serious of these changes are destructive of the forces which have built communities in the past. Segregated housing patterns prevail to a large degree all across America. This pattern has been accentuated by a massive flight of white residents to the suburbs and an entrenchment of blacks in the inner city. This polarization along racial lines has destroyed the idea of a democratic community and has brought into being hostile entities along political, social and educational lines.

The inability of federal and state housing authorities to develop a democratic pattern for housing development has eroded the faith of many who need housing and has caused their alienation from the ranks of those who would like to build the community.

A. The Public School

The public school crisis is steadily increasing in depth. It seems to be a seasonal tribulation, but there are forces at work around the clock consolidating positions, and these forces will loom large in the kinds of solutions which school authorities and community forces will produce. The school crisis is fed by three major factors: confusion and conflict over the desegregation-integration issue; the grow-

ing demand of teachers for more adequate pay and a voice in school administration and policy making; and the rapidly changing financial foundation of public schools.

Therefore we urge the United Methodist churches to:

(1) Make a serious study of current and impending changes in community structure and life to ascertain the effect that such changes will have upon the plans, program and projects of the church.

(2) Make a serious study of the public school crisis to determine its effect on community life and structure and its meaning for the validity of the work and status of the church.

(3) We support universal public education and oppose the use of public funds for private and parochial education in any form on the elementary and secondary levels, because such diversion would weaken the public school system which has fostered the equality of all persons.

(4) "To develop a sense of mission in its own community; to challenge each local church to affirm its discipleship to the Lord Jesus Christ by its concern for persons in the common tasks of life and in community with others."

III. Housing

Christians should identify with those who in our day suffer from a shortage of available decent housing.

Although the Omnibus Housing Bill of 1968 represented a most comprehensive and reasonably adequate measure in the field of housing, sufficient appropriations for implementing the program have been lacking. We urge the United States Congress to provide increased support for such constructive elements as rent supplements and home ownership programs. In addition, the Model Cities program deserves more generous support. For maximum humanization of public housing developments, tenants' services should be included in total planning and receive full funding. All public housing, within Model Cities or without, should express an environmental design that encourages maximum social development.

Housing for low income persons should be given top priority as national goals are implemented. Also, in an era of new federalism, states need to be encouraged to develop substantial state housing programs.

The housing provisions of the Housing Act of 1968 raised hopes that the nation would move quickly to integrate its communities. Inadequate funding and halting implementation of these provisions have caused disappointment. The United Methodist Church encourages the Congress to provide adequate funds and staff so that this constructive and

just legislation will be meaningful in our land.

This could be accomplished through scatter site housing (i.e., having all types of housing together) so that an area could have all types of housing in a given community.

American Christians can no longer tolerate the perpetuation of urban ghettos. Therefore, not only should Model Cities programs be rapidly implemented and expanded, but steps must be taken, despite land cost problems, to locate an increasing amount of low income housing in suburban areas. To this end we urge local and regional planning bodies to require that a minimum of 25% and a maximum of 75% of all large-scale housing developments be low and moderate income housing. Neither school integration on a natural basis nor convenient minority employment are possible so long as the homes of minority people are confined to the inner cities. Increasing opportunities to live where jobs exist at rates they can afford must be provided for black and other minority persons. Also, new cities need to be established as a creative means of avoiding urban sprawl at the same time imaginative design is applied to promote a superior and humanizing ecological environment.

1. Therefore we urge The United Methodist Church to call upon the Congress of the United States to pass legislation requiring white suburbs and any new communities to insure that a minimum of 25% and a maximum of 50% low and moderate income housing developments be built, for a period of not less than 20 years, if those suburbs are to receive any federal funding whatsoever, and,

2. We urge The United Methodist Church to lobby for such legislation and,

3. We urge The United Methodist Church, through the Council on Ministries, to investigate the possibility of using church investment funds to build model developments with a mix of housing to demonstrate the feasibility and desirability of creating integrated neighborhoods through economic integration of housing.

Outmoded materials and procedures required by building codes often force housing costs up. Also, because of a wide variation in building codes in different communities, it is difficult to utilize mass-produced building units and components. Therefore, we recommend that city and county governments and the trade unions review building codes with the prospect of revising them to reasonable restrictions which will not stand in the way of utilizing factory-built housing. We also recommend there be instituted state or national standardization of building codes so that systems-built homes and apartments can be produced on a substantial scale.

We further recommend that building trade unions step up the pace of opening jobs and job training to minority workers. Further, minority housing entrepreneurs need a source of funds in order to qualify for bonding requirements. The federal government should guarantee bonding for such entrepreneurs, providing they are qualified as builders in other respects.

We are increasingly concerned over problems connected with home financing. In an age of longevity, mortgage payments should be able to be amortized over a longer period of time than at present. Also the federal government should assure that mortgage money be made available to low and moderate income persons at reasonable rates.

A number of federal programs as well as some state programs exist today to make it possible for church groups to participate meaningfully in providing adequate housing in a wholesome environment. We encourage churches to join in such programs which require only a minimum of capital investment but a substantial commitment of time and energy. Churches should be aware that these programs are available to both urban and rural people. More church groups ought to 1) be concerned about the conditions of housing; 2) use the tools available to provide better housing; and 3) develop a sense of mission and assume responsibility as stewards to meet these needs with no expectation of monetary reward.

In the implementation of any housing project, churches or church groups must maintain a sensitivity to community needs and work to achieve community participation and control. White congregations willing to sponsor housing in the black community must see their role as "enablers," not "controllers." Community control should be an objective in all church-related housing projects. In no case should the church become a permanent landlord. We urge that local churches or any combination of churches that engage in building non-profit housing seek to insure that the property will ultimately belong to the people who occupy it.

The church-at-large should equip itself to provide a wider range of technical services to help congregations be more sophisticated as they work together in developing housing programs.

IV. The Right to Privacy

The Christian faith stresses the dignity of and respect for the human personality. Invasion of the privacy of an ordinary citizen of society negates this dignity and respect. Further the Christian faith is supportive of a society

which elicits hope and trust, not a society that foments fear and the threat of oppression.

The revelation that the U.S. army has over a number of years developed a domestic espionage apparatus involving millions of civilians has been cause for concern.

Also, the Constitutional Rights Sub-committee of the Senate has, as a result of hearings, produced substantial evidence that privacy lies in jeopardy as a result of census procedures and the use of long, personal government questionnaires. Much government data is collected under the threat of jail or fine. As useful as such information may be to the government, data banks storing personal information may be used by various government and private agencies for good or for ill, depending on those in charge.

In addition, an increased amount of government wiretapping and electronic surveillance has taken place in recent years. According to the Safe Streets Act of 1968, it is possible for federal officials, who under the law can be assisted by state and local officials, in certain criminal cases, to engage in wiretapping or electronic surveillance.

Further, the sanctity of the home is placed in jeopardy by the "no-knock" entry provisions of the Omnibus Crime Control Act of 1970.

The Fourth Amendment to the Constitution reads: "The right of the people to be secure in their persons, houses, papers, and effects against unreasonable searches and seizures, shall not be violated . . ." Those instances outlined above contribute to the insecurity of ordinary law-abiding American citizens.

Therefore, we call upon The United Methodist General Conference of 1972 to respectfully request the U.S. Congress:

- to insist that no branch of the Armed Services be permitted to engage in surveillance of and data collections on U.S. civilians.

- to place strict reasonable limitations upon the mandatory demand by governmental bureaus and agencies for personal information about any citizen or family for statistical purposes. Also, when such demands or requests by agencies are for information not required by law, the respondent should be told that compliance is voluntary.

- to oppose the use of wiretapping and electronic surveillance without a specific court order as an unwarranted invasion of privacy.

- to eliminate "no-knock" entry provisions from crime bills as destructive of rights guaranteed by the Constitution.

V. The Right to Knowledge

The well-known words of Christ—"know the truth and the truth will make you free"—originally were limited in their meaning. However, a broader application of this Christian principle implies that, in order for persons to be free, they must have full access to the truth.

Revelations produced by publication of "the Pentagon Papers" indicate that Americans over a long period of years were denied the relevant facts required for a responsible determination of public policy.

A free citizenry in a democracy is dependent upon access to accurate information in order to arrive at an informed opinion. Thus, with the exception of limited instance of grave threat to the national security, we deplore any action by the United States government or its agencies which would withhold from Americans knowledge needed to better evaluate official domestic and international policies.

Information which may be embarrassing or noncomplimentary to an administration should not be withheld from the public under the guise of protecting the national security. As stated by Justice Black in a Supreme Court decision (Nos. 1873 and 1885, June 30, 1971), "the word 'security' is a broad, vague generality whose contours should not be invoked to abrogate the fundamental law embodied in the First Amendment. The guarding of military and diplomatic secrets at the expense of informed representative government provides no real security for our Republic." Therefore, except for the most sensitive public documents which are apt to seriously and adversely affect U.S. relations with other countries, all secret documents should be available for public scrutiny within a reasonable length of time.

We further call upon a joint Congressional Committee to oversee and periodically review the policy of classifying government documents as secret and to establish policies under which succeeding administrations can exist and prosper subject to the watchful eye of a knowledgeable and responsible American citizenry.

VI. Extension of Right to Organize and Bargain Collectively

Historically, The United Methodist Church has recognized and supported the right of workers to organize and bargain collectively over wages, hours, and conditions of labor. National policy since 1935 has codified procedures for the recognition of labor unions and for collective bargaining with the result of lessened conflict in the private industrial sector of the economy.

However, several categories of employees were excluded

from the coverage of the National Labor Relations Act, including (1) federal employees or employees of any political subdivision such as state or school district (2) employees of hospitals operated entirely on a non-profit basis.

Unfortunately, social strife in the occupational markets of non-profit hospital workers and public employees has led to high social costs, including the tragedy of death. In view of this unresolved strain, The United Methodist Church requests the Congress to amend the National Labor Relations Act to include under its coverage (1) government employees, federal, state, and local, and (2) the employees of hospitals operated entirely on a non-profit basis.

VII. Equal Rights of Women

The Gospel makes clear that Jesus regarded women, men, and children equally. In contrast to the contemporary, male-centered society, Jesus related to women with respect and sensitivity, as individual persons.

Current attitudes toward women in the U.S. are blatantly discriminatory, based on stereotyped ideas of a woman's abilities and proper roles in society, rather than her actual potential and rights as an individual.

Hundreds of state and federal laws discriminate among persons on the basis of sex. Twenty-six states have laws or regulations that prohibit the employment of adult women in specified occupations or industries. Numerous state laws limit or prohibit the rights of women to own or manage property or to establish businesses. Some criminal laws provide for longer prison terms for women than for men committing the same crime.

We therefore commend the U.S. Congress for its passage of the Equal Rights Amendment to the U.S. Constitution and call upon the various states to ratify this amendment in order to insure that "equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex."

We further urge all United Methodists to work through the appropriate structures and channels toward ratification of the amendment by their respective states.

VIII. Agricultural and Rural Life Issues

Returns from the 1970 federal census reveal a continuation of the long-term trend in the U.S.A. to fewer and larger farms, dwindling farm population and absolute population declines in a broad band of rural counties stretching across the center of the nation.

Meanwhile congestion grows apace in our major metropo-

litan centers, bringing with it a vast train of social congestion, disorganization and frustration.

In the face of these conditions, this General Conference of The United Methodist Church addresses itself to a series of agricultural and rural life issues.

A. Population Distribution Policy and Planning

Unplanned migration of people and unguided allocation of economic resources in recent decades have intensified problems of urban congestion, suburban sprawl, and rural decay in the United States. Metropolitan centers provide for many persons education, economic, social, and cultural opportunities. Yet in other ways they are rapidly approaching a point where they are unmanageable, ungovernable and uninhabitable. Many who can afford to do so flee to suburban communities.

Inner cities become increasingly the habitat of the poor and the racial and ethnic minorities who are precluded by their economic status and by discriminatory residential practices from access to the suburbs.

Meanwhile the high social costs of congestion in the metropoli are matched by the excessive costs of providing services to scattered populations in rural areas where populations decline, tax bases dwindle, and all kinds of human services become remote, inferior or nonexistent.

Freedom of movement is a cherished value in the American system, and is not lightly to be given up or abridged. It is increasingly clear, however, that in a nation of expanding population, planning for population distribution becomes an essential for increasing freedom and meeting human needs.

To overcome the burdensome costs, both economic and psychic, of congestion on the one hand and sparsity on the other, we call for a national population distribution policy including rural development, new towns, suburban planning and metropolitan decentralization. Both private and public sectors must be involved in the implementation of such a national policy, but the government must take the initiative in population distribution policy development and planning.

B. Regional and Area Planning and Development

One of the deterrents to effective socio-economic planning in the U.S.A. has been the tendency to think and move in sharply separated categories of "rural" and "urban" or of "center" and "hinterland." Modern technologies of production, transportation and communication have rendered these categories essentially meaningless for purposes of area and regional planning.

Although this policy statement emphasizes needs, problems and conditions in the non-metropolitan, or rural, portions of the nation, we recognize that solutions must be sought in a framework of integrated planning units which involve functional areas (multi-county) and regions (multi-state).

An area approach to planning and development can and should take account of the cultural pluralism which is one of the glories of America. Indians on the reservations, black people of the rural South, whites of Appalachia, Hispanic-Americans of the rural Southwest, whether they choose to remain in non-metropolitan areas or move to the cities, need not and must not be robbed of their rich cultural heritages in the name of economic growth or efficiency or "urbanization."

The best—indeed, probably the only—way to avoid such sterile homogenization of cultures is to provide in-depth participation by the people in planning and development processes. Such participation is in keeping with our democratic traditions, but it becomes increasingly difficult in the face of the growing complexity of our society and its institutions. Participatory democracy must be consciously sought and vigorously pursued in all aspects of area and regional planning and development.

We call upon all levels of government—federal, state, and local—to cooperate in the development of regional and area planning programs which include ample provision for people participation and which protect the rich and varied cultural heritage of America's people.

C. Improved Services for Rural People

"The People Left Behind," a phrase used by a recent national study commission to describe the rural poor, might well be applied to rural areas as a whole. Every study of rural problems since the historic Roosevelt Country Life Commission of 1909-10, has documented the facts. In educational facilities and services, health facilities and medical services, housing, welfare services, leadership, community action programming, church facilities and religious services—in short, in every aspect of social and community life, rural areas have been and continue to be shortchanged.

This has been due in part to over-dependence of rural areas on one industry, namely agriculture. This industry has a chronic tendency to over-production and undercompensation. In part, rural under-development stems from the high per capita cost of providing services to sparsely populated areas. But in considerable part it results from unpardonable indifference and neglect by agencies and institu-

tions charged with responsibility for providing both governmental and non-governmental services.

This persistent poverty of rural services—economic, social and cultural—has been a major factor in undermining rural leadership through the steady migration of the many capable and ambitious youth out of rural areas and into already congested and problem-laden urban centers. To that stream has also been added a massive movement of the poor, the unskilled and the disadvantaged seeking improved economic opportunities which all too often prove to be illusory.

Let it be noted and emphasized that the church has been quite as guilty of neglect toward rural communities and people as any other social institution.

The United Methodist Church and most other denominations have perpetuated fragmentation, inadequate forms of parish organization, and inadequately trained leadership in all too many rural parishes, thus contributing to the problems cited in this section.

The United Methodist Church calls upon the government, the private sector and other religious communions to join it in a massive and sustained effort to strengthen rural leadership to bring all rural services up to parity with those available in the best-served communities of the nation.

D. Special Needs of Farm Workers

Calling for special attention is the situation of farm workers in the U.S.A. Traditionally they have been among the most poorly paid, housed, educated, and served by health, welfare and other social agencies. They have been systematically excluded from all, or nearly all, the benefits of social legislation.

Specifically, they have been and are excluded from unemployment insurance, workmen's compensation and access to the services of the National Labor Relations Board. Their coverage by social security, minimum wage and child labor laws has come belatedly and is still inferior to that of most workers in industry. We support legislation designed to correct these injustices and to handle the strain within the labor market of the agricultural sector so that the public interest is protected.

For over fifty years the churches have sought to improve the lot of seasonal farm workers through the Migrant Ministry, an ecumenical program to which The United Methodist Church has given significant support. The Migrant Ministry sincerely sought to meet some of the most acute needs of these oppressed people.

In recent days, the churches have come to recognize that

the most fundamental of all the needs of farm workers is the need for dignity, for self-determination and for self-organization. Benefits won by any other route are at best second-rate.

The United Methodist Church will continue to press for better educational opportunity, housing, and welfare services; more adequate minimum wages; and full coverage by all social legislation designed for the protection of workers.

We also call upon the federal government to allocate more attention and resources to the task of re-training and adjustment for those farm workers who are being progressively displaced by mechanization of agricultural operations.

But even more fundamentally, this Church affirms in principle the position of the recently formed National Farm Worker Ministry (a continuation of the Migrant Ministry) that the Church's most significant role must be as advocate and supporter of the efforts of farm workers toward their own responsible self-organization and self-determination.

E. Self-Help Efforts of Poor People

We note with satisfaction the recent upsurge of community-based, cooperative, self-help efforts on the part of groups of low income rural people in all parts of the U.S.A. We recognize that such efforts do not offer a total solution to the problem of rural poverty or obviate the necessity for massive efforts on the part of government and private sectors to combat rural poverty in other ways.

The Church of Jesus Christ is concerned for the fulfilment of whole persons in community. Economic development which produces human and community development is to be preferred over other forms of economic activity. In the cooperative and other community-based enterprises of poor people we find a combination of economic gain, personal fulfilment and community development.

We applaud and we will support these indigenous and cooperative self-help efforts, because we see in them social and spiritual as well as economic values of great consequence.

We call upon our general boards, jurisdictions, area offices, annual conferences, districts, local churches and members to seek ways to become acquainted with the self-help efforts of poor people in rural areas and to help them with grants, credit, technical assistance and training facilities.

We call upon federal and state governments, private industry, banks, colleges and universities, foundations and

all other public and private agencies to provide massive resources, both financial and technical, to assist the valiant efforts of low income rural people to solve their own problems through self-help.

F. Justice for Commercial Agriculture

In the last half century, American farmers have been, in a peculiar way, victims of their own success. The technological revolution in agriculture has indeed been one of the great success stories of modern science. It has released millions of people and families for the non-agricultural pursuits which have constituted our modern urban industrial economy. It has fed the American people with a consistent abundance unknown elsewhere in the world or in history.

There are human values at stake in the changing agricultural situation which should be conserved as well as the goal of the efficient production of food and fiber.

Unfortunately, by their very productivity, the commercial family farmers of the U.S.A. have undermined their own economic stability. High and rising levels of production in a relatively inelastic market have meant constant downward pressure on prices for farm commodities. Except in war time, American commercial farmers have suffered ever since the early 1920's from below parity prices and incomes. Government programs have provided some insulation from the harshest winds of the free market, but have by no means solved the problem.

Many nonfarm people, deeply disturbed by huge subsidies paid to a few large farm operators in recent years, are calling for complete abolition of governmental price and income support programs. We would support reforms in the farm program to eliminate excessive payments and to spread farm subsidy more equitably. We favor a federal farm program whose goal is adequate production as well as adequate incomes for persons rather than price supports for commodities.

We recognize that the continued use of large amounts of chemicals for agricultural purposes may constitute a threat to the environment as well as to the over-all health of our people. We call upon the United States Department of Agriculture and our land grant colleges to begin research now on the possibility of establishing a number of organic farms large enough to sustain a family. In this way, research could develop a rational land use policy that takes the needs of the world into account along with the effects of present farming methods.

Basically, we believe that families producing farm com-

modities commercially on well organized family farms are entitled as a matter of right to incomes comparable to those enjoyed by other entrepreneurs investing similar labor and capital in other economic pursuits. We will support both governmental programs and the organized bargaining efforts of farmers designed to achieve that goal of income parity.

G. The Rural Environment

Rural areas are peculiarly the scene of the major extractive industries. By agriculture, mining, fishing and forestry, man utilizes the God-given bounty of the planet for human sustenance and the material aspects of civilization. These are all primarily rural enterprises.

For centuries the resources of earth seemed boundless as measured against the limited demands of a relatively small human population. Today we are forced to come to terms with a drastically different understanding of man's relationship to his environment.

The ecologists are helping us to grasp the concept of "spaceship earth." The capability of the earth to respond to the demands of a burgeoning population, a technological and materialistic civilization and an ever mounting scale of per capita energy consumption is seen to be sharply limited. Exploitation must give way to both conservation and restoration of ecological balance if the human experiment is to survive.

One of the oldest forms of human abuse of the earth is the excessive and careless use of the land for agricultural purposes leading to soil erosion and depletion. Considerable progress has been made in recent years through the efforts of farmers, farm organizations and governmental agencies toward overcoming such destructive practices. Such limited progress offers hope for reversing practices that destroy the earth's resources. However, during this same period of time the total ecological balance has continued to deteriorate.

Pressures of demand from growing population, rising standards of living and a consumer-oriented economy, coupled with the selfishness of many who carelessly exploit the earth's resources for profit, have given rise to many new forms of abuse in rural areas.

Open pit and surface mining of coal and other minerals; contamination of soil and water by heavy use of agricultural chemicals and pesticides; contamination and air pollution associated with concentrated livestock feeding operations; destruction of whole species of fish and game; denuding of vast stretches of forest land; careless dumping

of solid wastes on land, in water courses and in the sea; uglification of areas of great natural beauty and scenic value—the catalogue can be extended to terrifying lengths of the ways in which men have violated their trust as stewards of God's good gifts of earth, water and air.

Blame for these many affronts to ecological balance can by no means be assigned exclusively to either the rural or the urban sectors of our society. There is ample guilt to be shared by all.

The strategy of tomorrow, however, lies not in assigning blame but in assuming responsibility. The United Methodist Church calls upon its millions of members across America and upon all Americans, working both individually and through all the structures and institutions of society—both public and private—to dedicate themselves to curbing excessive and unnecessary use and abuse of the resources of the earth, to appropriately conservative uses of land, water, forests and wild life, and to a life style which expresses a spirit and a practice of responsible stewardship on spaceship earth.

To this end, we call upon the United States Department of Agriculture and all other federal and state agencies which deal in any way with the rural sector of the nation to concentrate major effort on two fundamental issues:

1. We urge that much more attention and more massive resources be focused on programs to deal with the problems of rural poverty.

2. We urge that the widespread and persistent practices of racial and ethnic discrimination be rooted out of the federal and state establishment at every level.

We also request the Board of Christian Social Concerns to sponsor a study on land use policy and to make recommendations.

Recognizing that the church is not without guilt on these same issues, we pledge ourselves to work within the structures of The United Methodist Church and in the hearts and minds of our constituency for policies, practices and programs which will seek to deal sensitively and creatively with the problems of rural poverty and of racial-ethnic discrimination in rural areas.

Report No. 21—Resolution on the Family

Petitions: A-5555.

April 22, 1972—Membership 93; Present 53; For 51; Against 0; Not Voting 2.

Calendar No. 657, On April 28, 1972, the General Conference acted to include this item in the Book of Resolutions,

showing approval by the legislative committee and referral for study. Journal Page 592.

The committee concurs with the following amended text:

Preface

Christian reflection and moral decision-making take place within the context of a community of faith. With this as the foundation The United Methodist Church is required to examine the critical and complex issues of our time and offer guidance to its membership in the important area of marriage and family life. The following statement proposes a theological rationale and examines the Christian context for marriage and the family. It is offered in the hope that it will serve to assist United Methodists toward a better understanding for decision-making in this area.

Introduction

Human existence is never lived in isolation but in concrete relationship with and for others. Christians affirm God's creative and redemptive love as the basis on which all human relationships should be established. Through God's covenant with Israel and in the event of Jesus Christ, we perceive the norm for relationships with each other.

God communicates and actualizes his covenant through human relationships. These relationships are violated by those social structures and personal actions which destroy community and undermine personal integrity. But structures and actions which build community between persons affirm God's covenant. It is in the strength of God's fidelity to this covenant that we are called and enabled to live faithfully in human community. Significant ways we do this are through expressions of our sexuality, the establishment of a marriage relationship, and the creation of a family.

Sexuality is a good gift from God, and is a fundamental means of realizing life-in-community. This gift includes all that it means to be male and female and is not limited to coital behavior. All expressions of human sexuality affect the emergence of genuine personhood and should reflect a concern for personal integrity, relational fidelity, and the equality of men and women.

Marriage is understood in Christian tradition as a covenantal relationship between a man and a woman who have promised to live together in love and faithfulness, and who have consented to be responsible to each other. Christian marriage is distinguished by the equality of relationship. The norm for Christian marriage is the relational

love and fidelity expressed in God's covenant with Israel and in the event of Jesus Christ. It involves a commitment which is expressed in sharing, caring, trusting, supporting, giving, forgiving, and in general, willing the good of the other. The church recognizes, however, that in some cases the personal integrity of all members of a family requires the legal termination of this relationship through divorce.

The family is a basic community which may foster mature personhood as emotional and affectional needs are met. It provides the best opportunity for persons to be nurtured, for values to be developed, and for sharing between generations.

Marriage and family patterns have always had historical and cultural definitions which varied under changing circumstances. These definitions are not in themselves synonymous with fidelity. There are a variety of ways in and through which fidelity may be expressed and supported. For example, the extended family (grandparents, parents, married and unmarried children living together) is characteristic of agrarian societies. As societies become industrialized, the extended family usually gives way to the nuclear family structure (husband, wife, and unmarried children living apart from other family members). In either case, the form of the family reflects its social and cultural settings.

We are moving into a technological period in which changes are profoundly affecting the forms as well as the functions of marriage and the family. Many of these changes have reduced the social support which has been given to traditional patterns of marriage and family. As a result, the realization and expression of fidelity in marriage and family relationships have become much more matters of personal decision and initiative. While acknowledging this consequence we recognize the need to foster structures which support fidelity in marriage.

We acknowledge that we all fall short of a full realization of fidelity in our human relationships because of individual and corporate sinfulness, and therefore, we stand in constant need of God's forgiveness and the patience and understanding of others.

The Family in Society

In the family's interaction with society, it faces the possibility of both creative and destructive experiences. With its commitment to growth and freedom under God's covenant, the family must support social forces and structures where they enhance personhood, and work to change those structures that negate human potential. Social struc-

tures affect the moral and cultural atmosphere in which the family unit functions.

Values are chosen, transmitted, evaluated, affirmed or rejected within the family as it relates to society. These values are drawn from the tradition of the church and developed further through social interaction. The family unit must provide an atmosphere of freedom within which members can resist negative influences and be open to positive experiences. The structures with which the family interacts include schools, mass media, work, government, and housing. These must be under constant scrutiny and judgment to measure their influence on the family.

Traditional foes of humanity such as war, racism and poverty, and the human exploitation involved in sexual promiscuity, drug and alcohol abuse affect the quality of family life. This effect may be immediate and direct or it may be long range, but the pressure of such destructive forces in society has negative impact on the family.

The impact of war on the family, both direct and indirect, is generally recognized as a danger to the family. However, other institutions in society may be damaging the family structure and its members in ways that are not immediately apparent. Our educational institutions, for example, have long been assumed as allies of the church in inculcating important values in the young. Recent studies and evaluations of our educational institutions, however, suggest that the forms of educational structures may themselves be inculcating values that are in opposition to the church's understanding of what is beneficial to human personality. In a similar manner television communicates values in its content, but its very presence in the home as a commercial agent creating a commodity-consuming atmosphere may be saying more by its presence than by its contents.

Likewise residential living patterns based on economic and racial exclusiveness serve not only to reinforce *de-facto* segregation but have contributed to the causes of racism.

Society is a complex process that surrounds and interacts with the family. The church must provide guidance to the family to enable it to make informed and intentional decisions regarding its interaction with social forces.

Changing Functions of the Family

The functions of the family have been variously described as procreative, economic (production and consumption), religious, educative, social, affectional, and protective. In recent years, many of these functions have been as-

sumed in part by other agencies and institutions. Because of the family's unique opportunity to foster mature personhood, the church should assist the family in the recovery of those responsibilities and functions which it can best perform.

Specifically, the church is concerned that families provide a developmental experience in understanding God and the world. God's covenantal love expressed through affectional-emotional ties and the commitment in the family is essential for personal stability and personality growth. Attitudes shaped through loving community provide the basis for responsible self-discipline.

In recent times social influences and family patterns have isolated families from the larger community. This has forced the nuclear family to serve as the primary place for affectional-emotional support. In this situation the church can serve as an "extended family" to foster dialogue within and between generations; provide adequate male and female role models; give the nuclear family the means of overcoming its sense of isolation; and provide support to the married couple seeking to fulfill their covenant of fidelity.

Family functions will continue to change in the future. Social conditions, educational opportunities, scientific innovations, increased communications and mobility, medical advances and new psychological insights are creating the opportunities for new personal and family life styles. Medical technologies will increasingly affect parenting and child rearing functions of the family. These technologies include contraceptive methods, genetic control, organ transplants, artificial insemination, and extra-uterine conception. The Christian Church must engage in ethical and theological reflection that will enable it to make a creative contribution in these areas.

Sex Stereotypes in Church and Family

Sex stereotyping (the assumption that persons of a certain sex do certain tasks better than the other sex) frequently begins in the home, and is then confirmed by schools, media, the church, and other institutions of society. The church can do much to overcome sex stereotyping which pervades our society and restricts the full human development of boys and girls, men and women.

In the past, the church has tended to assign certain functions of the family's life to one sex or the other, leaving the impression that men and women who vary from traditional sex role patterns are irresponsible to their basic family function. The changing consciousness of women regarding their responsibility to all of life now challenges

the church to overcome not only its own limited expression of sex roles, but also to work aggressively to overcome the legal and cultural barriers which have prohibited women from full participation in church and society.

The church supports the increasing self-awareness of women as persons who are able to take full responsibility for all of life. Within the church's own life it must eliminate sex stereotyping from marriage and vocational counseling, liturgy, church government and church school curriculum.

Sex stereotyping in society has led to a separation of decision-making in such areas as family planning, birth control, child care, vocational choices and financial priorities. These are decisions that affect the entire family and should be reached with no thought as to the superiority of any single member of the family.

Church and Family

Marriage and the family should be understood as one set of relationships among others. In its concern for the nuclear family, the church has at times neglected its ministry to persons living in other forms of human relationship. The church's concern should be for every person represented in the human community regardless of life style. The single person who is divorced, widowed or never married must be fully accepted within the life of the church community. The church as the covenant community is therefore called to embody God's gracious acceptance of all persons by including all who have need of the redemptive life of the church.

For both the church and society the church as an intentional community must focus upon and bring to surface the needs of persons in their loving, procreating and nurturing functions. This includes calling persons to evaluate the moral validity of their life styles and to live responsibly in all the relationships of life. Although the church must search for the best understanding of human reality possible through the cultural disciplines of psychology, economics, sociology, medicine, and the other sciences, it must also relate the meaning contained in the Christian tradition to the needs and changing situations of men and women.

The ministries of the church are called to strengthen, nurture, protect and sustain persons in marriage and family relations. This will require programs of education and counseling that will facilitate the personal and moral development of each member of the family. Pastors and religious educators need training in marriage and family counseling, especially in Christian moral decision-making related to

issues in sexual development, marriage and divorce (including legal rights and responsibilities pertaining to the marriage contract), parenthood (such as contraception, sterilization, abortion, adoption, and child care), and life style.

A high priority must be given to the rights and needs of children. The nation's resources and concern must be focused upon greater creativity and imagination in our schools, media, and in child-care facilities. In particular, the church has a great challenge in the development of child care programs which are community oriented with parent participation.

The church supports public schools and other agencies in programs of family life and sex education while at the same time affirming the home as a center of moral development and religious training.

The church, through its varying ministries, should reinforce the meaning of commitment and fidelity as the basis for human relationships and should lead families in the study of those issues affecting the welfare of family members. Because of the growing confusion regarding the meaning of sexuality in human life and the increased number of issues affecting families, the church through its theological faculties and other agencies needs to conduct a study of these issues and questions.

Families in Mission

The church not only ministers to families but also enables them to share in some of the church's ministries. As a part of the Christian community, family members, individually and corporately, in a variety of ways seek to fulfill their mission in the world today by witnessing and serving in the community, state, nation and world.

The church helps families recognize and improve the many ways in which they witness to what God has done for them in Christ as well as to what God can do for others and for society. This is done: (1) by the quality of their life together in the home, by the way they love and affirm one another, and by the way they face tragedy or great joy; (2) by the way they relate to others, in expressing genuine Christian concern and support in times of crisis or struggle as well as in times of rejoicing and celebration; (3) by what they say in direct conversation with others about what the Christian faith means to them; (4) by taking a stand on social issues; (5) by what they do in meeting the needs of persons; (6) in working for reconciliation of individuals or groups; and (7) by seeking to transform society by changing those structures and con-

ditions that damage persons or hinder their full growth and development.

The church challenges families to avoid retreating into isolation. It calls families to find creative ways of realizing their potential to be instruments of God's creative and redemptive purposes.

Recommendations

To implement these concerns, we make the following recommendations to the churches:

1. To meet the physical, social, economic and emotional needs of all persons, the church must take an active role in eliminating the sources of depersonalization in society. We call upon the church to:

a. Support legislation which contributes to individual and community well-being, such as adequate housing, income, and health services for all persons.

b. Work to change legislation that leads to family separation or destruction and to deceit; particularly, certain aspects of welfare and social security laws that are discriminatory.

c. Oppose the irresponsible use of human and economic resources in the practice of war and other wasteful acts of government.

d. Communicate directly to appropriate governmental bodies the concerns listed above and actively work to change our national, state, and local governments' priorities so that the government addresses itself more directly to the human needs within our society.

e. Cooperate with other agencies in promoting policies and programs which strengthen marriage and family life.

2. In the light of our concern for overpopulation and the quality of life, we ask each family to consider its responsibility in family planning through the practice of an adequate form of birth control. We also urge a continuing and greater acceptance and practice of adoption, including trans-racial, older children, handicapped children and single parent adoption.

3. Since the church reflects a sex-stereotyping prevalent in our society, we call upon the church at all organizational levels to eliminate sex-stereotyping in Christian educational materials, worship and liturgy, marriage and vocational counselling, theological pronouncements, employment practices and church government.

4. In the light of our commitment within the covenant community and our search for greater understanding of sexual development, we call upon local churches to:

a. Extend to all persons, including those of homosexual

orientation, the redemptive life of the church community.

b. Provide support and informed understanding to persons and families facing crises in sexual identity; and

c. Work for removal of laws which define as crime sexual acts privately committed by consenting adults, excluding prostitution.

d. Work for the enactment of civil rights legislation prohibiting discrimination because of sexual orientation in employment, housing, or public accommodations.

e. We strongly affirm also that our concern for civil rights of persons does not relieve the church at all levels of its responsibility for teaching Christian sexual attitudes, values and behavior.

5. We affirm a person's right to make decisions concerning parenthood and urge that this be implemented by:

a. Establishing programs that will equip pastors to provide moral guidance and to perform with competence their pastoral function with persons facing the decisions of abortion, sterilization, contraception, and adoption.

b. Working to remove the regulation of abortion from the criminal code, placing it instead under laws relating to other procedures of standard medical practice.

6. Because of growing confusion in our society over sexual values, we call upon The United Methodist Church:

a. To encourage and support studies of human sexuality that will define and explore current issues and questions and will provide theological and ethical guidance for human sexual relations within the Christian context.

b. To provide materials for study and discussion of human sexuality at the appropriate age levels as basis for responsible personal decision-making.

7. It is essential that the church evaluate with Christian sensitivity new patterns of living, and enable persons to make responsible decisions in regard to these patterns. We call upon the church to take special concern for such matters as the parents engaged in full-time employment; interracial marriages; transracial adoption; single parent families; new styles in consumer activities; and new patterns governing the use of time in work and leisure.

8. Since the church has a special responsibility to care for the families of its own professional leadership, we urge annual conferences to explore ways to develop support systems for these leaders. These should include programs of career development, continuing education, counseling services, and marriage enrichment opportunities.

9. The changing patterns of work and leisure, including

such things as a four-day work week and the rapid development of new leisure communities, require that churches discover new ways of ministering to families in the light of these changes. We call upon the churches to examine different methods of nurture and worship to meet these new patterns.

10. We call on the churches to provide counseling services and other support programs for families whose sons face military service or its alternatives.

11. Since the form of an institution affects strongly the values that the institution inculcates, we encourage the church to involve parents in the study of values inherent in public education in order to determine whether they are consistent with the concerns of developing responsible personhood.

12. The church must help families to be sensitive to the implicit and explicit values found in all media. Rather than relying upon public censorship, we call upon the churches to educate their members in such a way that they will be able to make decisions regarding film, television, magazines, and books, all of which have an important influence on family living.

13. We urge the churches to acknowledge the influence of television on the personal-social health and the value development of families. We ask the churches to take special note both of the content of programming and the significance of television as a commercial agent lodged permanently in our homes, and to become cognizant of the deleterious effects television can have on the cognitive and attitudinal development of our children.

14. We urge churches to use all feasible means to break down the isolation of families from each other which is occurring along racial and economic lines by:

a. Working to enable families to accept open residential communities on a voluntary basis;

b. Supporting racial balance in public and private schools;

c. Supporting and/or sponsoring housing for low income families, particularly in suburban communities;

d. Supporting neighborhood stabilization programs in racially and socially changing communities; and

e. Working for zoning laws that will encourage more heterogeneous and open residential patterns for families.

Report No. 22—Various Petitions on Family

Petitions: A-5019, A-5021, A-5592, A-5717, A-5117, A-5136, A-5137, A-5287, A-5297, A-5304, A-5319, A-5324, A-5336, A-5348, A-5366, A-5368, A-5390, A-5400, A-5401, A-5402,

A-5403, A-5404, A-5405, A-5406-A-5434, A-5435-A-5489, A-5502, A-5508, A-5525, A-5588-A-5590, A-5651, A-5660-61, A-5704, A-5600, A-5713, A-5718, A-5747, A-5570, A-5141, A-5132, A-5016, A-5353, A-5392, A-5396, A-5604, A-5134, A-5135, A-5163, A-5499, A-5504-05, A-5538, A-5685, A-5687, A-5714, A-5190, A-5245, A-5268-69, A-5288-A-5295, A-5323, A-5515-16, A-5572-74, A-5576, A-5652, A-5591, A-5112, A-5265, A-5577-82, A-5266-67, A-5270-5281.

April 22, 1972—Membership 93, Present 60; For 54; Against 6; Not Voting 0.

Calendar No. 658. Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee reviewed the material contained in the petitions and voted non-concurrence, because an omnibus statement has been adopted which contains their essential points.

Report No. 23—Study Commission on Personal and Family Morality

Petitions: A-5653.

April 22, 1972—Membership 93; Present 63; For 42; Against 23; Not Voting 4.

Calendar No. 659, Referred to Council on Ministries, April 28, 1972, Journal page 558.

The committee agrees that there is some need for the proposed Study Commission as outlined below.

There has seldom been a time in history in which there has been as much confusion in regards to sexual values and the basis for moral decision making. Social change, medical development and technological advance have given rise to a wide range of new problems which have not as yet been fully addressed by our church. A list of only a few of these issues would include abortion, genetic control, the rights of women, the rights of children, interracial marriage, homosexuality, changing marital and family patterns, artificial insemination, gender control, and birth control.

We have become deeply aware that Christians within The United Methodist Church do not agree on the theological assumptions behind these issues or upon the moral answers that might serve individuals who are faced with questions of sexual conduct, marriage, family life and parenthood. Because of a lack of a broad consensus, individuals are often forced to use their own initiative for moral decision making. The absence of the church's attention to some of the issues has led some individuals and subgroups to turn to other authorities for guidance or to dismiss the church as being irrelevant to their needs.

Furthermore, as society shifts to a personal style and individual decision making, it is essential that the church give its attention to the foundations of moral decision making which serve to guide its constituency.

We therefore petition the General Conference to establish a Study Commission on Personal and Family Morality to study such issues and questions of morality as human sexuality, marriage and family relationships. This Commission should report to the General Conference of 1976. It is expected that the Commission will recommend ways to communicate guiding principles for moral decision making with persons who are United Methodists.

It is recommended that the Commission have a broad membership base as follows:

Two bishops selected by the Council of Bishops.

One pastor and one religious educator from each jurisdiction selected by the jurisdictional college of bishops.

One professor from each United Methodist theological school selected by the General Committee on Family Life, representing several disciplines and traditions.

One representative elected by each jurisdictional board of the laity, selected because of his concern for family life.

One representative selected by the core planning group of each Jurisdiction of the "Society-Guild."

Two representatives from the Division of the Local Church and one from the Division of Curriculum Resources of the Board of Education, one from the National Division and one from the Women's Division of the Board of Missions and one from the Board of Evangelism, one from the Board of Christian Social Concerns and one from the Board of Health and Welfare Ministries.

One youth under 25 from each jurisdiction, selected by the General Committee on Family Life after consultation with the jurisdictional youth organization.

If minority groups are not adequately represented the Committee shall add two Negroes, one Mexican American, one Oriental, one Indian and one representative from Puerto Rico.

Anticipated budget:

\$ 8,000.00	a year for travel expense
1,000.00	a year for resource personnel
1,000.00	a year for secretarial help
<hr/> 10,000.00	Total annually for three years
10,000.00	for Regional Consultations
<hr/> \$20,000.00	Grand Total

The Study Commission shall hold consultation in each region of the church to involve local church representations in the study.

Report No. 24—Human Sexual Behavior

Petitions: A-5528.

April 22, 1972—Membership 93; Present 59; For 51; Against 6; Not Voting 2.

Calendar No. 660, Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence because the material is covered in other reports.

Report No. 25—Responsible Parenthood

Petitions: A-5563, A-5564, A-5565.

April 22, 1972—Membership 93; Present 65; For 56; Against 5; Not Voting 4.

Calendar No. 661, Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee nonconcurs with the petitions since the material is contained in the omnibus resolution on Health, Welfare and Human Development.

**Report No. 26—Report from Committee on Family Life—
Pages 108 & 109—Quadrennial Reports**

Petitions: A-5749.

April 22, 1972—Membership 93; Present 60; For 56; Against 0; Not Voting 4.

Calendar No. 662, No action taken.

Since many people have expressed the view that the Quadrennial Family Life Conference ought to be brought closer to the people, the committee is recommending for 1974 that, instead of a National Conference, there be held three regional conferences as similar in format as possible as follows:

August 2-4, Washington, D. C.

August 23-25, San Francisco, Calif.

October 18-20, St. Louis, Mo.

The committee concurs.

**Report No. 27—Children and Their Welfare and Health
Care**

Petitions: A-5133, K-5001-A.

April 22, 1972—Membership 93; Present 59; For 56; Against 0; Not Voting 3.

Calendar No. 663, On April 28, 1972, the General Conference acted to include this item in the Book of Resolutions,

showing approval by the legislative committee and referral for study. Journal page 592.

The committee has reviewed the contents of these petitions and recommends to the conference that it refer the suggestions to the proper boards and agencies for the necessary action.

Report No. 28—Pre-Marital Counseling

Petitions: A-5507.

April 22, 1972—Membership 93; Present 60; For 60; Against 0; Not Voting 0.

Calendar No. 664, On April 28, 1972, the General Conference acted to include this item in the Book of Resolutions, showing approval by the legislative committee and referral for study. Journal page 592.

The committee recommends that this material be referred to the General Board of Education (or its successor) for action.

Report No. 29—Basic Research on Problems of Infertility

Petitions: A-5020.

April 22, 1972—Membership 93; Present 60; For 60; Against 0; Not Voting 0.

Calendar No. 665, On April 28, 1972, the General Conference acted to include this item in the Book of Resolutions, showing approval by the legislative committee and referral for study. Journal page 592.

The committee recommends that this proposal be referred to the Family Life Committee for implementation.

Report No. 30—Commission on Religion and Race

Petitions: A-5750-5752-5756.

April 24, 1972—Membership 93; Present 54; For 51; Against 1; Not Voting 2.

Calendar No. 846. No action taken (This subject was acted upon in Calendar No. 439, Committee on Conferences Report No. 65.)

The committee has reviewed the Structure Study Commission Report Paragraph 1413.1 and the report of the Commission on Religion and Race and recommends the substitution of Par. 1413 with the following:

There shall be a Commission on Religion and Race.

1. The total membership of the commission shall be forty-four, including two bishops appointed by the Council of Bishops, six persons elected by and from each jurisdiction and twelve members-at-large, elected by the commission. Each jurisdiction shall elect two clergy, two laywomen, and two laymen; at least one of these six to be under

30 years of age. It is recommended that at least two of the six be black and at least two from other ethnic minorities. It is recommended that the at-large membership include three, one of whom should be under 25, elected from each of the four ethnic groups, giving special consideration to nominations from the ethnic Annual Conferences and from caucuses recognized by the Commission as representatives of significant segments of their ethnic group.

Report No. 31—Various petitions on Social Principles and related matters

Petitions: A-5339-5343; A-5147; A-5144; A-5583; A-5165; A-5303; A-5302; A-5694; A-5680; A-5496; A-5346; A-5656; A-5131; A-5244; A-5252; A-5367; A-5530; A-5262; A-5254; A-5149; A-5648; A-5262; A-5647; A-5298; A-5520; A-5318; A-5598; A-5349; A-5695; A-5023; A-5025; A-5024; A-5659; A-5139; A-5166; A-5183; A-5296; A-5491; A-5556; A-5663; A-5690; A-5119; A-5129; A-5560; A-5014; A-5143; A-5514; A-5258; A-5007; A-5001; A-5667; A-5154; A-5666; A-5664; A-5679; A-5702; A-5691-93; A-5146; A-5561; A-5512-13; A-5542; A-5521; A-5658; A-5153; A-5145; C-5279-A; A-5249; A-5261; A-5187; A-5493; A-5033; A-5193; A-5549; A-5710; A-5300; A-5566; A-5248; A-5250; A-5511; A-5571; A-5553; A-5716; A-5118; A-5299; A-5678; A-5115; A-5251; A-5536; A-5683; A-5537; A-5681; A-5682; A-5008-09; A-5703; A-5334; A-5705; A-5030; A-5599; A-5029; A-5327; A-5326; A-5322; A-5389; A-5328; A-5387; A-5386; A-5333; A-5325; A-5385; A-5384; A-5332; A-5331; A-5383; A-5382; A-5381; A-5380; A-5330; A-5379; A-5329; A-5377; A-5376; A-5395; A-5374; A-5373; A-5372; A-5371; A-5370; A-5369; A-5399; A-5398; A-5497; A-5394; A-5712; A-5567; A-5388; A-5004; A-5351; A-5005; A-5006; A-5523; A-5375; A-5032; A-5490; A-5568; A-5654; A-5002; A-5049; A-5050-73; A-5047; A-5034-46; A-5120; A-5017; A-5397; A-5003; A-5492; A-5506; A-5665; A-5122; A-5575; A-5350; A-5048.

April 24, 1972—Membership 93; Present 57; For 54; Against 1; Not Voting 2.

Calendar No. 847, Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee voted nonconcurrence because the material is treated elsewhere.

Report No. 32—Prisoners of War

Petitions: A-5592; A-5393.

April 24, 1972—Membership 93; Present 48; For 48; Against 0; Not Voting 0.

Calendar No. 848, On April 28, 1972, the General Conference acted to include this item in the Book of Resolutions, showing approval by the legislative committee and referral for study, Journal page 592.

The Committee concurs in the revised text as follows:

Prisoners of War

The General Conference of The United Methodist Church is deeply concerned about the vast suffering caused by the war in Vietnam.

The conflict has continued interminably until over 1,500 American servicemen have been taken prisoner or are listed as missing in action, and the vast number of Vietnamese prisoners on both sides of the conflict is unknown. Wives and families of prisoners have little or no information as to whether their loved ones are alive or well. The sick and wounded have not been released or exchanged and the International Red Cross has not been allowed to inspect all prisoner of war camps.

This tragic situation merits our concern and should prompt our efforts for solution.

The General Conference therefore directs the officers and staff of the Board of Christian Social Concerns to continue to work with leaders of the World Council of Churches and other available agencies to make representations to the North Vietnamese, the P.R.G., the United States and Saigon government in an effort to ease the plight of these prisoners and their families.

Report No. 33—Amnesty and Reconciliation

Petitions: A-5010; A-5011; A-5012; A-5013; A-5075; A-5076; A-5077; A-5078; A-5079 thru A-5110; A-5533; A-5544; A-5562; A-5596.

April 24, 1972—Membership 93, Present 54; For 39; Against 13; Not Voting 2.

Calendar No. 849, On April 28, 1972, the General Conference acted to include this item in the Book of Resolutions, showing approval by the legislative committee and referral for study, Journal page 592.

The committee concurs with the revised text of the petitions as follows:

RESOLUTION ON AMNESTY AND RECONCILIATION

There can be no authentic peace until all involvement, military and political, in the Indochina War is ended. We recognize that the war has caused a crisis of conscience perhaps unparalleled in the nation's history. We need to overcome the paralyzing divisiveness of the war on our

society and to mitigate as far as possible the tragic consequences of the war.

When the war ends, we believe that genuine reconciliation demands a broad and general amnesty, without qualifications or conditions, to all who are in legal jeopardy because of the war in Southeast Asia. God alone knows what finally determines the actions of human beings, and all of us know that few of us do anything for one reason alone. Therefore, we feel it unwise to attempt to judge the motives of those to be given amnesty, just as we do not presume to judge the motives of those who served in the military. We do not dishonor but respect the consciences of those who fought and died. We see amnesty, not as a matter of forgiveness, but as one step toward the reconciliation of the society.

The church has a major responsibility to initiate or join efforts to secure amnesty and restore full civil liberties for all such persons who suffered during the Vietnam era who should not be scarred for life. Of special importance is our need to meet our obligations to persons who have fought the war, to those who were killed, and to the plight of many Vietnam era veterans. The families of those killed, especially children, deserve every assistance that a compassionate church can provide. The church has an immediate ministry to provide pastoral care and secure other essential service for all such persons and their families through United Methodist personnel and cooperation with other churches and responsible agencies.

Each member of The United Methodist Church is challenged to express the transforming power of Christlike love through his or her commitment to offer understanding and reconciliation to all persons who have been affected by the tragic consequences of the war, in order that the healing of a divided society may begin.

Minority Report

Minority Report moves to amend Majority Report on Report No. 33 Amnesty and Reconciliation by substituting the following petition for the entire majority report.

There can be no genuine peace until all involvement, military and political, in the Vietnam conflict is ended. We recognize that the conflict has caused a crisis of conscience among people. We need to overcome the divisiveness of the war on our society and to mitigate as far as possible the tragic consequences of the conflict.

When the Vietnam conflict ends we urge that the appropriate government authorities, given the power, consider the granting of paroles to those persons incarcerated in

penal institutions for conscientiously objecting to participate in the selective service system due to their feelings of conscience above the Vietnam conflict.

When the conflict ends, we further urge that the appropriate government authorities consider leniency in prosecuting those draft resisters and deserters who have exiled themselves to other countries, those draft resisters and deserters who have gone underground to avoid prosecution and those who have committed or are being prosecuted for civilian acts of resistance to war.

When the war ends, we urge that the appropriate government and military authorities re-examine the dishonorable discharges given to members of the Armed Forces during the Vietnam conflict if such discharges were originally given for the failure of the serviceman receiving the same to cooperate or participate in the Vietnam conflict based upon his feeling of conscience about such conflict.

Persons excepted from our above urgings would be those persons to be charged with or convicted of acts of violence, whether against persons or property. We do not condone acts of violence.

The church has, likewise, a responsibility to the persons who fought the conflict and to the families of those killed in such conflict. Such persons and families must have every assistance that a compassionate church can provide. The church has an immediate ministry to provide pastoral care and secure other essential service for all such persons and their families through United Methodist personnel and cooperation with other churches and responsible agencies.

Each member of The United Methodist Church is challenged to express the transforming power of Christ-like love through his commitment to offer understanding and reconciliation to all persons who have been affected by the tragic consequences of the war, in order that the healing of a divided society can begin.

(S) John E. Stumbo, G. A. Dunlap, Eldon B. Mahon, Kenneth Cooper, John Q. Kemper, Tom Reavley, Reid R. Tombaugh, John A. Egan, Lowell Smith, Earnest Langley, Erwin H. Schwiebert.

Report No. 34—The United Methodist Church and Peace
Petitions: A-5189; A-5547; A-5592; A-5688; A-5700; A-5701 and A-5715.

April 25, 1972—Membership 93; Present 47; For 37; Against 9; Not Voting 1.

Calendar No. 850, On April 28, 1972, the General Conference acted to include this item in the Book of Resolutions,

showing approval by the legislative committee and referral for study, Journal page 592.

The committee concurs in the following text:

The United Methodist Church and Peace

The Christian Church from its earliest years has included persons of all nations and races who acknowledge Jesus Christ as Lord and Savior. The apostles clearly understood that God's Son came not to save particular states or nations but to save the world—all men, women and children in that day and in the ages to come.

The mission of Jesus Christ and of his Church is to serve every nation regardless of its government or its ideology. The Christian ministry of reconciliation and peace extends to every person without respect to place of residence or status. Under God's judgment as Lord of History, no nation is ultimately sovereign. God's love and mercy are directed to the people of the world and, in God's sights, the welfare of humanity is more important than the might or even the continued existence of any state.

Therefore the Church is called to rise above narrow loyalties of nation, race, class, sex, political ideology or economic theory.

The Church is called to be an instrument of communication and reconciliation through which human barriers may be overcome and world community may emerge.

The church is called by Jesus and the prophets to proclaim the demands of social righteousness without which peace cannot be secure.

1. Disarmament

As the years pass, the nations of the world continue at various levels their dangerous and suicidal struggle for military supremacy. The mad momentum of the arms race mounts, millions starve, development stagnates, and the United Nations languishes. Increasingly sophisticated missile systems, including anti-ballistic and multiple-warhead weaponries, accelerate arms spending and dangerously heighten anxieties without adding to the security of the nations. Regional tensions grow, conflicts erupt, and great powers intervene to advance or protect their interests.

If the human race is to move forward out of this period of futility and constant peril, the search for new weapons systems must be halted through comprehensive international agreements including the extension of the Nuclear Test Ban Treaty to end underground testing and the implanting or dumping of nuclear weapons on the seabed. International negotiations such as SALT should include all

nations with substantial armaments systems. The vast stockpiles of nuclear bombs and conventional weapons must be dismantled progressively under international supervision, and the resources they represent must be diverted to programs designed to confirm life rather than destroy it.

The goal of world disarmament, coupled with an effective system of international peacemaking and peacekeeping, is essential to the prophetic tradition and must constantly be kept before peoples and governments.

2. Colonialism and Racism

Millions of people still live under colonial rule or other forms of exploitation. Still other millions live under deplorable conditions of racial and class discrimination. Many of them see little hope that their status and condition will be changed in the foreseeable future. In a number of these territories churchmen and churchwomen are suffering repression and persecution. Many are actively involved with their countrymen and women in liberation movements. The liberation of their peoples must be achieved through means which do not result in new oppression or further dehumanization of any segment of the population.

We are especially concerned for Southern Africa—Rhodesia, Angola, Mozambique, Guinea (Bissau), Namibia and South Africa—where white minorities oppress and discriminate against black majorities.

We are also greatly concerned about situations like some in Latin America where U.S. commercial, industrial and military interests are often related to local oligarchies which serve to prevent the liberation of the people. It is essential that our government alter its economic policies to help people instead of economic interests and to eliminate counter-insurgency training and practices in the interest of self-determination of peoples.

Governmental action to encourage liberation is essential but must be supported by parallel action on the part of private citizens, labor, business, banks and churches if peaceful measures are to succeed. Unless the prevailing oppression and denial of basic human rights are ended, violence on a massive scale may erupt and spread to other nations.

3. The United Nations

We commend the United Nations for achievements in reconciling differences, promoting human rights, lifting the levels of health, education, and welfare, and advancing self-government among the nations. At the same time we are keenly aware that many nations, including the most powerful, are providing very limited moral, financial and political

support to the U.N. Such policies on the part of nations large and small have prevented it from becoming a more effective instrument in the peaceful settlement of international disputes.

We believe the United Nations and its agencies should be supported, strengthened, and improved. Ultimately, the U.N. must be given sufficient authority to enact, interpret and enforce world law.

If international organizations are to realize their potential, their membership must be open to all nations which seek to join and which subscribe to their purposes. The seating of the People's Republic of China in the United Nations and related agencies is an important step in making the U.S. both universal and effective. Consideration should be given to admitting the divided nations such as Korea and Germany.

We urge the early ratification by all nations of the conventions on human rights developed and approved by the United Nations or its specialized agencies.

We especially commend the work of the United Nations Children's Fund (UNICEF) which since 1947 has served many millions of children living in more than one hundred countries through material aid to programs of supplemental food, disease control, nutrition and maternal and child health.

An essential element in more effective world cooperation is greater use of the International Court of Justice. Such uses might be facilitated by taking account of developing nations' concerns about international law and by substantial reorganization of the Court with regional panels. We urge the nations to remove any restrictions they have adopted which impair the Court's effective functioning.

The economic and political turmoil within many developing nations provides a grave temptation to other powers to intervene through subversive activity or military force in furtherance of their own national interests. We condemn this new version of imperialism which often parades as international responsibility. Furthermore, we urge the great powers to use their strength to support the United Nations and to enable it to render multilateral judgments as to those internal disturbances which endanger the peace and require collective measures.

The ocean waters and their beds contain the food supply (fish and plant), the mineral resources and the freshenable waters needed to sustain the large world populations of tomorrow. These waters, their content, and the ocean beds are now non-national resources. The exploration, development, harvesting, and marketing of these vast resources

should be under the jurisdiction and control of the United Nations within the framework of international law.

4. World Trade and Economic Development

The widening economic gap between developed and developing nations should be of grave concern to Christians who profess a concern for human suffering.

Steps commensurate with this urgent need would include:

a. Commitment on the part of the industrialized countries at one to two percent of their Gross National Product to international programs which will accelerate rates of economic growth in low-income countries.

b. General increase of tariff-free import items including substantial amounts of partially manufactured goods from low-income areas.

c. Measures to prevent damaging fluctuations in world prices of primary export products upon which the economies of many low-income countries are based.

d. Adequate funding of United Nations Development Programme and United Nations Specialized Agencies.

e. Adequate support for participation in the United Nations Conference on Trade and Development.

We urge the United States government to commit itself to achieve these objectives. Where such policies result in economic injury to workers, employers and communities in certain sections of the economy, we believe the national community should make provision for forms of temporary assistance which will alleviate this injury and facilitate conversion to other types of production. We also urge that all nations channel more of their funds for world economic development through international organization.

Where bilateral foreign aid programs are carried on, items of military support and assistance should be separated from economic aid so that each will be readily identifiable. Efforts should be made to insure that aid programs benefit the masses of people without strengthening the dominance of privileged groups. In particular, we recommend the discontinuance of military assistance and police-training programs to other nations, where recent history has indicated such weapons and programs are used by ruling groups either against other nations or to oppress their own peoples.

We urge the appropriate boards and agencies of The United Methodist Church to support and seek to enlarge, especially through the World Council of Churches, efforts to bring about better understanding and cooperation between citizens of developed and developing countries.

5. Military Conscription, Training and Service

a. *Conscription.* We affirm our historic opposition to compulsory military training and service. We urge that military conscription be ended now. We also warn that the element of compulsion in any national service program jeopardizes seriously the service motive and introduces new forms of coercion into national life. Efforts should also be made to include the universal abolition of military conscription in any disarmament agreement.

b. *Conscientious objection or participation.* Each person must face conscientiously the dilemmas of conscription, military training and service, and decide his or her own responsible course of action. These dilemmas include serving in any part of the draft system, including membership on selective service boards. What the Christian citizen may not do is to obey people rather than God, or overlook the degree of compromise in our best acts, or gloss over the sinfulness of war. The church must hold within its fellowship persons who sincerely differ at this point of critical decision, call all to repentance, mediate to all God's mercy, minister to all in Christ's name.

Our Christian teaching not only supports conscientious objection to all war as an ethically valid position, but also asserts that all ethical decisions on political matters are to be made in the context of the competing claims of civil law, biblical revelation, church doctrine, the ends and means that relate to peace, justice, freedom and one's own understanding of what God calls him or her to do. So long as military conscription legislation remains in effect, we support all those who conscientiously object to preparation for or participation in any specific war or wars and ask that they be granted legal recognition.

c. *Legal and moral counseling.* All persons subject to conscription should have full informational and personal assistance regarding the laws and ethical issues involved. We support such efforts by schools and guidance counselors, by churches, ministers, lay persons, and groups of persons in local communities and within the military. We strongly urge that each high school age person be given information that he or she needs to plan for the future effectively with full knowledge of their legal obligations.

It is the church's obligation to ensure that such services are available equally to all young people and their families. Beyond this, the church has certain specific responsibilities: (1) to support persons in the armed forces and maintain pastoral relationships with these persons; (2) to support those who conscientiously object to enter-

ing the armed forces by assisting them in securing legal recognition for their position and in providing or locating significant alternate service opportunities; (3) to support those whose consciences move them to reject both the military and civilian options provided in conscription laws; and (4) to minister to men and women in military and civilian prisons whether they are incarcerated for conscience sake or for other reasons.

d. *Amnesty and reconciliation.* Among those who have conscientiously objected to participation in war are thousands of persons who are in exile in addition to hundreds of others in civilian and military prisons. The church has a major responsibility to initiate or join efforts to secure amnesty or asylum for these and others who have resisted war by violating conscription regulations, or civil or military law in connection therewith. Amnesty would be an act of reconciliation which could aid significantly in the restoration of family, community, and civic unity. The church has an immediate responsibility to provide pastoral care and secure other essential service for all such persons and their families, through United Methodist personnel and cooperation with other churches and responsible agencies.

Report No. 35—Israeli-Palestinian Struggle

Petitions: A-5305, A-5344, A-5494, A-5592-395.

April 25, 1972—Membership 93; Present 47; For 47; Against 0; Not Voting 0.

Calendar No. 851, On April 28, 1972, the General Conference acted to include this item in the Book of Resolutions, showing approval by the legislative committee and referral for study, Journal page 592.

The committee concurred with the revised text as follows:

Israeli-Palestinian Struggle

In 1968, the General Conference approved for study a document on the Middle East which emphasized that "there is need for Christian, Jews and Muslims to engage in frank and searching discussions of the problems of the Middle East. The mutual interest of these great religions in the area and its holy places should provide a basis for continuing conversations and efforts at understanding and reconciliation."

In 1969 a group of American Christians, some of them scholars specializing on the Middle East, gathered to discuss and draft a "*Statement to the American Christian Community on the Arab-Israeli Conflict.*" The conversations were sponsored by the International Affairs Offices of the

United Church of Christ, The United Methodist Church (Women's Division), the American Baptist Convention, the United Presbyterian and the Episcopal Church.

In 1970 the American Friends Service Committee published the findings of a two-year study by a group of Quakers, "Search for Peace in the Middle East." While the General Conference study document and the other two studies focused on the conflict between Israel and the Arab nations, all three also suggested:

"Unless the refugees of the Middle East received some measure of justice and are integrated into established societies, those responsible for their condition or for its perpetuation will be guilty of great wrong and the resulting bitterness will create new strife." (1968 General Conference)

"Equally important, a settlement must cope with the related problem of the Palestinian Arab refugees, who—like other refugees—are symbols of war's haphazard injustice." (1969 Statement to the American Christian Community on the Arab-Israel Conflict.)

"Meanwhile, the bitterness of the Palestinian Arab refugees was nourished by the Arab government, which refused to support any solution of the refugees problem other than 'return home' formula." (1970 study "Search for Peace in the Middle East.")

We also note the rise of Palestinian Nationalism since 1968 and are deeply appreciative of some of the final thoughts of the Quaker study.

"As we review what we have written, we are struck by a major deficiency which we do not know how to correct: We have been incapable of communicating the depth of human anguish experienced on both sides, incapable of showing how those feelings color, shape and dominate the words and deeds of able, intelligent, responsible people on both sides.

"Non-Jews probably cannot understand the desperate, 'here-we-stand' stubbornness of many Israelis. The trauma of the years of the Hitlerite holocaust has seared the souls of all Jews of middle age and older. It is people of these older generations who run Israel today. To them the safety and strength of Israel are inseparably interwoven with their own hopes of personal existence and their hopes for the survival of future generations of Jews. Any proposed change in policy which can be interpreted as weakening the defensive capacity of Israel is resisted by most Israelis as an invitation to suicide. The passionate devotion of Jews, Israeli and non-Israeli, to the cause of a permanent, strong prosperous Jewish state in the

Holy Land is one of the central facts of Middle Eastern and world politics. . . .

"We also have not been able to depict with sufficient vividness the extremes of bitterness, frustration and rage felt by the Palestinian Arabs. Anyone who visits the Palestinians in their refugee camps, talks with the young commandos in their camouflage uniforms, listens to responsible officials of U.N. or international voluntary agencies or Arab governmental organizations is bound to be struck by the complex and tragic nature of the problems which beset the Palestinian refugees. He quickly discovers that no government needs to 'whip up' bitterness and hatred among the refugees toward Israel. He can easily enough determine that the refugees themselves have again and again resisted efforts which some governments have made to resettle them. Most of all, he discovers that the overwhelming passion of the Arab refugees is 'to go home.' The attachment of Palestinian Arabs to the rock soil of this Holy Land is quite as passionate as that of the Jewish newcomers. . . ."

We urge all United Methodists to try to understand this tragedy in the Middle East and yet work to create attitudes and an atmosphere which will encourage all peoples, governments, and the United Nations to enable the Israelis and the Palestinians to transform their struggle against each other to one of creating in their land conditions where justice and peace can be truly attained; where Muslims, Christians, Jews, and people of any other religion or belief can live together irrespective of race, color or religion; where they can enjoy rights and share equal obligations in order to form an authentic community.

Because we affirm the problems of the Middle East are basically human relations on this level, we therefore disavow military measures intended to resolve the Middle East situation. We urge that all parties avail themselves of the United Nations as a means of achieving a just and lasting peace.

Report No. 36—Urge Ratification of Genocide Convention
Petitions: A-5592.

April 25, 1972—Membership 93; Present 47; For 47;
Against 0; Not Voting 0.

Calendar No. 852, No Action Taken.

The committee concurred in the following:

The General Conference strongly recommends that the United States join the 75 nations of the United Nations that have already ratified this Convention and urges all United Methodists to keep this issue before the members of the Congress until its ratification is achieved.

Report No. 37—Environmental Stewardship

Petitions: A-5603, A-5592, A-5256 and A-5255.

April 25, 1972—Membership 93; Present 47; For 45; Against 1; Not Voting 1.

Calendar No. 853, On April 28, 1972, the General Conference acted to include this item in the Book of Resolutions, showing approval by the legislative committee and referral for study, Journal page 592.

The committee concurred with the following text:

Environmental Stewardship

We wish to affirm:

1. The earth is the Lord's creation.
2. All of it has intrinsic value because it is God's creation.
3. We are God's stewards, responsible to God for the use or misuse of the earth.

Through the centuries, many Christians have misinterpreted the Genesis command to exercise dominion over the earth as a mandate to conquer and exploit nature for the benefit of man alone. So long as men and women possessed little technological ability to modify the environment on a large scale, so long as the numbers of people were so small that they needed to use only a small percentage of available resources, such an exploitative and utilitarian attitude was only mildly destructive.

Today all this has changed. Pressures from rapidly burgeoning population and technological advances at the service of an economy based on planned obsolescence are contributing to environmental pollution and depletion of resources on an accelerating scale. The quality of our air and water is visibly worsening. Indiscriminate use of dangerous pesticides threatens to annihilate whole species of animal life and jeopardize vital links in the food chain. Noise pollution produces fatigue and nervous tension. The freedom of people and animals to enjoy wilderness areas and uncluttered landscapes is rapidly becoming a memory. Crowded, deteriorating cities impair mental and physical health and erode possibilities for achieving full human potentialities.

The church cannot remain indifferent to acts which ravage nature and upset delicate ecological balances.

With prophetic urgency, the church and its members must:

1. Awaken to the seriousness of the present ecological crisis, and to the fact that it is a worldwide ethical crisis, requiring a re-examination of biblical interpretations, a new acceptance of moral responsibilities, and a re-ordering of priorities.

2. Demonstrate a new life-style which refuses to measure quality of life mainly in consumptive and quantitative terms. Such a life style will emphasize joy and delight in the wonders of God's world; will strive to create and share a decent, healthy environment for all, rather than guarding a greedy materialism for a few.

3. Question those institutional structures and operations which prevent men and women from living in harmony with their natural environment; urge vigorous social, economic and political action now at all levels to reshape them.

4. Recognize responsibility for the creative use of properties and resources.

5. Challenge the widespread belief that technological advances and a growing Gross National Product represent in themselves genuine human progress.

6. Insist that human rights take precedence over property rights, that no one should be permitted to exploit the earth simply for the sake of personal profit.

7. Oppose the military's imperious claim to our nation's resources and their willingness to risk massive environmental contamination—through accidental or intentional release of nerve gas, or continued testing and readiness to use nuclear weapons—for the sake of claimed offensive and defensive needs.

8. Work for tax laws, zoning regulations and developmental planning consistent with social justice for the poor and powerless and that reflect the need for ecologically sound practices.

9. Actively participate in community recycling programs and urge the establishment of such programs in communities where these programs are not operative.

10. Demonstrate in word and deed a new attitude toward procreative rights, realizing that to limit voluntarily the number of offspring will help to promote a healthy environment and ensure a chance for human fulfillment for all children and for generations yet to come.

11. Engender a global understanding of the ecological crisis as one which encompasses all people, countries and nations regardless of political heritage, religious faith, or cultural development.

12. Support international efforts for the proper use of the environment as represented by the United Nations Conference in Stockholm in 1972.

Men and women live not as conquerors, but as one part of the wondrously inter-related total creation. "The earth is the Lord's and the fullness thereof." Our special role is that of a steward responsible under God for safeguarding the beauties and riches of the earth.

Report No. 38—Use of Recycled Paper

Petitions: A-5540.

April 25, 1972—Membership 93; Present 47; For 47;
Against 0; Not Voting 0.

Calendar No. 854, No Action Taken.

The committee concurred with the following resolution.

WHEREAS, Our Biblical tradition declares our responsibility to God for all creations;

AND WHEREAS, Increasing consumption of paper threatens to diminish our forest resources;

AND WHEREAS, Increasing volumes of paper waste require increasing amounts of our diminishing land space;

AND WHEREAS, The Church of Jesus Christ is called corporately to demonstrate its social and environmental responsibility;

NOW THEREFORE, BE IT RESOLVED:

1. That the General Conference of The United Methodist Church affirms the symbolic and practical value of using recycled paper to demonstrate environmental responsibility;

2. That the General Board of the Laity be assigned to investigate, and make recommendations for all general agencies concerning the use of recycled paper in their publications;

3. That every Annual Conference Program Council investigate, make recommendations to and supply names of suppliers to their agencies and local church congregations concerning the use of 100% recycled paper.

Report No. 39—The Concern for Appalachia

Petitions: A-5148.

April 25, 1972—Membership 93; Present 47; For 47;
Against 0; Not Voting 0.

Calendar No. 871, Adopted in connection with action on Committee on Missions Report No. 46, Calendar No. 550, April 28, 1972, Journal page 598.

The committee concurs with the following resolution:

The Concern for Appalachia

Many voices have been raised in recent years by various groups protesting against poverty and powerlessness, discrimination and exploitation.

Among them the voice of the people of Appalachia has been strangely silent.

Appalachia is a region of haunting natural beauty. It is also a region of haunting poverty and misery. With some justification it has been called "America's longest slum" and "the last bastion of American colonialism." One gov-

ernment official has said that to many Americans, the region is a museum containing 18 million people.

Because we know the rich qualities inherent in Appalachian people and in their culture, and because we have witnessed their great patience and fortitude in dealing with their problems, we raise our voices in this statement of concern:

1. Twenty-four of the Annual Conferences of The United Methodist Church are in the Appalachian region, including annual conferences located in three jurisdictions, in thirteen states and in eighteen episcopal areas. Among them are all of the territory of the Western Pennsylvania, Wyoming, West Virginia and Holston Annual Conferences, and the Red Bird Missionary Conference.

2. There are more than 9,000 organized congregations of our denomination in Appalachia with 2,239 in Pennsylvania and 1,886 in West Virginia.

3. The Appalachian Development Committee came into being in 1968 for the purpose of concentrating attention upon the problems and the potentialities in Appalachia for church renewal and community development.

4. Our denomination has also participated in the utilization of a foundation grant for a detailed study of Appalachia and has been guided by the findings of the study.

5. The United Methodist Church has cooperated as a member body of the Commission on Religion in Appalachia which is organized as the outstanding ecumenical instrument in Appalachia.

THEREFORE, BE IT RESOLVED:

1. That the General Conference of The United Methodist Church affirm the claim upon the Church of the people in Appalachia for its ministry and mission.

2. That the Appalachian Development Committee be encouraged to continue its role of identifying, planning, coordinating and implementing mission in Appalachia for The United Methodist Church.

3. That the Commission on Religion in Appalachia be understood as the most vital opportunity for accomplishing this mission ecumenically, and that our commitment to work across denominational lines be expressed through program priorities and financial undergirding.

4. That all annual conferences in Appalachia be urged to support the Appalachian Development Committee in its work and that bishops having annual conferences in Appalachia be encouraged to engage in planning to this end.

5. That the continued involvement of the National Division of the General Board of Missions or its successor agency be encouraged in order to explore ways and means

of developing program and resources for meeting the needs of Appalachia.

Report No. 40—School Busing

Petitions: A-5668, 5557 and 5123.

April 25, 1972—Membership 93; Present 47; For 47; Against 0; Not Voting 0.

Calendar No. 872, Adopted April 28, 1972, Journal page 559.

The committee concurs with the following petition:

WHEREAS, The Supreme Court in 1954 ruled that segregated public schools are inherently unequal and that *de jure* segregation in such schools is unconstitutional; and

WHEREAS, Integrated schools provide the best means for reducing racial bias and may be useful in providing beneficial learning experiences; and

WHEREAS, The busing of pupils is often the only method available to achieve racial integration and quality education in the public schools;

RESOLVED, that we call upon The United Methodist Church to support the use of busing where appropriate for school integration and to oppose legislative action or constitutional amendments prohibiting such busing.

Report No. 41—Quadrennial Reports of Board of Christian Social Concerns and The Episcopal Address

Petitions: A-5755, 5748, 5750.

April 25, 1972—Membership 93; Present 47; For 47; Against 0; Not Voting 0.

Calendar No. 873; No action taken.

The Episcopal Address and reports of the Board of Christian Social Concerns and Commission on Religion and Race are appreciatively received. United Methodists are urged to give these careful consideration.

Report No. 42—Inclusive Membership on Boards and Agencies

Petitions: A-5150.

April 25, 1972—Membership 93; Present 47; For 47; Against 0; Not Voting 0.

Calendar No. 874; No action taken.

Concurs:

WHEREAS, It is recognized that there should be more equitable representation from American Indians, Asian-Americans, Hispanic-Americans, and blacks, in the membership of all of the boards and agencies of The United Methodist Church, therefore,

BE IT RESOLVED, that the General Conference provide

disciplinary changes for equitable inclusion of membership on boards and agencies from American Indians, Asian Americans, Hispanic Americans, and blacks, and

BE IT FURTHER RESOLVED, that the General Conference request the Council of Bishops when filling vacancies that occur under its jurisdiction to consider the appointment of person(s) from among American Indians, Asian Americans, Hispanic Americans, and blacks,

BE IT FURTHER RESOLVED that the ethnic and minority caucuses be consulted for nominations in all appointments outlined above.

Report No. 43—Various petitions requesting General Board of Christian Social Concerns support of seminarians and other action projects related to the work of the Board

Petitions: A-5022, A-5669-75, A-5746, A-5677, A-5676, A-5111, A-5257, A-5259, A-5124, A-5126, A-5140, A-5182, A-5194, A-5243, A-5510, A-5541, A-5534, A-5545, A-5548, A-5602, A-5155.

April 25, 1972—Membership 93; Present 47; For 47; Against 0; Not Voting 0.

Calendar No. 875; Adopted Blanket Referral, April 28, 1972, Journal page 552.

The committee concurs with the requests for support and other specific actions by the General Board of Christian Social Concerns and recommends concurrence and reference to the Board for action.

Report No. 44—Various petitions with material concerning the Social Principles Study, Race and other matters covered by other petitions

Petitions: A-5186, A-5522, A-5495, A-5500, A-5363, A-5362, A-5361, A-5360, A-5359, A-5358, A-5357, A-5355, A-5356, A-5498, A-5365, A-5364, A-5316, A-5707, A-5611, A-5253, A-5113, A-5550, A-5286, A-5595, A-5260, A-5138, A-5162.

April 25, 1972—Membership 93; Present 47; For 47; Against 0; Not Voting 0.

Calendar No. 876; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee nonconcurs with these petitions since the material is covered in other reports.

COMMITTEE NO. 2
CONFERENCES

Leonard D. Slutz, Chairman—Edward G. Carroll, Secretary (Committee duties and personnel are listed on page 156.)

Report No. 1—Age of Lay Member of General Conference and Jurisdictional Conference

Petitions: B-5009, 5241, 5242, 5243, 5244, 5245, 5246, 5247, 5248, 5249, 5298.

April 18, 1972—Membership 82; Present 54; For 52; Against 2; Not Voting 0.

Calendar No. 1; Adopted April 27, 1972, Journal Page 517.
(The Chair ruled this action to be adopted by more than a two-thirds majority.)

Amend Division Two, Section VII, Article V of the Constitution of The United Methodist Church (Para. 40, 1968 *Book of Discipline*) so that the paragraph shall read:

“The lay delegates to the General Conference and to the Jurisdictional or Central Conferences shall be elected by the lay members of the Annual Conference or Provisional Annual Conference without regard to age, provided, such delegates shall have been members of The United Methodist Church for at least four years next preceding their election, and are members thereof within the Annual Conference electing them at the time of holding the General and Jurisdictional or Central Conferences.”

Report No. 2—Delete Age Restriction for Annual Conference Members

Petitions: B-5240, B-5250, B-5301, B-5423.

April 18, 1972—Membership 82; Present 55; For 53; Against 2; Not Voting 0.

Calendar No. 2, Adopted April 27, 1972, Journal Page 517.

The Committee concurs with the following:

In Paragraph 146.1, delete the words *shall be at least twenty-one years of age, and*, so that the sentence as amended reads: “Both the lay members and the alternates shall have been members in good standing of The United Methodist Church for at least four years, and of the local church from which they are elected for at least one year, except in a newly organized church, which shall have the privilege of representation at the Annual Conference session.”

Report No. 3—Agenda of the Annual Conference

Petitions: B-5021.

April 18, 1972—Membership 82; Present 56; For 28;
Against 27; Not Voting 1.

Calendar No. 3; No action taken.

Amend Para. 663.2 by adding **program director** to read:

“2. The Annual Conference, to expedite the transaction of its business, may adopt an agenda on the basis of its procedures. Such agenda shall be prepared by the bishop, the district superintendents, the **program director**, and such others as the conference may name, and shall be submitted to the conference for adoption.”

Report No. 4—Age of Jurisdictional Conference Delegates

Petitions: B-5008.

April 18, 1972—Membership 82; Present 54; For 52;
Against 1; Not Voting 1.

Calendar No. 4; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee recommends nonconcurrence.

Report No. 5—Age Requirements for Jurisdictional Conference Delegates

Petitions: B-5019, B-5020.

April 18, 1972—Membership 82; Present 61; For 61;
Against 0; Not Voting 0.

Calendar No. 5; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee recommends nonconcurrence.

Report No. 6—Increase Youth Representation

Petitions: B-5403.

April 18, 1972—Membership 82; Present 61; For 60;
Against 0; Not Voting 1.

Calendar No. 6; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee recommends nonconcurrence.

Report No. 7—Age of Lay Delegates to General, Jurisdictional and Central Conferences

Petitions: B-5010, B-5011, B-5012, B-5013, B-5014, B-5015,
B-5016, B-5018.

April 18, 1972—Membership 82; Present 60; For 58;
Against 1; Not Voting 1.

Calendar No. 7; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee recommends nonconcurrence.

Report No. 8—Board of Discipleship in the Structure Study Commission Report

Petitions: B-6096.

April 20, 1972—Membership 82; Present 67; For 55; Against 12; Not Voting 0.

Calendar No. 184; Adopted April 28, 1972, Journal page 576. (The following majority report prevailed.)

Concurrence in Paragraph 1007 thru 1013, excepting Paragraph 1010 (referred to Lay Activities and Church Finance) of the Structure Study Commission report, amended as follows:

Par. 1007—line 12—substitute **primary** for *specific* and add **districts** following “annual conferences.”

Par. 1008—page 74, line 14—after “Church” add **The Commission on Worship of The United Methodist Church.**
line 19—insert which after “of” and before “the”

Par. 1013.3—line 13—after “board”; add **and such vice-chairmen as necessary as section heads.**

So that it shall read:

Section VI. Board of Discipleship.

Delete Para. 1007-1025 which refer to the General Board of Education; Para. 1065-1084 which refer to the Division of the Local Church; Para. 1085-1102 which refer to the Division of Curriculum Resources; Para. 1125-1144 which refer to the Board of Evangelism; Para. 1183-1245 which refer to the Board of the Laity; and Para. 1384-1388 which refer to the Commission on Worship, and substitute the following:

Para. 1007. Purpose.—There shall be a Board of Discipleship. Within the expression of the total mission of the church outlined in the Aims of Mission of the Council on Ministries, the Board of Discipleship exists for the **primary** purpose of assisting annual conferences, **districts** and local churches in their efforts to win persons as disciples of Jesus Christ and to help these persons to grow in their understanding of God that they may respond in faith and love, to the end that they may know who they are and what this human situation means, increasingly identifying themselves as children of God and members of the Christian Community, to live in the Spirit of God in every relationship and to fulfill their common discipleship in the world.

Para. 1008. Incorporation.—The Board of Discipleship, hereinafter referred to as the board, shall be incorporated under the laws of whatever state the Council on Ministries shall determine and shall be the legal successor and successor in trust of the General Board of Education of The United Methodist Church; the General Board of Christian

Education of the Methodist Episcopal Church; the Board of Education of the Methodist Protestant Church; the Board of Sunday Schools of the Methodist Episcopal Church; the Epworth League of the Methodist Episcopal Church; the Board of Christian Education of the Evangelical United Brethren Church; the Board of Christian Education of the Church of the United Brethren in Christ; the Board of Christian Education of the Evangelical Church; The Board of Education of The Methodist Church; and such educational boards and societies as may have been merged to constitute these boards; the General Board of Evangelism of The United Methodist Church; the Board of Evangelism of The Methodist Church; the Board of Evangelism of the Evangelical United Brethren Church and such evangelism boards and societies as may have merged to constitute these boards; the General Board of the Laity of The United Methodist Church; the General Board of Lay Activities of The Methodist Church and the Department of Christian Stewardship and the general organization of Evangelical United Brethren Men of The Evangelical United Brethren Church; **The Commission on Worship of The United Methodist Church**; and it is authorized and empowered at any time it may deem such action to be desirable or convenient to take corporate action to merge, consolidate or affiliate such corporations in compliance with appropriate state corporation laws so as to accomplish as nearly as may legally be possible the end result of which the Board of Discipleship shall be the one legal entity authorized to act on behalf of the interest heretofore and hereafter in the name of one or the other of said corporations.

Para. 1009. Organization.—

1. The board shall consist of the number of members as defined in Para. 803 of the General Provisions. It shall be organized to accomplish its work through elected officers as prescribed in Para. 807.

2. Within the board, there shall be a Division of Evangelism, Worship and Stewardship; a Division of Lay Life and Work; and, a Division of Education.

Para. 1011. Amenability of Divisions.—The divisions shall be amenable to and report regularly to the board and its executive committee.

Para. 1012. The president of the board, the general secretary and the treasurer shall have the power to execute on behalf of the board legal papers such as conveyances of real estate, releases on mortgages, transfer of securities, contracts, and all other legal documents.

Para. 1013. Organization of Divisions.—The divisions shall be organized as follows:

1. Membership.—The divisions shall be composed of board members as provided in Para. 803. In order to provide for division members with special knowledge and experience, the divisions shall have authority to elect members at-large to the divisions in accord with Para. 804.

2. Meetings.—The divisions shall meet in conjunction with the meeting of the board. Special meetings of any division may be held upon the call of the chairman of the division, or on written request of one-fifth of its members. One-third of a division's members shall constitute a quorum.

3. Officers.—Each division shall have a chairman, elected by the board; and such vice-chairmen as necessary as section heads; and a recording secretary, elected by the division. The divisions shall determine the power and duties of their officers.

4. Executive Committee.—Each division may elect an executive committee and establish such rules as necessary for its meetings and the carrying out of its duties.

5. Division Staff.—The associate general secretary elected by the board shall be the administrative officer of his or her respective division. Each associate general secretary shall sit with the division and all its regular committees. In all of these relationships he or she shall have the right of the floor without the power to vote.

Minority Reports

(The intent of this report is to delete the General Board of Lay Activities from the Board of Discipleship.)

Para. 1008—Delete from Par. 1008 beginning with line 10 through line 21 on page 74.

Par. 1009—Delete the term *A Division of Lay Life and Work* from line 1, Par. 1009, page 75.

Par. 1036—Delete Par. 1036, page 91, line 2 through 8.

Par. 1037—Delete Par. 1037 beginning line 9 through line 15 on page 91.

Par. 1038—Delete Par. 1038 beginning line 17 through line 3, page 92.

Par. 1039—Delete Par. 1039 beginning line 4 through line 9, page 92.

Par. 1040—Delete Par. 1040 beginning line 10 through line 23, page 93.

(s) William James, John B. Warman, Carl R. Ammerman, George A. Wright, J. C. Satterfield, James M. Walker, Miguel Avina, Roy J. Grogan, Jerry G. Bray, Donald E. Holbrook.

(The intent of this report is to delete the Board of Education from the Board of Discipleship.)

Par. 1008—Delete all references to the General Board of Christian Education in Par. 1008 in line 24 on page 73 through line 6 on page 74.

Par. 1009—Delete reference to Division of Education in line 1 and 2 on page 75.

Par. 1015—Delete reference to Program Curriculum Committee beginning on line 17 on page 78 through line 15 on page 79.

Par. 1016—Delete Paras. 1016, 1017, 1018, pages 79-80.

Par. 1021—Delete Par. 1021 on line 15 on page 80 through line 13 on page 83.

Par. 1022—Delete Section of Curriculum Resources on line 15, page 83, continuing on line 8 on page 84.

Par. 1023—Delete Par. 1023 beginning line 9 continuing through line 12 on page 84.

Par. 1024—Delete Par. 1024 beginning line 13 through line 17 on page 84.

Par. 1025—Delete 1025 beginning line 18 through line 24 on page 84.

Par. 1026—Delete Par. 1026 beginning line 25 through line 6 on page 85.

Par. 1027—Delete Par. 1027 beginning line 7 through line 14 on page 85.

Par. 1028—Delete Par. 1028 beginning on line 15 through line 19 on page 85.

(s) William James, John B. Warman, Forest W. Laraba, Carl R. Ammerman, Robert W. Preusch, George A. Wright, J. C. Satterfield, Miguel Avina, Jerry G. Bray, Donald E. Holbrook, James M. Walker.

Report No. 9—Board of Global Ministries in the Structure Study Commission Report

Petitions: B-6101

April 20, 1972—Membership not reported

Calendar No. 187, withdrawn by the Committee chairman in favor of Committee on Missions Report No. 1, Journal Page 518.

Report No. 10—Referral of Petitions on Temporary General Aid Fund

Petitions: B-5016-B-5045, B-5163-B-5179, B-5151-B-5178, B-5018-B-5061.

April 21, 1972—Membership 76; Present 67; For 67; Against 0; Not Voting 0.

Calendar No. 190. Adopted Blanket Referral, April 28, 1972, Journal Page 552.

The Committee recommends the reference of the petitions on Temporary General Aid Fund to the Council on World Service and Finance.

Report No. 11—United Methodist Council on Youth Ministries

Petitions: B-6100, B-6061, B-6062, B-6063, B-6064, B-6065, B-6067, B-6068, B-6069, B-6071, B-6072, B-6073, B-6074, B-6081, B-6083, B-6084, B-6085, B-6086, B-6087, B-5089, C-5176, C-5208, C-5209, C-5210, C-5211, C-5212, C-5213, C-5214.

April 21, 1972—Membership not reported

Calendar No. 255; Adopted April 28, 1972; Journal Page 569.

Concurrence in the following:

Delete Par. 832.5 and substitute the following:

Para. 1062. Purpose and Functions.—The United Methodist Council on Youth Ministry shall be responsible for unifying the ministry of youth throughout the church. The functions of the council shall be:

1. To initiate and support special plans and projects which are of particular interest to youth.

2. To be an advocate for the free expression of the convictions of youth on issues vital to them.

3. To make recommendations to the Council on Ministries and/or other appropriate boards and agencies of The United Methodist Church.

4. To recommend youth to general boards and agencies' nominating committees, considering suggestions from annual conference Councils on Youth Ministry and other youth organizations.

5. To call together when necessary groups of concerned youth to study and take action on vital issues that need the support for or demand a change in existing socio-economic and cultural conditions and in theological points of view.

6. To effect participation of youth in appropriate denominational and ecumenical enterprises and deliberations.

7. To empower youth throughout the church through support and communication of annual conference and jurisdictional youth ministries.

8. To support and facilitate renewal in the church.

9. To support and facilitate the formation of minority youth caucuses on the annual, jurisdictional, and general conference levels of the church.

Para. 1063. Membership.—The United Methodist Council

on Youth Ministry shall consist of twenty youth (it is recommended that at least ten shall be from ethnic minorities); and one staff or board member from each of the following agencies, to be chosen by that agency: the Board of Church and Society; the Division of Education and Cultivation of the Board of Global Ministries; the Division of Education of the Board of Discipleship; the Division of Lay Life and Work of the Board of Discipleship; the Division of Evangelism, Worship and Stewardship of the Board of Discipleship; the Office of Personnel of the Board of Higher Education and Ministry; the Commission on Religion and Race; and one annual conference coordinator of youth ministry from each jurisdiction.

The twenty youth shall be elected by the presidents or elected representatives of each annual conference Council on Youth Ministry in a caucus on the jurisdictional level. Youth shall be as defined in Para. 160.2 of the Book of Discipline (persons from the seventh grade through senior high school, approximately twelve through eighteen years of age) at the time of their election. Youth elected shall not serve beyond their first year in college. Four shall be from each jurisdiction; it is recommended that at least two of these shall be from ethnic minorities, so elected that each minority group will be represented so far as possible. Nominations shall be encouraged from local churches, from subdistricts, and from districts, names being carried to the caucus by the conference representative. The jurisdictional caucuses shall elect two youth each year, with a total of ten youth members being elected each year for two year terms. The one Annual Conference Coordinator of Youth Ministry from each jurisdiction shall be selected by a method to be determined by the coordinators of youth ministry in each jurisdiction. Each coordinator shall be elected for a two year term. The expenses of the jurisdictional caucuses shall be borne by the participating annual conferences.

Para. 1064. For administrative purposes, the Council and staff (if any) shall be related to the Board of Discipleship. (See Para. 1037)

Para. 1065. There shall be a Youth Service Fund which shall be the major financial cultivation of youth groups within The United Methodist Church. As a part of its cultivation the youth shall have been challenged to assume their financial responsibilities in connection with the total program and budget of the local church of which they are a member. In the discharge of its responsibility for Ministry of Youth in The United Methodist Church, the United Methodist Council on Youth Ministry shall establish and

provide for participation of youth in local churches and on every level of youth ministry in the Youth Service Fund. Local church treasurers shall send the full amount of Youth Service Fund offerings to the treasurer of the Annual Conference, who shall send monthly the full amount received to the treasurer of the Council on Finance and Administration to be directed toward the ministry of youth as follows: 70% to annual conference Councils on Youth Ministry and 30% to the United Methodist Council on Youth Ministry, effective Jan. 1, 1973.

Para. 1066. The United Methodist Council on Youth Ministry shall be responsible for the administration of the Youth Service Fund. In the carrying out of this function, the UMCYM shall constitute a Project Review Committee to serve as an advisory committee, to be composed of four youth from the UMCYM and three adults not related to any general agency.

Para. 1067. The United Methodist Council on Youth Ministry shall set the policy and the criteria for the distribution of the Youth Service Fund. The Council shall also establish the policy for Youth Service Fund education and shall be responsible for its promotion throughout the church, in cooperation with the annual conference Council on Youth Ministry.

Report No. 12—Commission on Status and Role of Women In The United Methodist Church

Petitions: B-6089, B-5103, B-5104, B-5116, B-5105 through B-5115.

April 21, 1972—Membership 76; Present 72; For 47; Against 24; Not Voting 1.

Calendar No. 256; Adopted April 26, 1972; Journal Page 470.

Concur in creating a Commission on the Status and Role of Women in The United Methodist Church as follows:

Para. 1414. There shall be a Commission on the Status and Role of Women in The United Methodist Church for the quadrennium of 1972-1976.

A. The membership of the Commission shall be nominated by the Colleges of Bishops after consultation with the United Methodist Women's Caucus and United Methodist Women and elected by the Jurisdictional Conferences as follows:

1. Fifteen (15) from the Jurisdictions (Three from each Jurisdiction—two (2) laymen and one (1) clergy; it is recommended that at least one of these shall be under 30, at least one from a minority group);

2. Twenty (20) women from the Jurisdictions (Four

from each Jurisdiction—it is recommended that at least one of these shall be under 30, at least one over sixty (60), at least one from a minority group, and one clergy-woman);

3. Three (3) women members at large (one of whom shall be under 30) elected by the Commission because of special competence in this area;

4. Three (3) women named by the Women's Division from its members or staff to serve as ex officio members without vote.

5. There shall also be two Bishops named by the Council of Bishops. The pluralism of the church's membership shall be reflected in representation of all ethnic groups and various age categories, and the various caucuses shall be requested to submit names through the United Methodist Women's Caucus in fulfillment of this policy. The Commission shall have the authority to enlist up to five (5) special resource persons, men or women, on an ad hoc basis as needed.

B. The president of this Commission shall be a woman elected by the total Commission from its membership and other officers as the Commission determines.

C. The funds for carrying out the Commission's purpose shall be authorized by the General Conference on recommendation of the Council on World Service and Finance. (The annual budget is recommended to be approximately \$110,000 for the fulfillment of mandates herein described.)

D. The Commission shall meet annually with such additional meetings as needs demand.

E. The Commission shall be charged with responsibility for fostering an awareness of problems and issues related to status and role of women with special reference to full participation in the total life of the church at least commensurate with its total membership in The United Methodist Church:

a. to initiate and carry out needed research, including study of the Constitution and other disciplinary provisions for the eradication of discriminatory words and policies;

b. to establish clear guidelines to ensure full participation of women in the life of the church;

c. to stimulate and receive progress reports toward this end from all responsible bodies;

d. to generate interest and recommend plans for new understanding of theology and Biblical history affecting the status of women;

e. to recommend policies for long range and immediate

implementation related to the role of women in the church;

f. to serve in an advocacy role especially in matters related to women's role in the church's life.

F. In order to fulfill its responsibilities and the mandates of the 1972 General Conference the Commission shall work with the Council of Bishops, boards and agencies and other appropriate structures and channels of the church.

G. The Commission shall elect an Executive Secretary, who shall be a woman, fulfilling all requirements and sharing the same privileges and responsibilities placed upon Executive Secretaries of other commissions. She shall establish a liaison consultative relationship to specially designated staff representatives of all boards and agencies as appropriate in the fulfillment of the Commission's mandates.

H. The Commission shall generate active concern and give full support directed toward immediate efforts in the fulfillment of the following mandate:

Personnel recruitment agencies, seminaries, responsible boards, commissions and committees related to the pastoral ministry are requested to establish guidelines and policies directed toward specific recruitment, training and full utilization of women in the pastoral and related ministries of The United Methodist Church, including the faculties of seminaries, universities, colleges, and other educational institutions of The United Methodist Church.

Report No. 13—Annual Conference Councils on Youth Ministry

Petitions: N-5004-B, B-5017, B-6052, B-6053, B-6054, B-6055, B-6056, B-6057, B-6058, B-6059, B-6060, B-6070.

April 21, 1972—Membership 76; Present 67; For 59; Against 7; Not Voting 1.

Calendar No. 257; Adopted April 28, 1972; Journal Page 570.

The Committee recommends the following become Paragraph 841.6a. of the *Book of Discipline*.

Par. 841.6a. Annual Conference Council on Youth Ministry.

In each annual conference there shall be a conference Council on Youth Ministry composed of both youth and adults. Its purpose shall be to strengthen the youth ministry in the local churches and districts of the annual conference. For administrative purposes the Council shall be related to The Council on Ministries.

Membership:

No more than one-third of the membership of the council shall be adults. It is recommended that the council be composed of 50% minority members. Where ethnic or language conferences overlap non-ethnic conferences, provision shall be made for the inclusion of members of the ethnic or language conferences to serve on the councils of non-ethnic conferences and vice-versa.

Functions:

. . . To initiate and support plans and activities and projects that are of particular interest to youth.

. . . To be an advocate for the free expression of the convictions of youth on issues vital to them.

. . . To support and facilitate, where deemed needed, the formation of youth caucuses.

. . . To cooperate with the boards and agencies of the annual conference, receiving recommendations from and making recommendations to the same.

. . . To recommend to the annual conference Committee on Nominations, qualified youth for membership on boards and agencies.

. . . To receive and set the policy and criteria for its portion of the Youth Service Fund. No more than one-third shall be used for administrative purposes; at least one-third shall be used for projects within the geographic bounds of the annual conference; and at least one-third shall be used for projects outside the geographic bounds of the annual conference.

. . . To establish the policy for the Youth Service Fund education and be responsible for its promotion throughout the annual conference, in cooperation with the United Methodist Council on Youth Ministry.

. . . To establish a Project Review Committee as an advisory committee with regard to the use of the Youth Service Fund receipts for projects. It is recommended to be composed of at least 50% minority group persons.

. . . To choose jointly with the Conference Council on Ministries the conference Coordinator of Youth Ministry to serve as its advisor.

Report No. 14—Council on Ministries in the Structure Study Commission Report

Petitions: B-6095 (another report on organization replaces Para. 829 of SSC).

April 22, 1972—Membership 76; Present 59; For 52; Against 4; Not Voting 3.

Calendar No. 343; Adopted April 25, 1972; Journal Page 445.

Concurrence in Paras. 825ff. of Structure Study Commission Report amended as follows:

Section II. Council on Ministries.

Delete Paragraphs 822 ff. of the Discipline and substitute the following:

Para. 825. Name.—There shall be a General Council on Ministries of The United Methodist Church, hereinafter called the council.

Para. 826. Incorporation.—The council shall be incorporated in such state or states as the General Conference shall determine. This corporation shall be the successor corporation and organization to the Program Council of The United Methodist Church.

Para. 827. Amenability.—The council shall report to and be amenable to the General Conference.

Para. 828. The aims of the Council on Ministries are:

a) To provide a continuing means for representative lay people, clergy and administrators to study our ever-changing missional needs, to determine priorities and to adjust emphases between sessions of the General Conference.

b) To establish the processes and relationships that will insure the coordination of the ministries and program emphases of The United Methodist Church through its general agencies and to eliminate overlapping or conflicting approaches to the local church and the annual conferences.

c) To enhance the effectiveness of our total ministries by reviewing the performance of the general boards and their responsiveness to the needs of the local churches and annual conferences.

d) To engage in research and planning in cooperation with the general agencies and the annual conferences.

Para. 829. The powers of the Council on Ministries are:

a) To establish policies and make decisions governing the functions of the general boards and agencies of The United Methodist Church, consistent with the actions of the General Conference, during the interim between its sessions.

b) To approve or disapprove recommendations by a board to change its internal structure as specified in the Discipline or by boards to transfer functions among them, subject to ratification by the General Conference.

Para. 830. The Council shall have the following specific functions and authority:

1. To insure the development of a unified and coordinated ongoing calendar and program for the promoting of the connectional ministries of the church.

2. Upon a two-thirds vote of the Council on Ministries

present and voting, to make changes in missional priorities necessitated by emergencies or by other significant developments between General Conferences which substantially affect the life of the church; and to make adjustments in program budget allocations accordingly; provided that such adjustments are made within the total budget set by the previous General Conference and provided, further, that such adjustments are made after consultation with the affected boards and agencies and approval by a two-thirds vote of the Council on Finance and Administration.

3. To assign to the boards and agencies or to special task forces created by it specific missional responsibilities initiated between sessions of the General Conference.

4. To recommend to the General Conference priorities for the church's ministry.

5. To take the following actions with respect to allocation of World Service funds to general program boards:

a) To determine, in cooperation with the Council on Finance and Administration, the church's general program needs through consultation with the general boards and agencies.

b) To recommend to the Council on Finance and Administration the program needs it deems worthy of support.

c) After the Council on Finance and Administration decides the total sum of World Service money to be proposed for program agencies, to determine, on the basis of program priorities, a plan for the distribution of that total sum to general boards and agencies.

d) Only after these councils agree upon the plan of distribution shall it be included in the total budget of the church presented to the General Conference by the Council on Finance and Administration.

6. To review and evaluate the effectiveness of the general program agencies in performing the ministries assigned to them.

7. To keep under review the concurrence of general program agencies with the social principles of The United Methodist Church.

8. To resolve any overlapping in structure or functions or lack of cooperation among the general boards and agencies and to be responsible for the coordination of any program adopted by the General Conference where two or more boards or agencies are involved, unless otherwise specified by the General Conference.

9. To participate in, to give leadership to and coordinate research and planning for The United Methodist Church, thereby helping all levels of the church evaluate needs, set goals and plan strategy.

10. To assist the Advisory Committee on Research in discovering and choosing research projects which merit support from the Reserve for Research Projects as provided in the General Administration Fund of the Council on Finance and Administration.

11. To become the depository for required filing of all planning and research documents of all agencies.

12. To ascertain the need for a special program for any particular quadrennium and, if it is deemed desirable, to formulate a plan for the same and present it to the General Conference for its consideration.

13. To review all plans of the general boards and agencies for the production and distribution of free literature and promotional resource materials (except church school literature) in order to coordinate the content, distribution and timing of the release of such materials with a view to avoiding duplication of both materials and activities.

14. To consider the plans of any agency to publish a new promotional periodical. Any agency proposing to publish a promotional periodical shall submit its request to the council. If the council disapproves, the agency shall delay such publication and circulation until the proposal can be submitted to the General Conference for determination; provided, however, that the foregoing shall not apply to periodicals exempted in Par. 966 or to church-school curricular materials.

15. To consult with the following to assure elimination of unnecessary overlapping and duplication:

a) General boards and agencies with regard to their publishing and communications policies.

b) The president and publisher of The United Methodist Publishing House and editors of the general publications.

16. To designate the general board or agency to undertake a special study ordered by the General Conference when that Conference fails to make such a designation.

17. To provide, in cooperation with the Council of Bishops, training opportunities for Bishops, District Superintendents and Conference Program Directors.

18. To study the connectional structures of The United Methodist Church and, after consultation with the general boards and agencies, recommend to the General Conference such legislative changes as may be appropriate to effect desirable modifications of existing connectional structures. (To fulfill Paragraph 1421.5)

19. To maintain a calendar of meetings in behalf of all agencies of The United Methodist Church as an aid to the agencies in regulating the number and timing of such meetings.

20. To approve the scheduling and timing of all national conferences, convocations and/or major consultations, subject to the approval of the Council on Finance and Administration of plans for financing such meetings.

21. To recommend to the General Conference, after consultation with the Council of Bishops and the Council on Finance and Administration, the number and timing of special days which are to be observed on a churchwide basis, except that the Council of Bishops and the Council on Finance and Administration may authorize a special financial appeal in an emergency.

22. To initiate procedures to orient overseas delegates on both the operations of the General Conference and materials that it will consider and, where possible, to devise and implement measures to assure full, effective representation and participation of overseas members in the work of The United Methodist Church and the General Conference.

23. (The General Conference took no action on the material of Par. 23, and it has been deleted from this report.—Ed.)

24. To relate to Annual Conference Councils on Ministries and their committees, to receive program recommendations from them and to coordinate program recommendations to them.

25. To report to the General Conference for its approval a summary of all decisions and recommendations made dealing with program changes and structure overlap.

Report No. 15—Council on Ministries—Organization

Petitions: B-6095 (another report covers aims, priority and authority of Council on Ministries)

April 22, 1972—Membership 76; Present 69; For 61; Against 8; Not Voting 0.

Calendar No. 344; Adopted April 25, 1972; Journal Page 442.

Concurrence in replacing paragraph 829 of the Structure Study Commission Report with the following:

Para. 831. Organization—The Council shall be organized as follows:

1. Membership

a. The membership of the Council shall consist of:

One member from each Annual Conference within the United States elected by the Jurisdictional Conference from a list of three nominees submitted by each Annual Conference which shall include one laywoman, one layman and one from the clergy. The nominations from the Annual Conference shall be made from the General Conference delegates; if there is not an adequate number of persons for the nominees, additional nominees may be

selected from the Jurisdictional delegates, and if additional nominees are further required, they may be selected from the membership of the Annual Conference. The above members shall consist, so far as possible, one-third laywomen, one-third laymen and one-third clergy.

A bishop from each Jurisdiction and one bishop from overseas selected by the Council of Bishops.

One youth under the age of 19 and one young adult under the age of 31, at the time of their election, from each Jurisdiction. The youth members shall be nominated by Jurisdictional youth caucuses. The youth and young adult members shall be elected by the Jurisdictional Conference.

One non-staff, non-episcopal representative selected by each of the program boards and commissions.

Fifteen members at large to be elected by the Council.

Three persons from Central Conferences nominated by the Council of Bishops and elected by the Council on Ministries.

The Chief Administrative Officer of each of the five boards and the Executive Secretaries of the Commission on Religion and Race and the Commission on the Status and Role of Women, with voice but without vote.

b. Members of the Council representing annual conferences and bishops, except the bishop from the Western Jurisdiction, shall not serve on any boards or commissions having representation on the Council on Ministries.

c. Of the members at large, elected by the Council, in order to insure that one-fourth of the Council's membership may represent ethnic minorities, it is recommended that there shall be not less than two representatives for each of the following groups: Asian-Americans, Blacks, Hispanic-Americans and Indian-Americans. (The Council shall receive nominations from the ethnic caucuses and ethnic annual conferences of these respective groups prior to the report of their nominating committee.)

d. If the required number of former members of the Evangelical United Brethren Church cannot be elected from the nominees submitted by the annual conferences, the Council of Bishops shall elect additional persons so that the required numbers are elected as provided in Para. 815.1 (c).

e. The members of the Council shall serve for four years or until their successors in office are elected. No voting member shall be eligible to serve for more than eight years.

f. If a bishop is unable to attend a meeting of the Council, the bishop shall designate an alternate bishop from the same jurisdiction.

**Minority Report
Seeking To Reduce Size Of
Council on Ministries**

We are convinced the proposed membership would result in a Council far too large and unwieldy effectively to accomplish its work if it is intended to be a significant, functioning, decision-making body. So large a Council could be expected to meet infrequently, more as a convocation or workshop, with much of the determination of policies necessarily made by an inner circle, executive committee or staff. The added expense is not insignificant. It might be justified if likely to result in better coordination of the program and service activities of the general agencies of the church, but we believe the result would be the opposite.

We would prefer a much smaller Council, but recognizing the arguments presented by the majority of the Committee, we submit a compromise designed to accomplish their purposes yet, we believe, strengthen the Council while saving considerable expense of both money and time. Basic representation from each episcopal area rather than each Annual Conference will reduce the number by about 34, yet better accomplishes proportional representation, the membership of the various areas being much more comparable to each other than in the case of Conferences.

We therefore recommend that the following be substituted for Par. 831.1a, through the words "one-third clergy," of the majority report.

"Each Jurisdictional Conference shall receive from each of its Annual Conferences not more than five nominations, including at least one laywoman, one layman and one minister. It is recommended that at least one representative from an ethnic minority and at least one youth or young adult be nominated. From among those so nominated the Jurisdictional Conference shall elect one member from each episcopal area, divided as evenly as possible among laywomen, laymen and ministers.

"It is strongly urged that each Jurisdictional Conference be especially careful to include among those elected by it full and adequate representation of ethnic minorities, youth and young adults, and persons related to such other vital concerns of the church as rural and small town churches and inner-city ministries."

We believe the general church and each of its Jurisdictional Conferences have become firmly convinced of the justice and desirability of adequate representation of ethnic minorities, youth and young adults in all policy-making processes. We believe establishment of fixed minimum quotas unnecessary, to some extent divisive or condescend-

ing and undesirable. We therefore recommend substitution of the following for Par. 831.1a, beginning with the words "one youth under the age of 19 . . ." through the words ". . . by the Jurisdictional Conference," and for 831.1c,d.

"The Council may elect up to 20 members at large if it finds that necessary or desirable to provide more adequate representation, in accordance with the policy of The United Methodist Church, of ethnic minorities, youth and young adults, or necessary to provide proper representation of members of the former Evangelical United Brethren Church."

(S) Leonard D. Slutz, Jerry G. Bray, Jr., Roy J. Grogan, J. C. Satterfield, Roy Lightner, William James, Paul Webb, Jr., James M. Walker (10% of membership).

Report No. 16—Council on Ministries—Meetings, Officers, Internal Structure and Staff

Petitions: B-6095 (See also reports 14 and 15).

April 22, 1972—Membership 76; Present 54; For 51; Against 2; Not Voting 1.

Calendar No. 363; Adopted April 25, 1972; Journal Page 486.

Concurrence in amendment of Paragraph 2 bottom page 13 of SSC Report thru line 11, page 15, relating to staff and organizational procedures of the Council on Ministries to read as follows:

2. Meetings—Within ninety days after the adjournment of the regular sessions of the jurisdictional conferences, the basic members of the council elected from the annual conferences shall be convened by the president of the Council of Bishops or by an active bishop designated by the president for the purpose of organizing.

The council shall meet at least once during each calendar year. It may meet in special session at other times upon the call of the president, the president of the Council of Bishops, or upon the request of one-fifth of its members. A quorum shall be a simple majority of the voting members.

3. Officers—The council shall have a president, one or more vice-presidents and a recording secretary, elected from the membership of the council, and a treasurer, none of whom shall be a Bishop. The President of the council shall be its presiding officer. Officers shall be elected for terms of four years and shall continue in office until their successors are duly elected.

4. Internal structure—The council shall divide itself into such sections or divisions and otherwise structure itself internally as it deems necessary for the performance of its duties.

5. Staff—The council shall elect a General Secretary annually. The addition of any additional elected staff positions shall first be authorized by the Council on Finance and Administration. No person shall be elected to a staff position for more than twelve consecutive years unless by a 2/3 ballot vote. The staff secretary shall sit with the council with voice but not vote.

Report No. 17—Status of Puerto Rico Annual Conference
Petitions: B-5647.

April 22, 1972—Membership 76; Present 42; For 42;
Against 0; Not Voting 0.

Calendar No. 364; Adopted April 28, 1972; Journal Page 569.

The chair ruled the following action was adopted by more than a two-thirds majority.

Concurrence in the following:

The Puerto Rico Annual Conference is authorized to become an Affiliated Autonomous Church or an Affiliated United Church with all the privileges and responsibilities of that relationship, upon compliance with the 1968 Discipline Par. 640-646; 1414.

The implementation of this authorization is a mutual responsibility of the Puerto Rico Annual Conference and the Committee on Central Conference affairs.

Report No. 18—Biennial General Conference—Constitutional Amendment

Petitions: B-5461.

April 22, 1972—Membership 76; Present 43; For 40;
Against 3; Not Voting 0.

Calendar No. 365; Adopted April 24, 1972; Journal Page 423.

(The chair ruled this action was by more than a two-thirds majority.)

Concurrence in the amendment of the first paragraph of Sec. II, article I, of the Constitution (par. 12 of the *Book of Discipline*) to read as follows:

“The General Conference shall meet at such times and place as shall be determined by the General Conference or by its duly authorized committees, but not more often than once in two consecutive calendar years. Each Annual Conference shall determine whether to elect delegates each two years or each four years.”

Report No. 19—Composition of Annual Conference

Petitions: B-5070, B-5001, B-5049, B-5083, B-5126 through B-5130, B-5135 through B-5139, B-5141 through B-5145, B-5216, B-5220, B-5224, B-5226, B-5262 through B-5264,

B-5268, B-5279, B-5306 through B-5313, B-5317 through B-5331, B-5355, B-5385, B-5393 through B-5397, B-5401, B-5413 through B-5418, B-5421, B-5432, B-5463, B-5555, B-5579, B-5582, B-5627, B-5628, B-5642, B-5713, B-5715.
 April 22, 1972—Membership 76; Present 43; For 40; Against 3; Not Voting 0.

Calendar No. 366; Adopted April 28, 1972; Journal Page 570.

(The chair declared the following action was adopted by a two-thirds majority.)

Amend Division Two, Section VII, Article I of the Constitution of The United Methodist Church (Para. 36, 1968 Book of Discipline as amended; see supplement.

By adding a paragraph at the end thereof as follows:
“If the lay membership should number less than the ministerial members of the annual conference, the annual conference shall by its own formula provide for the election of additional lay members to equalize lay and ministerial membership of the annual conference.”

Report No. 20—Referral to Petition Re TGAF to Commission on World Service and Finance

Petitions: B-5187.

April 22, 1972—Membership 76; Present 43; For 43; Against 0; Not Voting 0.

Calendar No. 367; Adopted Blanket Referral, April 28, 1972; Journal Page 552.

Concurrence in the request that the pension rate of the Rio Grande Annual Conference be equalized with those of other conferences participating in the Fund.

This request is to be referred to the Council on World Service and Finance for advice and recommendation. (See para. VII, page 230 of the Handbook.)

Report No. 21—Minimum Age Requirements for Lay Delegates to the General, Jurisdictional and Annual Conference
 Petitions: B-5462.

April 22, 1972—Membership 76; Present 43; For 42; Against 0; Not voting 1.

Calendar No. 368; No Action Taken

This petition has been incorporated in Report #1 of the Committee on Conferences.

Report No. 22—Right of Lay Worker in Annual Conference

Petitions: B-5132, B-5626.

April 22, 1972—Membership 76; Present 43; For 43; Against 0; Not Voting 0.

Calendar No. 369; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee recommends nonconcurrency.

Report No. 23—Youth Representation in Annual Conference

Petitions: B-5714.

April 22, 1972—Membership 76; Present 43; For 43, Against 0; Not Voting 0.

Calendar No. 370; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrency.

Report No. 24—Age of Delegates to General Conference

Petitions: B-5006.

April 22, 1972—Membership 76; Present 43; For 42; Against 1; Not Voting 0.

Calendar No. 371; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrency.

Report No. 25—Annual Conference Nominating Committee

Petitions: B-5030.

April 22, 1972—Membership 76; Present 43; For 42; Against 1; Not Voting 0.

Calendar No. 372; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrency.

Report No. 26—Change Members of Annual Conference to Delegates

Petitions: B-5071.

April 22, 1972—Membership 76; Present 43; For 43; Against 0; Not Voting 0.

Calendar No. 373; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrency.

Report No. 27—College Students as Lay Members of Annual Conference

Petitions: B-5097.

April 22, 1972—Membership 76; Present 41; For 39; Against 0; Not Voting 2.

Calendar No. 374; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency.

Report No. 28—Bi-annual Conference

Petitions: B-5052.

April 22, 1972—Membership 76; Present 41; For 41; Against 0; Not Voting 0.

Calendar No. 375; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency.

Report No. 29—Lay Members to Vote on All Matters Before Annual Conference

Petitions: B-0001 through B-1207, B-1209, B-1210, B-5420.

April 22, 1972—Membership 76; Present 40; For 40; Against 0; Not Voting 0.

Calendar No. 376; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency.

Report No. 30—Pre-conference General Conference Mailings to First Reserve Delegate

Petitions: B-5595.

April 22, 1972—Membership 76; Present 43; For 43; Against 0; Not Voting 0.

Calendar No. 377; No Action Taken.

The committee requests the General Conference to ask all boards, agencies, and special committees to include the first reserve delegate of each order of either the former Evangelical United Brethren Church and the former Methodist Church as necessary in all pre-General Conference mailings, the same as the duly elected delegates of each annual conference.

Report No. 31—Lay Representation in Annual Conference of Ecumenical Ministries

Petitions: B-5422, B-5580, B-5627.

April 22, 1972—Membership 76; Present 42; For 42; Against 0; Not Voting 0.

Calendar No. 378; Adopted Blanket Referral, April 28, 1972; Journal Page 552.

The committee recommends that this matter be referred to the Commission on Ecumenical and Interreligious Concerns.

Report No. 32—Oppose Merger of Mississippi Conference

Petitions: B-5501.

April 20, 1972—Membership 76; Present 40; For 38; Against 0; Not Voting 2.

Calendar No. 379; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrency in favor of legislation coming via Religion and Race.

Report No. 33—Form Unmerged Conferences into Jurisdictional Entity

Petitions: B-5352, B-5353.

April 20, 1972—Membership 76; Present 40; For 38; Against 0; Not Voting 2.

Calendar No. 380; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency in favor of the Commission on Religion and Race report.

Report No. 34—Unmerged Former Central Jurisdictional Annual Conference

Petitions: B-5677, B-5680, B-5518.

April 20, 1972—Membership 76; Present 40; For 38; Against 0; Not Voting 2.

Calendar No. 381; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrency since this is legislation dealt with elsewhere and in the Commission on Religion and Race report.

Report No. 35—Itineracy of Ministers Following Merger

Petitions: B-5406.

April 20, 1972—Membership 76; Present 40; For 38; Against 0; Not Voting 2.

Calendar No. 382; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency in favor of Calendar Item 38 appearing in the DCA.

Report No. 36—Missions and/or Missionary Conferences

Petitions: B-5577.

April 20, 1972—Membership 76; Present 40; For 38; Against 0; Not Voting 2.

Calendar No. 383; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency. The General Conference has already taken the action.

Report No. 37—Program Boards—At Large Membership

Petitions: B-5380.

April 20, 1972—Membership 76; Present 40; For 35; Against 0; Not Voting 5.

Calendar No. 384; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

Recommend nonconcurrency since the place of women is assured in the basic membership, and ethnic at-large membership could be jeopardized.

Report No. 38—Plans for Immediate Merger

Petitions: B-5521, B-5540, B-5591.

April 20, 1972—Membership 76; Present 40; For 37; Against 0; Not Voting 3.

Calendar No. 385; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

Recommend nonconcurrency in favor of the Commission on Religion and Race report.

Report No. 39—Continue Pension Level and Rule of Law

Petitions: B-5062.

April 20, 1972—Membership 76; Present 40; For 38; Against 1; Not Voting 1.

Calendar No. 386; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Recommend nonconcurrency since the petition is invalid—containing two unrelated subjects.

Report No. 40—Postpone Merger of Conferences

Petitions: B-5522 through B-5530; B-5750 through B-5808.

April 20, 1972—Membership 76; Present 40; For 39; Against 0; Not Voting 1.

Calendar No. 387; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Recommend nonconcurrency in favor of the Commission on Religion and Race report.

Report No. 41—Change Wording on “Minority Groups”

Petitions: B-5085.

April 20, 1972—Membership 76; Present 43; For 35; Against 0; Not Voting 8.

Calendar No. 388; No action taken.

Recommend concurrence Par. 151, Line 16 of the Structure Study Commission so that minority groups will read minorities.

Report No. 42—Establishment of a Commission on Faith, Ethics and Mission

Petitions: B-5333.

April 20, 1972—Membership 76; Present 43; For 34; Against 0; Not Voting 9.

Calendar No. 389; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Recommend nonconcurrency.

Report No. 43—Optional Conference Board of Health and Welfare Ministries

Petitions: B-5505.

April 20, 1972—Membership 76; Present 43; For 37; Against 0; Not Voting 6.

Calendar No. 390; No action taken.

Recommend concurrence:

Amend Paragraph 1173.1 by changing the fourth word from “shall” to “may” and add at the end of the first paragraph the following: “provided that if an Annual Conference elects not to have such a board it shall provide for these functions through some other specific organization within the Annual Conference.”

This amendment will make it possible to have a more flexible Annual Conference structure and at the same time safeguard the functions outlined by the General Conference.

Report No. 44—Recognize Asian-American Caucus

Petitions: B-5558.

April 20, 1972—Membership 76; Present 40; For 28; (Against and Not Voting incorrectly reported-Ed.)

Calendar No. 391; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Recommend nonconcurrence since this is being dealt with in the Commission on Religion and Race Report.

Report No. 45—Change Word “Negro” to “Black” in Para. 162.1d of the 1968 Discipline

Petitions: B-5678.

April 20, 1972—Membership 72; Present 40; For 31; Against 1; Not Voting 8.

Calendar No. 392; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee votes nonconcurrence.

Report No. 46—Consider Election of Asian Bishop

Petitions: B-5223.

April 20, 1972—Membership 76; Present 40; For 39; Against 0; Not Voting 1.

Calendar No. 393; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Recommend nonconcurrence since the Commission on Religion and Race report deals with this subject.

Report No. 47—Episcopal Residence for Rio Grande Conference

Petitions: B-5237.

April 20, 1972—Membership 76; Present 40; For 39; Against 0; Not Voting 1.

Calendar No. 394; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Recommend nonconcurrency since this is a responsibility of the Jurisdictional Conference.

Report No. 48—Oppose Creation of Board of Global Ministries

Petitions: B-5492.

April 19, 1972—Membership 76; Present 43; For 43; Against 0; Not Voting 0.

Calendar No. 395; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee recommends nonconcurrency.

Report No. 49—Composition of Conference Board of Missions

Petitions: B-5857 through B-5899, B-5124.

April 20, 1972—Membership 76; Present 43; For 29; Against 2; Not Voting 12.

Calendar No. 396; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee recommends nonconcurrency.

Report No. 50—Seating Oklahoma Indian Mission Delegates

Petitions: B-5630.

April 20, 1972—Membership 76; Present 40; For 39; Against 0; Not Voting 1.

Calendar No. 397; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee recommends nonconcurrency since this matter is dealt with elsewhere.

Report No. 51—Optional Annual Conference Boards

Petitions: B-6099.

April 23, 1972—Membership 76; Present 52; For 48; Against 1; Not Voting 3.

Calendar No. 398; No action taken.

The Committee concurs in approval of the provision for optional Annual Conference Boards as follows:

Para. 1004.1. Change reference *Board of Christian Social Concerns* to **Board of Church and Society** and change *shall* to *may*.

Para. 1042. Change *shall* to *may* in Paragraphs 1104-1111 with reference to the Conference Board of Education; Paragraphs 1146-1152 with reference to the Conference Board of Evangelism; and, Paragraphs 1247-1256 with reference to the Conference Board of the Laity; and shall read:

The annual conference shall determine the necessity for a Conference Board of Discipleship.

Para. 1043. Should the conference determine not to create such a board, it shall be the responsibility of the Conference Council on Ministries to provide for the connectional relationship between the general board and conference, district and local church organizations.

Para. 1204. Change *shall* to *may* in Paragraph 1173 with reference to a Conference Board of Health and Welfare Ministries; and in Paragraph 1358 with reference to a Conference Board of Missions.

The Annual Conference shall determine the necessity for a Conference Board of Global Ministries.

Para. 1205. Should the Conference determine not to create such a board it shall be the responsibility of the Conference Council on Ministries to provide for the connectional relationships between the general board and conference, district and local church organizations.

Report No. 52—Structure Study Report—Election of General and Associate Program Board Secretaries

Petitions: B-6094.

April 23, 1972—Membership 76; Present 55; For 52; Against 1; Not Voting 2.

Calendar No. 399; Adopted April 28, 1972; Journal Page 581.

The Committee recommends that Paragraph 809 of the Structure Study Report be replaced by the following paragraph:

The General Secretary of each general program board of the church shall be elected annually by ballot of the Council on Ministries upon the nomination of the program board involved. Each program board shall elect annually by ballot an Associate General Secretary for each of its divisions upon nomination of the division.

Report No. 53—Structure Study Report—Length of Service of General and Associate Secretaries of Program Boards

Petitions: B-6094.

April 23, 1972—Membership 76; Present 50; For 47; Against 0; Not Voting 3.

Calendar No. 402; Adopted April 28, 1972; Journal Page 581.

The committee recommends that Paragraph 811 of the Structure Study Commission Report be adopted as follows:

“No elected staff officer shall hold the same position more than twelve years. Years of service prior to January 1,

1973 are not to be counted. The agency responsible for the election of these staff officers may suspend this provision by a two-thirds ballot vote."

Report No. 54—Optional Annual Conference Board of Higher Education and Ministry

Petitions: B-6094.

April 23, 1972—Membership 76; Present 50; For 49; Against 0; Not Voting 1.

Calendar No. 428; Action subject to conditions set forth in blanket motion on structure; Journal Page 584.

Amendment to Structure Study Commission Report printed page 91 of DCA is adopted as follows:

Paragraph 1291. **The Annual Conference shall determine the necessity for a Conference Board of Higher Education and Ministry.**

Should the Conference determine not to create such a board, it shall be the responsibility of the Annual Conference Committee on Ministries, to provide for the connectional relationship between the general board and conference, district and local church organization.

Report No. 55—Report of Commission on Religion and Race (Recommendation #2 Elimination of Structure based on Race)

Petitions: B-6107.

April 23, 1972—Membership 76; Present 50; For 40; Against 8; Not Voting 2.

Calendar No. 429; No action taken.

The Committee recommends concurrence with amending paragraph 625 as contained in Recommendation II of the Report of the Commission on Religion and Race.

To add the following to the paragraph following "... discrimination based upon race" **"In furtherance of that policy the Jurisdictional Conference shall determine the boundaries of its Annual Conferences without regard to race. The mergers of Annual Conferences required by this provision shall be effective at the close of the 1972 session of the Jurisdictional Conference, subject to the transitional provisions for readjustment of districts involved in the 1972 amendment to subparagraph 3 of Para. 390 of the Discipline.**

So that the paragraph will read:

625. The Jurisdictional Conference shall have powers and duties as described in the Constitution. It shall also have such other powers and duties as may be conferred by the General Conference, and in exercise thereof it shall act in all respects in harmony with the policy of The United Meth-

odist Church with respect to elimination of discrimination based upon race. In furtherance of that policy the Jurisdictional Conference shall determine the boundaries of its Annual Conferences without regard to race. The mergers of Annual Conferences required by this provision shall be effective at the close of the 1972 session of the Jurisdictional Conference, subject to the transitional provisions for re-adjustment of districts involved in the 1972 amendment to subparagraph 3 of Para. 390 of the *Discipline*.

Report No. 56—Report of Commission on Religion and Race (Recommendation #2 Elimination of Structure Based on Race)

Petitions: B-6107.

April 23, 1972—Membership 76; Present 46; For 41; Against 5; Not Voting 0.

Calendar No. 430; No action taken.

The Committee recommends that paragraph 390.3 be amended by adding thereto the following:

Not later than the 1973 session of each Annual Conference, the districts shall be formed and their boundaries fixed without regard to race, except where Conferences merge pursuant to a prior agreement between them providing for such district boundaries to be effective not later than the 1974 session.

So the paragraph would then read:

To form the districts according to his judgment after consultation with the district superintendents and after the number of the same has been determined by vote of the Annual Conference. Not later than the 1973 session of each Annual Conference, the districts shall be formed and their boundaries fixed without regard to race, except where Conferences merge pursuant to a prior agreement between them providing for such district boundaries to be effective not later than the 1974 session.

Report No. 57—Report of Commission on Religion and Race (Recommendation #2 Elimination of Structure Based on Race)

Petitions: B-6107.

April 23, 1972—Membership 76; Present 46; For 35; Against 9; Not Voting 2.

Calendar No. 431; No action taken.

The committee recommends amending paragraph 815 of the *Discipline* by adding at the end thereof the following:

7. In order to provide similarly for the same principle of more than proportional transitional representation of the minorities, in the case of mergers of other Annual Con-

ferences, unless otherwise provided in a merger agreement adopted by the merging conferences, during the quadrennium in which such a merger becomes effective all members of boards and agencies of the Annual Conferences parties to the merger shall be members of the boards and agencies of the new merged Annual Conference. A chairman of a board or agency of one of the constituent Annual Conferences shall be either chairman or co-chairman of that board or agency in the resulting Annual Conference. For the next two quadrenniums the resulting Annual Conference shall include in each of its boards and agencies, regardless of size, at least one member coming from each of the constituent Annual Conferences and shall recognize the principle of at least twice the number of members coming from smaller annual conference membership, in relation to the number coming from larger annual conferences, as the relative numerical membership coming from the respective Annual Conferences would indicate; provided that this provision shall not be applied so as to give to representatives coming from smaller annual conferences a majority position, which except for this provision, they would not have. References to the number of members coming from the constituent Conferences relates to the effective date of the merger.

Report No. 58—Report of Commission on Religion and Race

Petitions: B-6107.

April 23, 1972—Membership 76; Present 49; For 47; Against 0; Not Voting 2.

Calendar No. 432; No action taken.

Concurrence in adding at the end of paragraph 390 of the *Discipline* another paragraph as follows:

11. In fixing the appointments of the preachers and in the appointment of District Superintendents, the Bishop shall be guided by the policy of the Church favoring open itinerancy and inclusiveness with respect to race, color and national origin.

Report No. 59—Structure Study Commission Report

Petitions: B-6094.

April 23, 1972—Membership 76; Present 47; For 43; Against 3; Not Voting 1.

Calendar No. 433; Adopted April 28, 1972; Journal Page 581.

Concurrence in Structure Study Commission Report paragraph 803 rewritten as follows:

803.1, page 5 Okay.

803.2, page 6 line 3 after "background" add "Not less

than 20% of the total membership of each board shall be under 35 years of age, with not less than 10% between the ages of 25 and 34, not less than 5% between 19 and 25, not less than 5% 18 or under at the time of election."

line 5: delete *youth, young adults*.

803.2a. Okay

b. Okay

c. Okay except on line 17 after "with" insert **ethnic annual conferences**.

d. Okay

Report No. 60—Report of Commission on Religion and Race
Petitions: B-6107.

April 23, 1972—Membership 76; Present 51; For 49;
Against 1; Not Voting 1.

Calendar No. 434; Adopted April 28, 1972; Journal Page 569.

Concurrence in amendment of paragraph 656.3 of the *Discipline* to read:

Paragraph 656.3. Mission and Missionary Conferences shall elect one minister and one lay person as delegates to the General and Jurisdictional Conferences with voice but not vote. Such conferences may not grant ministerial orders.

Report No. 61—Report of Structure Study Committee
Petitions: B-6094.

April 23, 1972—Membership 76; Present 54; For 53;
Against 0; Not Voting 1.

Calendar No. 435; Adopted April 28, 1972; Journal Page 581.

Concurrence in paragraphs 804, 805, 806, 807 and 808, of the Structure Study Commission Report amended as follows:

Para. 804. The following paragraph is to be added:

The membership of each program board shall be divided among the divisions of the board in such number as the board determines. The board may add to the membership of each division such division at-large members as it deems appropriate, provided that the total number of division at-large members not exceed 50% of the voting membership of the general board. At-large members of a division are not members of the general board.

Para. 805. Add the following paragraph:

Members of all general boards and agencies shall be members of The United Methodist Church.

Para. 806. Change Para. 804 to 806 and it shall read:

1. No person other than a Bishop shall serve at the same time on more than one agency; provided, however, that if this limitation would deprive a jurisdiction of its full epis-

copal representation on an agency, it may be suspended to the extent necessary to permit such representation; provided further, that this limitation shall not apply to a division of a board.

2. A basic or at-large member of the Council on Ministries or a member of the Council on Finance and Administration may not serve as a member of a board (Para. 844.1).

Para. 807. Add the following paragraph:

Each program board shall elect a president and one or more vice-presidents, from the voting membership of the board, and a secretary, treasurer and such other officers as it deems appropriate.

Each program board shall elect chairmen for its divisions from the voting membership of the board. The divisions shall elect a vice-chairman, a secretary and such other officers as it deems appropriate. Terms of officers of boards and divisions shall be for the quadrennium or until their successors are elected.

Para. 808. Re-number Para. 805.

Report No. 62—Report of Structure Study Commission

Petitions: B-6095.

April 23, 1972—Membership 76; Present 48; For 44; Against 1; Not Voting 3.

Calendar No. 436; Adopted April 28, 1972; Journal page 581.

Concurrence in Para. 831, 832, 1041 and 1203 of the Report of Structure Study Commission as amended on page 86 DCA, under "Council on Ministries," to read as follows:

Para. 831. In each jurisdiction of The United Methodist Church there may be a Jurisdictional Council on Ministries organized as the jurisdiction shall determine and with the authority to coordinate and make effective the ministries of the boards and agencies of the church.

Para. 832. In each annual conference of The United Methodist Church, there shall be a Council on Ministries, provided that such council or any component thereof may be organized on an area basis.

1. Purpose.—Same as Para. 841.1 with substitution of *Council on Ministries for Program Council*.

2. Membership.—Same as Para. 841.2 with substitution of *Council on Ministries for Program Council*. The person or persons serving as members of the General Council on Ministries shall be members of the Annual Conference Council on Ministries as full voting member(s).

3. Officers.—Same as Para. 841.3.

4. Executive Committee.—Same as Para. 841.4.

5. Committees, Task Forces and Consultations.—Para. 841.5, delete first sentence.

6. Age-level and Family Ministries.—Same as Para. 841.6.

7. Director.—Same as 841.7 with substitution of **Conference Council Director** for *Conference Program Director*.

8. Staff.—Same as Para. 841.8 with substitution of **Council** for *Program* in line 1 and **Annual Conference Council on Ministries** for *Annual Conference Program Council* in line 2.

9. Relationships.—Same as Para. 841.9.

10. Functions.—Same as Para. 841.10 with substitution of **Annual Conference Council on Ministries** for *Annual Conference Program Council* throughout the paragraph.

JURISDICTIONAL BOARDS

Para. 1041. Delete paragraphs 1103, 1145 and 1246 and substitute paragraph 1041 as follows:

In each jurisdiction there may be a Jurisdictional Board of Discipleship, auxiliary to the general board, as the jurisdictional conference may determine. (See paragraphs 26.2, 625.)

Para. 1203

Delete Paragraphs 1172 and 1357 and substitute the following:

In each Jurisdiction there may be a Jurisdictional Board of Global Ministries, auxiliary to the general board, as the Jurisdictional Conference may determine.

Report No. 63—Structure Study Commission Report
Petitions: B-6095.

April 22, 1972—Membership 76; Present 51; For 51;
Against 0; Not Voting 0.

Calendar No. 437; Adopted April 28, 1972; Journal page 582.

Concurrence in renumbering paragraph 828 as printed in the Structure Study Commission Report as paragraph 801 as follows:

Para. 801. The wholeness of the Gospel is manifest in the totality of the church. God, Creator, Redeemer, Savior, and Life-Giver summons the church to mission in the world. The aims of this mission are:

1. To witness in all the world, by word and deed, to the self-revelation of God in Jesus Christ and the acts of love by which God reconciles all people to Himself.

2. To evoke in all people the personal response of repentance and faith through which by God's grace they

may find newness of life in righteous, loving relationships with God and their fellowmen.

3. To bring God's people together into a Christian community for worship and fellowship and to send them into the world as servants in the struggle for justice and meaning.

4. To respond to the given unity of God's people and to the needs of the world, and to advocate and work for the unity of the Christian church in every aspect of the church's life.

5. To reveal in ministry the love of God for all and to manifest the healing of the Gospel to those who suffer.

6. To move all people to live in awareness of the presence and life-giving power of God's Holy Spirit, in acknowledgment of his rule over earthly history and in confident expectation of the ultimate consummation of his purpose.

Report No. 64—Structure Study Commission Report on Limitation of Age of Members of General Agencies
Petitions: B-6094.

April 23, 1972—Membership 76; Present 52; For 32; Against 19; Not Voting 1.

Calendar No. 438; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

Nonconcurrence in paragraph 814 as written in the Structure Study Commission Report which would limit membership on any general agency to age seventy-two.

Report No. 65—Continuation of Commission on Religion and Race

Petitions: B-6106, B-6107 and Report of Commission on Religion and Race.

April 23, 1972—Membership 76; Present 51; For 50; Against 0; Not Voting 1.

Calendar No. 439; Adopted April 27, 1972; Journal Page 498.

Concurrence.

Add to Chapter Five, Administrative Order in Section XII, page 437 of *The Book of Discipline*, "Standing Commissions," the following, with appropriate numbering:

1413.1. There shall be a Commission on Religion and Race. The total membership of the Commission shall be forty-four. This Commission shall be composed of two Bishops appointed by the Council of Bishops; six persons from each Jurisdiction, elected by the Jurisdictional Conferences; and twelve members-at-large to be elected by the Commission (it is recommended that three members, one of whom should be a youth under twenty-five, shall be elected from

each of four ethnic groups, giving consideration to nominations from the American Indian Caucus, Asian-American Caucus, Black Methodists for Church Renewal and Methodists Associated to Represent the Cause of Hispanic Americans and any ethnic Annual Conference). It is recommended that at least two of the six persons elected by each Jurisdictional Conference be black, and at least two of other racial or ethnic minority groups, and at least two women, and at least one under the age of thirty.

2. The Commission shall elect its president from among the bishops who constitute its membership at the beginning of each quadrennium. It shall elect vice-presidents from among its membership to preside over the business of subcommittees needed for the work of the Commission, and such other officers as are necessary. It shall elect an executive secretary and engage such other personnel as are necessary for the discharge of its responsibilities.

3. The Council on World Service and Finance shall make provision for the support of the work of the Commission, including provision for an executive secretary and associated staff and an office for the Commission.

1414. The Commission will assume general church responsibility for such matters as:

1. Coordinating the denominational concern and providing a channel of assistance so that ethnic and racial minority group members of The United Methodist Church will have equal opportunities for service, representation, and voice on every level of the church's life and ministry.

2. Working with the boards and agencies of the church as they seek to develop programs and policies of racial inclusiveness.

3. Providing a channel of assistance to racial and ethnic minority groups as they seek to develop programs of empowerment and ministry to their communities.

4. Relating to and coordinating the concerns of the ethnic groups, as they relate to minority group empowerment and ministry within the church.

5. Administering the Minority Group Self-Determination Fund.

6. Reviewing, assisting, and evaluating merged Annual Conferences.

7. Counseling and encouraging local churches which are seeking to become multi-racial fellowships.

8. Opening all churches for worship to all without regard to race and ethnic background.

9. Coordinating the denominational support and co-

operation with various prophetic movements for racial and social justice.

10. Providing opportunities for multi-racial and inter-ethnic dialogue and meetings throughout the church.

11. Working directly with the Council of Bishops and the related annual conferences to plan workshops, seminars, and "Consultations on Racism."

12. Providing programs of sensitization and education at every level of the church's life, on the nature and meaning of racism—attitudinal, behavioral, and institutional.

13. Relating to and assisting the Annual Conference Commission on Religion and Race.

14. Supervising the administration of the Temporary General Aid Fund, recommending such adjustments from time to time as may be necessary under the legislation, to achieve the intended purpose.

15. Coordinating our denominational programs of co-operation with black (and other ethnic) denominations especially those of the Methodist family.

16. Reporting to the next General Conference on the role of minority groups in The United Methodist Church and on the elimination of all racially segregated structures.

17. The Commission may also coopt staff assistance from the general boards and agencies of the church, as may become advisable. (It is further recommended that a budget of two hundred and fifty thousand dollars per year be provided for the work of the Commission on Religion and Race for the Quadrennium 1973-1976.)

1415.1. There shall be in each Annual Conference a Conference Commission on Religion and Race following the general guidelines and structure of the General Commission on Religion and Race, as outlined in paragraphs 1413 and 1414 where applicable.

2. In so far as possible, the Annual Conference Commission should follow the principle of membership as found in the General Commission on Religion and Race. It is strongly urged that the Annual Conference Commission be constituted so that the majority of the membership be represented by ethnic minorities, proportionately reflecting the ethnic minority constituency of the Conference. Steps should also be taken to insure adequate representation of both youth/young adults and women. Each Annual Conference should determine the number of the total membership. It could be as few as twelve or as many as thirty. The Commission shall create as many committees and task

forces as it deems necessary in order to implement its responsibilities.

3. The Annual Conference Commission will assume responsibility for such matters as:

a. Examining ethnic minority representation on all of the Conference boards, agencies, commissions and committees, as well as the governing boards of related institutions. After such an examination, appropriate recommendations for total inclusiveness should be made to the Annual Conference.

b. Working with Annual Conference boards and agencies as they seek to develop programs and policies of racial inclusiveness.

c. Providing a channel of assistance to racial and ethnic minority groups as they seek to develop programs of empowerment and ministry to their communities.

d. Cooperating with the Board of Ministry in assuring the equitable adjustments in ministerial classification in light of the particular needs of minority group churches.

e. Counseling and encouraging local churches which are seeking to become multi-racial fellowships.

f. Opening of all churches for worship to all without regard to race or ethnic background.

g. Coordinating the Conference support of and cooperation with various prophetic movements for racial and social justice.

h. Providing opportunities for multi-racial and inter-ethnic dialogue and meetings throughout the conference.

i. Providing programs of sensitization and education at every level of the conference, on the nature and meaning of racism—attitudinal, behavioral and institutional.

j. Coordinating the Conference programs of cooperation with black (and other ethnic) denominations especially those of the Methodist family.

k. Evaluating the priorities of the Annual Conference in light of the needs in the area of race relations. They should develop recommendations to present to the appropriate boards and the Annual Conference session. These recommendations should lift up the need to deal with the pressing issue of racism, minority group empowerment, and reconciliation between the races.

l. Evaluating the effects of merger for those conferences which have recently merged and the results made known to the Annual Conference, and recommendations made where appropriate.

m. Examining the Annual Conference-related institutions such as colleges, hospitals, homes for the aged,

child care agencies, etc., concerning their practices of racial inclusiveness in clientele and employment.

n. The Annual Conference Commission on Religion and Race should develop an adequate budget for its operation as a Commission and submit it to the Annual Conference World Service and Finance Commission for inclusion in the Annual Conference budget.

Report No. 66—Structure Study Commission Report

Petitions: B-6094.

April 23, 1972—Membership 76; Present 50; For 50; Against 0; Not Voting 0.

Calendar No. 440; Adopted April 28, 1972; Journal page 582.

Concurrence in paragraphs 812 thru 824, excluding 814, of the Structure Study Commission Report as amended to read as follows:

1. No person who receives compensation for services rendered or commissions of any kind from an agency shall be eligible for voting membership on that agency.

2. Elected staff may be allowed voice but not vote in the board and its divisions.

3. "Official travel" of the staffs of boards and agencies shall be interpreted to include all travel which is necessary in the performance of official duties directly related to the agency functions. No honoraria for such visitations shall be accepted. Nothing in this interpretation is to preclude special or non-official engagements when such do not interfere with official duties, but are not done at the cost of the agency.

Par. 813. Renumber Para. 808, deleting articles 3, 4, 5, and 6 and change it to read:

1. Membership on any general agency shall be limited to eight consecutive years. To provide a continuing membership on these agencies, it is recommended that each nominating and electing body give special attention to rotation of its representatives.

2. If a general agency is merged with another agency, the years served by members prior to the merger shall be counted as part of the maximum specified in item 1 above.

Para. 814. Renumber Para. 810.

Para. 815. Renumber Para. 811 to become Para. 816.1 and Para. 812 shall become 816.2.

Para. 816. Renumber Para. 813 and change *jurisdictional representation* to "the basic membership" at the end of the sentence, to read as follows:

Unless otherwise specified, vacancies on boards and other agencies occurring during the quadrennium shall be filled

by the Council of Bishops; an episcopal vacancy shall be filled by the Council of Bishops; a vacancy in the basic membership shall be filled by the College of Bishops of that jurisdiction; a vacancy in the membership at large shall be filled by the agency itself.

Para. 817. Renumber 814 and change 814.2 as follows:

2. Elected staff personnel of a general agency shall not be eligible for election at the annual meeting in the year in which the person shall become sixty-eight years of age. All other staff personnel shall be retired not later than their sixty-eighth birthday.

The normal retirement age shall be sixty-five and mandatory at sixty-eight. An agency may retire its personnel at an earlier but not a later age than specified above.

Para. 818. Renumber Para. 815; delete item *b* from points 1 and 2 which are no longer applicable.

Para. 819. Renumber Para. 816.

Para. 820. Renumber Para. 817 and delete all except the following:

The regular program and fiscal year for The United Methodist Church shall be the calendar year. The second program and fiscal quadrennium of The United Methodist Church shall begin on January 1, 1973, and continue through the next four calendar years.

Par. 821. Renumber Para. 818.

Para. 822. Renumber Para. 819 and retain 819.1 and 819.2 deleting *article 3*. Renumber Para. 820 as 819.3. Delete *Para. 821*.

Para. 823. Add the following paragraph:

All boards, councils and commissions shall perform their functions in harmony with the policy of The United Methodist Church to eliminate discrimination based on race, color and sex.

Report No. 67—Structure Study Commission Report

Petitions: B-6094.

April 23, 1972—Membership 76; Present 53; For 52;

Against 0; Not Voting 1.

Calendar No. 441; Adopted April 28, 1972; Journal Page 582.

Concurrence in paragraph 802 of the Structure Study Commission Report as amended to read as follows:

Para. 802. Delete from second sentence, Board of Trustees, interagency committees, so as to read:

1. The general agencies of The United Methodist Church are the regularly established councils, boards, commissions, or committees which have been constituted by the General Conference. Not included are such commissions or commit-

tees as are created by the General Conference to fulfill a special function within the ensuing quadrennium, ecumenical groups on which The United Methodist Church is represented, or committees related to the quadrennial sessions of the General Conference.

2. Each general agency, so far as possible, shall adopt the following levels in agency organization:

a. Board—the general organization that shall establish policies and plans of work for the implementation of program approved by General Conference and in accordance with actions taken by The Council on Ministries in accordance with the provisions of paragraph 830.

b. Division—an organizational unit within a board or council along functional lines for the purpose of accomplishing a part of the total work of the board or council.

c. Section—a functional subunit of a division.

d. Office—a support service unit within a board or council.

e. Association or Fellowship—shall apply to professional organizations.

f. Commission—an organization created by the General Conference for the fulfillment of a specific function for a limited duration.

3. Each general agency, so far as possible, shall adopt the following titles for staff executives:

a. General Secretary—chief staff officer of a council or board. Each council or board is entitled to only one general secretary, who is its chief administrative officer.

b. Associate General Secretary—chief staff officer of a division of a council or board.

c. Assistant General Secretary—chief staff officer of a section.

d. Executive Secretary—chief staff officer of a commission.

Report No. 68—Report of Commission on Religion and Race

Petitions: B-6107.

April 23, 1972—Membership 76; Present 47; For 46; Against 1; Not Voting 0.

Calendar No. 442; No action taken.

Concurrence in amending the Constitution in paragraph 12 of the Discipline by adding at the end thereof a new sentence as follows:

The General Conference may also provide for delegates elected by Missions or Missionary Conferences.

Similarly that paragraph 22 of the Constitution be

amended by adding at the end thereof a new sentence as follows:

The General Conference may also provide for representatives to the Jurisdictional Conferences for Missions and Missionary Conferences.

Report No. 69—Structure Study Commission

Petitions: B-6102, B-6103, B-6104.

April 23, 1972—Membership 76; Present 50; For 50; Against 0; Not Voting 0.

Calendar No. 443; Adopted April 28, 1972; Journal Page 582.

Recommend concurrence.

ADDITIONAL LEGISLATION

Change section number of Interdenominational Agencies from Section XIV to Section XI.

Add Para. 1419 as a part of Section XI, Interdenominational Agencies.

Page 181, Par. 1419, line 7. Delete the sentence beginning on line 7 and running through line 11 and substitute the following:

In formal relations with other churches and/or ecclesiastical bodies, the Council of Bishops shall be the primary liaison for The United Methodist Church. The Secretary of the Council of Bishops shall be responsible for these relationships and shall work in cooperation with the Division of Ecumenical and Interreligious Concerns in the fulfillment of these functions.

Delete Par. 1419 with reference to the Theological Study Commission.

Delete Para. 1420 with reference to the Social Principles Study Commission.

Delete Para. 1421 with reference to the Structure Study Commission.

Delete Para. 1422 and assign residual function to the Council of Bishops.

Delete Paragraphs 1424-1425 as these concerns are cared for in the General Provisions.

ENABLING LEGISLATION

To deal responsibly with the concerns of staff personnel in a period of change, the Structure Study Commission recommends the following legislation:

1. No person shall have salary reduced by reason of reorganization within the 1972-76 quadrennium. When salary is above that normally provided for a position, the individual shall hold at his or her attained salary level

without future increases until his or her salary is no greater than that properly provided for the new duties, or until the end of the quadrennium when salaries may be readjusted. This policy shall not preclude transfer to lesser responsibility and lesser salary by reason of age, health or performance.

2. Persons terminated during the quadrennium 1972-76 because of forced reduction of staff shall receive one month of severance pay for each year of consecutive employment by a national board or agency, not to exceed six months.

This severance policy shall not apply to any termination in which the position is to be refilled within one year.

In case of special hardship, appeal may be made to the Council on Finance and Administration for increased severance and/or early retirement.

For transition to the new boards:

For the purpose of transition from the existing boards and agencies, it is moved that Paragraphs 988 and 1080.5 dealing with the calling of organizational meetings of a board for the new quadrennium be suspended, thus allowing a board to call the organizational meeting in accordance with the Plan of Implementation.

PLAN OF IMPLEMENTATION

April, 1972. Plan approved by the General Conference.

May-June. The annual conferences nominate the basic membership of the Council on Ministries, and make nominations for the membership of the boards.

July. The jurisdictional conferences elect the basic membership of the Council on Ministries and the boards.

October. The first meeting of the Council on Ministries is held. If necessary, the 1968-72 boards may meet to concern themselves with the legal and policy decisions necessary for the creation of the new boards. A meeting of the new boards shall be called as soon as it is convenient in order to organize themselves and select staff.

January, 1973. The beginning of the program and fiscal year for boards and agencies.

March. The first business session of the Council on Ministries should be held early in the year.

June. The new boards will have held their first meeting; most matters of internal organization will be cared for.

January, 1974. The transition period should expire on this date. The beginning of the second program and fiscal year will have provided the opportunity for any additional adjustments necessary to complete the transition into the new structure.

Report No. 70—Establish Joint Committee on Communications to Be Administratively Amenable to Council on Ministries

Petitions: J-5059.

April 24, 1972—Membership 76; Present 68; For 66; Against 1; Not Voting 1.

Calendar No. 519; Adopted April 28, 1972; Journal Page 538, 543.

Concurrence with substituting for and amending Para. 852 and Paras. 900 ff. of the Structure Study Commission Report, the following:

1. Name: There shall be a Joint Committee on Communications which shall be administratively related to and amenable to the Council on Ministries.

2. Incorporation: The Committee or its sub-units may be incorporated. These corporations shall be successor corporations to the corporations whose functions are assigned to them. They shall be incorporated in such state or states as the committee may elect.

3. Organization: The affairs of the committee shall be governed by a board of managers composed of thirty persons, of whom ten shall be from the membership of the Council on Ministries, ten elected by the Council on Finance and Administration from its membership, and ten elected at large by the committee for their expertise in the field of communication. It is recommended that the at-large members be so elected that the entire committee includes at least one representative of each of the following groups: Asian-Americans, blacks, Hispanic-Americans, Indian Americans, and youth.

4. Meetings: The committee shall hold at least one meeting in each calendar year. Fifteen members shall constitute a quorum.

5. Officers: The committee shall have a president, at least one vice-president, a recording secretary and such other officers as the committee determines, elected from its membership.

6. Executive Committee: There may be an executive committee, one-third elected by the Council on Ministries members, one-third elected by the Council on Finance and Administration members, and one third by the at-large members.

7. Elected staff: The Council on Ministries shall elect, upon nomination by the Joint Committee, an Executive Secretary to serve the committee. The board of managers of the committee shall elect the number of associate executive secretaries which may be needed and such additional staff persons which may be needed to perform its work.

The executive secretary shall cooperate with the General Secretary of the Council on Ministries in order to coordinate the communication services performed by the committee with the work of the Council.

8. Internal organization: There shall be three areas of work within the committee. The committee is empowered to organize itself in any way that it deems advisable to carry out its functions.

9. Finance: Provision for the financial needs of the Committee shall be provided by the General Conference upon recommendation by the Council on Finance and Administration.

10. Functions: The aim of the committee is to serve the Council on Ministries and the general boards and agencies of The United Methodist Church in helping to meet their communication needs. There shall be three areas of communication functions:

- A. United Methodist Information and Public Relations
- B. Television, Radio and Film Communication
- C. Program and Benevolence Interpretation

A. Functions of United Methodist Information and Public Relations

This area of work shall be the official general news gathering and distributing agency for The United Methodist Church and its general agencies, and in discharging its functions it shall at all times be permitted to operate with complete editorial freedom as an independent news bureau serving all segments of church life and society. It may arrange with other general agencies for some persons in those organizations to represent the section in direct release of United Methodist news items to the religious and public news media.

It shall have general supervision over planning public relations and procedures for making releases throughout the church in the United States. It may encourage and work with area and conference directors of public relations, may assist in pastors' schools and conduct seminars in public relations, and may prepare instruction materials for local church use concerning public relations.

It shall maintain a cooperative relationship with the editors of all boards and other agencies and with the editors of area and conference periodicals.

There may be area, conference and district Methodist Information Committees to be constituted and organized as the respective governing bodies may determine. Such committees shall be related to the general section.

B. Functions of Television, Radio and Film Communication

1. To unify and coordinate the audio-visual programs of all United Methodist agencies dealing with projected pictures, recordings, transcriptions, radio and television programs, and other audio-visual materials. The section is assigned the responsibility in the United States for presenting the faith and work of the church to the general public by radio and television broadcasting and by such other audio and visual media as may be available.

2. To make the studies necessary for the development of a unified and comprehensive program of audio-visuals for the church and to plan, create, produce or cause to be produced materials that are informative and vital to this program and the religious life of all United Methodists.

3. To represent The United Methodist Church in the Broadcasting and Film Commission of the National Council of Churches and in other interdenominational agencies working in the area of mass communication. Budget allocations and other funds granted to ecumenical agencies shall be administered in accordance with Para. 1096.7.

4. To provide funds for scholarships and other training opportunities to prepare qualified persons for full-time Christian service in this field, and to work with other United Methodist agencies in providing training opportunities for ministers and lay leaders in order to assist them to develop effective communications.

C. The Functions of Interpretation

The Functions of Interpretation shall be:

1. To determine and implement, after consultation with CFA, policy governing the promotion and cultivation of all financial causes or undertakings demanding churchwide promotion or publicity, including the Advance.

a. To establish and maintain a central promotional office, operating under the committee's authority and direction, for the purpose of promoting throughout the church the program of World Service, Advance Specials, One Great Hour of Sharing, the World Communion offering, the Interdenominational Cooperation Fund, and other general benevolence causes except as otherwise directed by the General Conference.

b. After consultation with the Council on Finance and Administration to employ all available means of communication in carrying out its purpose throughout The United Methodist Church. In preparing its materials the committee shall give attention to the inseparable relationship between giving for benevolence and education in Christian stewardship. Appeals for giving that are made to United Methodists shall be consistent with the aims of Christian stewardship. The committee shall co-

operate with the Board of Discipleship to the end that stewardship education materials of that board and promotional materials of this committee shall be in harmony.

c. To publish a program journal for pastors and other church leaders which shall present the program and promotional materials of the general agencies in a coordinated manner and shall be in lieu of general agency promotional periodicals.

Report No. 71—Optional Annual Conference Boards of Communication

Petitions: J-5059.

April 24, 1972—Membership 76; Present 57; For 56; Against 0; Not Voting 1.

Calendar No. 609; No action taken.

Concurrence in paragraph 942 of Structure Study Commission report amended to read as follows:

Para. 942. Annual Conference Committee—There may be organized in each annual conference a Committee on Communication. The annual conference shall determine the necessity for a Conference Committee on Communication. If there is no Conference Committee created, it shall be the responsibility of the Conference Council on Ministries to provide for the connectional relationship between the general board and conference, district and local church organizations.

Report No. 72—Special Session of General Conference in 1974

Petitions: B-5553, B-5227.

April 24, 1972—Membership 76; Present 65; For 37; Against 27; Not Voting 1.

Calendar No. 639; No action taken.

The committee votes nonconcurrence in the following resolution:

A special session of the General Conference shall be held for a period of not more than 6 days in the months of February, March, April, or May, at such time and in such place as shall be determined by the duly authorized committees. The purpose shall be limited to completion of any action on any Legislative Committee reports to the 1972 General Conference on which final vote has not been taken prior to adjournment, plus such other subjects or matters as either the Council of Bishops or the Council on Ministries may determine to be of sufficient importance or urgency. The Special Session shall have all the authority and powers of the General Conference with respect to the matters submitted for its consideration.

Minority Report

We believe the world and society are changing so rapidly that we cannot wait four years before considering the new concerns and problems that will develop. If the session is confined to major and urgent issues as determined by the Council of Bishops and the Council on Ministries we may be able to finish necessary business in less than 6 days. No other major church permits its governing and policy making body to meet only once in four years.

Signed: Albert F. Fisher, James M. Walker, Mark J. Hostetter, Forest W. Laraba, William James, Eugene L. Smith, Philip N. Pitcher, Darrell R. Hottle, Edward G. Carroll, Paul Webb, Jr., Leonard D. Slutz.

Report No. 73—More Adequate Pension Program in Rio Grande Conference

Petitions: B-5092.

April 24, 1972—Membership 76; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 640; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee votes nonconcurrence. Previously handled.

Report No. 74—Lay Membership in the Annual Conference for each Local Church

Petitions: B-5436.

April 24, 1972—Membership 76; Present 59; For 51; Against 2; Not Voting 6.

Calendar No. 641; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee votes nonconcurrence. Handled elsewhere.

Report No. 75—Postpone Merger of the Southwest Conference

Petitions: B-5560.

April 24, 1972—Membership 76; Present 59; For 53; Against 1; Not Voting 5.

Calendar No. 642; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee votes nonconcurrence.

Report No. 76—Eliminate Paragraph 602 Regarding Plan of Merger

Petitions: B-5299.

April 24, 1972—Membership 76; Present 59; For 52; Against 7; Not Voting 0.

Calendar No. 643; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence.

Report No. 77—Committee to Merge Local Churches

Petitions: B-5454.

April 24, 1972—Membership 76; Present 59; For 56; Against 3; Not Voting 0.

Calendar No. 644; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence.

Report No. 78—Study Course for Lay Members of Annual Conference

Petitions: B-5650.

April 24, 1972—Membership 76; Present 59; For 59; Against 0; Not Voting 0.

Calendar No. 645; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence.

Report No. 79—Composition and Responsibility of Council of Secretaries

Petitions: B-5125, B-6091.

April 24, 1972—Membership 76; Present 41; For 40; Against 0; Not Voting 1.

Calendar No. 646; No action taken.

The Committee recommends paragraph 1413 of the 1968 *Book of Discipline* be deleted and the following substituted.

1413. In order to promote cooperation among the several program agencies of the church and to carry out responsibilities assigned to them by the Council on Ministries, the Chief Staff Person of the General Program Boards and Commissions or designated representatives shall meet from time to time on call of the President of the Council on Ministries.

Report No. 80—Support for Conference Evangelists

Petitions: B-5653.

April 24, 1972—Membership 76; Present 59; For 59; Against 0; Not Voting 0.

Calendar No. 647; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence.

Report No. 81—United Methodist Church of Guam—Permission to join the Western Jurisdiction

Petitions: B-5675.

April 24, 1972—Membership 76; Present 58; For 38; Against 19; Not Voting 1.

Calendar No. 648; No action taken.

The committee votes concurrence in permitting The United Methodist Church of Guam to be added to the Western Jurisdiction through an enabling act passed by the General Conference. The addition of the Island of Guam to the Western Jurisdiction shall be subject to the approval of the Western Jurisdictional Conference and a two-thirds vote of the Southern California-Arizona Conference.

Report No. 82—Plans for Celebration of the Bicentennial of the U.S. A.

Petitions: B-5026; B-5516; B-5517.

April 24, 1972—Membership 76; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 649; No action taken.

Concurrence in requesting the Council of Bishops to make appropriate preparations for the celebration of the Bicentennial of the U.S.A. in 1976.

Report No. 83—General Conference Business Manager

Petitions: B-6110.

April 24, 1972—Membership 76; Present 51; For 51; Against 0; Not Voting 0.

Calendar No. 650; No action taken.

Concurrence with Council on World Service and Finance, on page 39 DCA in recommending amendment of Para. 854.2 f of *Discipline* by adding

(f) It shall designate one of its staff members as the business manager of the General Conference; when acting in this capacity, this staff person shall be related operationally to the Commission on Entertainment and Program or its successor.

Report No. 84—Representation for Missionary Conference

Petitions: B-5581.

April 24, 1972—Membership 76; Present 57; For 56; Against 0; Not Voting 1.

Calendar No. 651; Adopted April 28, 1972; Journal Page 594.

The committee recommends that the following be added as sub-paragraph 4 to Para. 656 of the *Book of Discipline*.

4. A Missionary Conference may include in its membership representation of such mission agencies within its

boundaries as it deems advisable, provided however, such representation shall not exceed a number equal to one third of the total membership of the Missionary Conference.

Report No. 85—Consultation with Local Churches in Funding Projects of General Agencies

Petitions: B-5229; B-5387; B-5390; B-5593; B-5592; B-5631; B-5361; B-5594; B-5386; B-5633; B-5632; B-5634; B-5635; B-5636; B-5637; B-5638; B-5639.

April 24, 1972—Membership 76; Present 42; For 42; Against 0; Not Voting 0.

Calendar No. 652; No action taken.

Concurring in making it mandatory on the part of all general agencies that they consult with the Annual Conference Cabinet through the presiding Bishop of the Area before the final decision is made to fund any project in communities where there are United Methodist churches.

Report No. 86—Recommended Legislation Council on World Service and Finance “Quadrennium” definition

Petitions: B-6109.

April 24, 1972—Membership 76; Present 59; For 59; Against 0; Not Voting 0.

Calendar No. 653; No action taken.

Concurring with report of page 39 DCA recommending paragraph 1427 be amended to read as follows:

Para. 1427. Unless otherwise specified in the *Discipline* for a specific purpose, the term quadrennium shall be deemed to be the four-year period beginning January 1 following the adjournment of the regular session of the General Conference.

Report No. 87—Create Alaska and Oklahoma Indian Missionary Conferences

Petitions: B-5236; B-5574.

April 24, 1972—Membership 76; Present 51; For 49; Against 0; Not Voting 2.

Calendar No. 654; Adopted April 28, 1972; Journal Page 569.

The committee recommends the General Conference under provisions of Paragraph 657 of the *Book of Discipline* constitute the Alaska Mission and Oklahoma Indian Mission as Missionary Conferences.

Amend second Paragraph of Paragraph 658 to refer to Oklahoma Indian Missionary Conference in both places.

Report No. 88—Elimination of Racial Structure

Petitions: Report of Commission on Religion and Race.

April 25, 1972—Membership 76; Present 41; For 37;

Against 0; Not Voting 4.

Calendar No. 705; Adopted April 27, 1972; Journal Page 499.

The committee voted concurrence with the following:

The General Conference of 1972 reaffirms the basic policy embodied in its Constitution at the time of Union in 1968 as Paragraph 4, Article IV, page 17 of *The Book of Discipline*.

“4. Article IV. Inclusiveness of the Church.—The United Methodist Church is a part of the Church Universal which is one Body in Christ. Therefore all persons, without regard to race, color, national origin, or economic condition, shall be eligible to attend its worship services, to participate in its programs, and, when they take the appropriate vows, to be admitted into its membership in any local church in the connection. In The United Methodist Church no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, or economic condition.”

The Plan of Union included Enabling Legislation (P. 1901) which contemplated a transitional period during which the merger of the ten then remaining racially structured Annual Conferences with the overlapping Conferences would be accomplished, and that any structural organization based on race would be eliminated at the earliest possible date, and not later than the close of the Jurisdictional Conferences of 1972.

The General Conference now hereby decides that the transitional period for voluntary mergers is over and the prohibition of racial structures in Paragraph 4 is now made effective. Pursuant to the authority of the General Conference to legislate in matters distinctively connectional, we hereby direct all Annual Conferences and other units of the church to comply with Paragraph 4 of the Constitution.

The General Conference hereby directs the Jurisdictional Conferences at their 1972 meetings to determine the number, names and boundaries of their constituent Annual Conferences without regard to race.

The General Conference hereby directs the remaining four racially structured Annual Conferences and the seven Annual Conferences with which they overlap to take all steps necessary to consummate mergers at the earliest pos-

sible date, the initial action to be taken in their sessions of 1972 and to be concluded not later than their regular sessions of 1973, and in any event not later than July 1, 1973.

These Annual Conferences have the authority to negotiate such terms of merger as they deem appropriate, subject only to the exercise of such power in harmony with the policy of The United Methodist Church with respect to development of a truly inclusive church, and subject to the authority of the Jurisdictional Conference with respect to names and boundaries.

The General Conference does not now fix the terms of such mergers.

In the event the Annual Conferences directly involved in any of these required mergers should be unable to agree upon any of the terms and conditions of merger, the General Conference hereby constitutes the Presidents of the five Colleges of Bishops a board of arbitration with power to make binding decisions on any terms and conditions not agreed upon. If the President of a College of Bishops should be the presiding Bishop of one of the Conferences party to such arbitration, that College shall select another of its members to serve in his place.

We recommend that the Board of Arbitration endeavor within the next few months to determine the procedures they will follow in the event arbitration should become necessary and promptly inform the eleven Annual Conferences involved.

Report No. 89—Responsibility for Cooperative Parish Development

Petitions: B-5597.

April 25, 1972—Membership 76; Present 41; For 41; Against 0; Not Voting 0.

Calendar No. 802; No action taken.

Concurrence with adding a clause at the end of Paragraph 1366.1 as follows: **including a strategy for cooperative parish development.**

The amended paragraph will read: With the District Superintendents it shall also give due consideration to the responsibilities and resources of the National Division in home missions work and support and in church-extension planning and assistance in the fields of survey, site selection, architecture, fund raising, and loans for new churches **including a strategy for cooperative parish development.**

The committee further recommends Para. 1366.2 be amended by adding at the end thereof the following: in-

cluding a strategy for cooperative parish development. Priority lists shall be developed when feasible.

So the amended paragraph will read:

1366.2 It shall coordinate and/or make such studies and surveys as are needed for the development of such a conference-wide strategy and program including a strategy for cooperative parish development. Priority lists shall be developed when feasible.

Report No. 90—Specify One Lay Member for each Ministerial Member Appointed to the Charge

Petitions: B-5094.

April 24, 1972—Membership 76; Present 41; For 41; Against 0; Not Voting 0.

Calendar No. 803; No action taken.

Concurrence in amendment of Paragraph 145.3(a) of the *Discipline* by adding at the end thereof the following: **provided there shall be elected one lay member to the Annual Conference serving said charge under appointment.**

Report No. 91—Tenure of Membership on Conference Boards

Petitions: B-5663.

April 25, 1972—Membership 76; Present 42; For 42; Against 0; Not Voting 0.

Calendar No. 804; No action taken.

The committee recommends Para. 1250 of the *Discipline* be amended by adding the following after the words "by written ballot": **No person shall serve as conference lay leader for more than eight consecutive years, after the Annual Conference session of 1972.**

The amended paragraph will read:

Officers—The conference lay leader shall be elected annually by the Annual Conference on nomination of the board. The nomination shall be by written ballot. **No person shall serve as conference lay leader for more than eight consecutive years, after the Annual Conference session of 1972.** The associate conference lay leader for lay life and work, . . . (The balance of the paragraph is unchanged.)

Report No. 92—Flexible Structure for Annual Conference Boards

Petitions: B-5345, B-5348, B-5459, B-5502, B-5508, B-5509, B-5510, B-5511.

April 25, 1972—Membership 76; Present 42; For 42; Against 0; Not Voting 0.

Calendar No. 805; Adopted April 28, 1972; Journal page 570.

The committee recommends Para. 665.1, which has been declared by the Judicial Council in Decision No. 339 to be unconstitutional, be deleted and the following substituted: **Notwithstanding any other provision of the Discipline requiring an Annual Conference to constitute any board, commission or committee, the Annual Conference may modify its structure and rather than establishing such board, commission, or committee, may assign its duties to other organizations of the Conference, provided adequate provision is made as determined by a two-thirds vote of the Council on Ministries of the Annual Conference and the written consent of the presiding Bishop and cabinet so that the essential functions required by the Discipline are cared for.**

And provided further that in Pars. 841.5, 842, 843, 979, 1004, 1114.1, 1173.1, 1104, 1146, 1257, 1358 in the provision for creating such bodies the word *shall* is hereby changed to *may*.

Report No. 93—Optional Jurisdictional Conference Board of Higher Education and Ministries

Petitions: B-5614, B-6098.

April 25, 1972—Membership 76; Present 41; For 41; Against 0; Not Voting 0.

Calendar No. 806; No action taken.

The committee recommends concurrence in an optional provision for Jurisdictional Boards of Higher Education and Ministries by providing as follows:

In each Jurisdiction there may be a Jurisdictional Board of Higher Education and Ministries, auxiliary to the General Board, as the Jurisdictional Conference may determine.

Report No. 94—Determination of Boundaries of Episcopal Area

Petitions: B-2526.

April 25, 1972—Membership 76; Present 41; For 41; Against 0; Not Voting 0.

Calendar No. 807; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence in suggestion that Jurisdictional Conference, not College of Bishops, determine the episcopal areas (Para. 397, Discipline).

Report No. 95—Committee on Investigation

Petitions: B-5120.

April 25, 1972—Membership 76; Present 41; For 41;
Against 0; Not Voting 0.

Calendar No. 808; No action taken.

The committee recommends a new subparagraph be added to Par. 661 as follows:

“661.7 Each Annual Conference upon nomination of the presiding bishop shall elect a Committee of Investigation as provided in Paragraph 1740.1 of The Book of Discipline.”

Report No. 96—Optional Publication of Salaries in Annual Conference Journal

Petitions: B-5512.

April 25, 1972—Membership 76; Present 41; For 28;
Against 9; Not Voting 4.

Calendar No. 809; No action taken.

The committee recommends revision of Par. 928 as follows: In line 4, change the word *his* to *their*; In line 5, change the word *shall* to *may*.

The amended paragraph would then read: Every ministerial member of an Annual Conference appointed to any other field than the pastorate or district superintendency shall furnish annually to the Conference Secretary, at the time of the Conference session, a statement of **their** remuneration, and the salaries or remuneration of all ministers in special service **may** be published in the journal of the Annual Conference.”

Report No. 97—Realignment of Jurisdictional Boundaries

Petitions: B-5557.

April 25, 1972—Membership 76; Present 41; For 41;
Against 0; Not Voting 0.

Calendar No. 810; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence in a petition to establish eight jurisdictions.

Report No 98—Continuation of Role of Committee on Episcopacy Until Next General Conference

Petitions: B-5090, B-5409.

April 25, 1972—Membership 76; Present 41; For 41;
Against 0; Not Voting 0.

Calendar No. 811; No action taken.

The committee recommends concurrence in adding to Par. 624.1 of *The Discipline* the following: “. . . **This committee shall continue until the successor committee is elected and organized.**”

Report No. 99—Change Salary Information in Pastor's Report

Petitions: B-5084.

April 25, 1972—Membership 76; Present 42; For 42; Against 0; Not Voting 0.

Calendar No. 812; No action taken.

Concur: That an additional column be provided "**Salary Paid Pastor From Supplemental Sources**" and the present column 36b be changed to read "**Salary paid Pastor by the Charge.**"

Report No. 100—Optional Board of Laity

Petitions: B-5506.

April 25, 1972—Membership 76; Present 42; For 42; Against 0; Not Voting 0.

Calendar No. 813; No action taken.

Concurrence in amending Par. 1247 by changing the second word from shall to **may** and adding a phrase after the first sentence which shall read: **provided that if an Annual Conference elects not to have such a Board it shall provide for these functions through some other specified structure of the Annual Conference.**

The amended paragraph would then read: Par. 1247. Name—There **may** be in every Annual Conference a Conference Board of the Laity, which shall be auxiliary to the General and Jurisdictional Boards of the Laity; **provided that if an Annual Conference elects not to have such a Board it shall provide for these functions through some other specified structure of the Annual Conference.**

Report No. 101—Optional Board of Education in an Annual Conference

Petitions: B-5503.

April 25, 1972—Membership 76; Present 42; For 42; Against 0; Not Voting 0.

Calendar No. 814; No action taken.

Concurrence in changing *shall* to **may** in the first line of Par. 1104, Section 1, to read: Par. 1104.1. In each Annual Conference there **may** be a Conference Board of Education, . . .

Report No. 102—Optional Board of Evangelism in Annual Conference

Petitions: B-5504.

April 25, 1972—Membership 76; Present 42; For 42; Against 0; Not Voting 0.

Calendar No. 815; No action taken.

Concurrence to amend Par. 1146 by changing the fourth

word from *shall* to **may** and adding at the end of the paragraph as on the petition: if an Annual Conference should elect not to have such a Board, it shall provide for these functions through some other specified agency of the Annual Conference.

Report No. 103—Deacons' Right to Vote for Delegates to Conference

Petitions: B-5296.

April 25, 1972—Membership 76; Present 42; For 42; Against 0; Not Voting 0.

Calendar No. 816; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee votes nonconcurrence.

Report No. 104—Composition of District Committee on the Ministry

Petitions: B-5171.

April 25, 1972—Membership 76; Present 43; For 17; Against 14; Not Voting 12.

Calendar No. 836; No action taken.

The committee recommends Para. 665.17 of the Discipline be amended by deleting in the third and fourth line the following: **traveling preachers** and adding the following: **ministerial members in full connection and one lay person** and delete the word **him** and substitute the **District Superintendent**.

So the paragraph would read:

17. "There shall be a district Committee on the Ministry composed of the district superintendent as chairman, five **ministerial members in full connection and one lay person** nominated annually by the district superintendent and approved by the Annual Conference and one representative from and appointed by the Board of the Ministry. Interim vacancies may be filled by the chairman.

Report No. 105—Composition of District Conference

Petitions: B-5172 through B-5184, B-5259, B-5260, B-5438, B-5441, B-5656, B-5711, B-5809 through B-5856.

April 25, 1972—Membership 76; Present 41; For 34; Against 3; Not Voting 4.

Calendar No. 837; No action taken.

The Committee recommends Para. 670.1 be deleted and the following substituted:

670.1 A District Conference shall be composed of all ministerial members (full connection, associate, probationary), lay pastors, deaconesses, church and community workers, certified directors of Christian Education, lay members of the Annual Conference, local church lay leaders,

chairpersons of the Council on Ministries, presidents of United Methodist Women Societies, one youth elected by the youth of each local church, district trustees, district stewards, district lay leader, and associate district lay leaders, president of the district United Methodist Women, district work area chairpersons, district age level and family coordinators, president of the district United Methodist Youth Council and such other persons as the Annual Conference may determine.

Report No. 106—Structure Study Report

Petitions: B-6097.

April 25, 1972—Membership 76; Present 51; For 50; Against 0; Not Voting 1.

Calendar No. 838; Action subject to conditions set forth in blanket motion on structure; Journal Page 584.

The committee recommends concurrence with Para. 1009 and 1013 of the Structure Study Commission report.

Report No. 107—Structure Study Commission Report

Petitions: B-6097.

April 25, 1972—Membership 76; Present 51; Against 0; Not Voting 0 ("For" vote not reported.—Ed.)

Calendar No. 839; No action taken.

The Committee recommends that para. 1084.1 of the Structure Study Commission report be amended to read as follows:

1. Board Staff. The board shall nominate and the Council on Ministries shall elect a General Secretary (Para. 809). The board shall select by whatever process it chooses, the additional staff as needed to assist the general secretary to carry out the work assigned.

Report No. 108—Time for Planning Quadrennial Program

Petitions: B-6090.

April 24, 1972—Membership 76; Present 48; For 48; Against 0; Not Voting 0.

Calendar No. 840; Adopted Blanket Referral, April 28, 1972; Journal Page 552.

The committee concurs with the intent of the petition and refers it to the Council on Ministries for consideration.

Report No. 109—Representation on Committees, Task Forces, and Consultations

Petitions: B-5583.

April 25, 1972—Membership 76; Present 48; For 47; Against 0; Not Voting 1.

Calendar No. 841; No action taken.

The committee recommends Par. 841.5 be amended by adding thereto the following: "The council in making appointments to any of the above committees, task forces, and consultations, shall give careful attention beforehand to the possible need to include a representative number of women, young adults, college or university students, youth and ethnic minorities."

So that the amended paragraph will read:

Paragraph 841.5. Committees, Task Forces, and Consultations. The council shall appoint a Committee on Interpretation; a Committee on Television, Radio, and Film Communication; a Committee on Publishing Interests (Paragraph 979); and a Committee on Planning and Research. It may appoint such other committees, task forces, and consultations as may be deemed essential to the effective discharging of its responsibilities. The council, in making appointments to any of the above committees, task forces, and consultations, shall give careful attention beforehand to the possible need to include a representative number of women, young adults, college or university students, youth and ethnic minorities.

Report No. 110—Cooperation of Board of Ministry with COM

Petitions: B-5235.

April 25, 1972—Membership 76; Present 47; For 47; Against 0; Not Voting 0.

Calendar No. 842; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence.

Report No. 111—Conference Council on Youth Ministries

Petitions: B-6075 thru B-6080.

April 25, 1972—Membership 76; Present 51; For 50; Against 0; Not Voting 1.

Calendar No. 843; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee recommends nonconcurrence.

Report No. 112—Deletion of four-year rule in election of delegates

Petitions: B-5251.

April 25, 1972—Membership 76; Present 44; For 25; Against 16; Not Voting 3.

Calendar No. 844; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence.

Report No. 113—Responsibility of Committee on Review Petitions: B-5605.

April 25, 1972—Membership 76; Present 44; For 44; Against 0; Not Voting 0.

Calendar No. 845; No action taken.

The committee recommends concurrence unless otherwise covered.

Report No. 114—Nomination and Election of District Coordinator of Youth Ministry

Petitions: B-5474, B-6082.

April 24, 1972—Membership 76; Present 46; For 45; Against 0; Not Voting 1.

Calendar No. 863; No action taken.

The committee recommends Par. 1123.1 of *The Book of Discipline* be amended by adding the following words after . . . "district superintendent": **except that the district coordinator of youth ministry shall be nominated by the district council on youth ministry after consultation with the district superintendent, and the nominations shall be reported to the board for confirmation and transmitted to the annual conference, and after the words . . . district superintendent, the following words: except that a vacancy in the position of coordinator of youth ministry shall be filled by the district council on youth ministry after consultation with the district superintendent, so the amended paragraph will read:**

In each district the Annual Conference may elect annually a district coordinator of adult ministry, of youth ministry, of children's ministry and of family ministry and such others as may be desired, who, with the District Superintendent shall constitute the district staff of Christian education and shall be members of any district organization set up for the purposes of coordinating program. They shall be nominated by the Director of the Conference Board of Education, after consultation with the district superintendent, **except that the district coordinator of youth ministry shall be nominated by the district council on youth ministry, after consultation with the District Superintendent, and the nominations shall be reported to the board for confirmation and transmitted to the Annual Conference.** Interim vacancies shall be filled by the director in consultation with the District Superintendent, **except that a vacancy in the position of coordinator of youth ministry shall be filled by the district council on youth ministry, after consultation with the District Superintendent.**

Report No. 115—Relationship Between Commission on World Service and Finance and Program Council

Petitions: B-5562.

April 25, 1972—Membership 76; Present 46; For 45; Against 0; Not Voting 1.

Calendar No. 864; No action taken.

The committee recommends Para. 901 *The Book of Discipline* be amended by adding after the word “commission” the following: **in consultation with the annual conference program council**. So the amended paragraph would read “901. The commission **in consultation with the annual conference program council** shall also recommend to the annual conference for its action and determination the amount of the percentage of the total sum of the conference benevolence budget which shall be apportioned to each cause included in the said budget.”

Report No. 116—Membership of Jurisdictional Conference

Petitions: B-5051, B-5419, B-5445.

April 25, 1972—Membership 76; Present 51; For 49; Against 2; Not Voting 0.

Calendar No. 865; Adopted April 28, 1972; Journal Page 594.

The committee recommends para. 614.3 be amended by changing *two* to **four** and *one* to **two** so the amended paragraph would read:

3. A number of lay delegates equal to the total number of ministerial delegates authorized as above; provided that no Annual Conference shall be denied the privilege of **four** delegates, **two** lay and **two** ministerial.

Report No. 117—Flexible Annual Conference Boards and Agencies

Petitions: B-5028, B-5100, B-5102, B-5146, B-5150, B-5151, B-5157 thru B-5160, B-5165, B-5332, B-5337 thru B-5342, B-5350, B-5428, B-5471, B-5584, B-5585, B-6004 thru B-6050.

April 25, 1972—(Vote not reported—Ed.)

Calendar No. 866; Adopted April 28, 1972; Journal Page 583, 585.

The committee concurs with amending the *Discipline* as follows:

Revise 666.1 to read: “**In each Annual Conference there may be a Committee on Enlistment for Church Occupations.**” Delete the remainder of the paragraph.

In Par. 1104-1111, 1146-1152, 1247-1256 change *board* to **committee**.

Delete 1104.4, 1105, 1106, 1107, 1108, 1111.2.3 relating to Board of Education. In 1114.1 change *shall* to **may**.

In 1146-1155 delete articles and headings.

Delete 1147, 1148, 1149, 1150, 1151, 1153, 1154, 1155.

In 1156.1 change *board* to **committee**.

Delete 1156.2,3, 1157, 1158.

Revise 1247 to read: **There may be in each Annual Conference a Committee on Lay Life and Work.**

Delete 1249, 1251, 1252, 1253, 1254, 1255, 1256, 1258, 1259.1.

In Par. 1257, change *board* to **committee**.

Delete 1258, 1259.1 and re-number.

In 1260 change *shall* to **may**; *board* to **committee**; *commission* to **section**.

Delete 1260.5, 6, 7.

In 1387 change *shall* to **may**.

In Par. 1173 and 1358-1370 change *board* to **committee**.

Revise 1358 to read: **"In each annual conference there may be a Committee on Missions."**

Delete 1359, 1360, 1361, the last two sentences of 1362, 1363, 1364, 1365.

In Par. 1371-1372 change *shall* to **may**.

Conference Council on Ministries.

In Par. 841.9 add a new section a) to read: **"All annual conference program boards and agencies shall cooperate with and be amenable between sessions of the annual conference to the Council on Ministries of the Annual Conference in matters relating to the development, implementation, and administration of program."**

Renumber the remaining sections.

In Par. 979, change *shall* to **may**.

Amend Paragraph 841.5 by deleting the words, *a Committee on Television, Radio and Film Communication* and *a Committee on Publishing Interests*, and substitute for these words **a Committee on Communication**.

The amended paragraph would then read:

P. 841.5. *Committees, Task Forces, and Consultations*.—The council shall appoint a Committee on Interpretation, **a Committee on Communication** and a Committee on Planning and Research. It may appoint such other committees, task forces, and consultations as may be deemed essential to the effective discharging of its responsibilities.

Amend Paragraph 843 by deleting the entire present paragraph and substituting the following:

In each Annual Conference Council on Ministries, chosen by it and amenable to it, there shall be a Committee on Communication, which may be divided into three subsections,

namely, United Methodist Information, Publishing Interests, and Television, Radio and Film Communication. Its functions may include:

1. Cooperating with other annual conference agencies, the Divisions of United Methodist Information and TRAFCO of the General Program Council, and the General Board of Publication, in the fulfillment of its functions.
2. Producing and distributing programs and materials related to its functions.
3. Promoting principles of good communication, the use of mass communication methods and materials, including the Annual Conference news organ and the general church periodicals.
4. Providing communication training opportunities for leaders in the Annual Conference and the local churches.
5. Supervising the conference news and/or public relations agency(s).

Committee on Planning and Research of the Annual Conference Council on Ministries

New Par. 844. In each Annual Conference Council on Ministries, chosen by and amenable to it, there shall be a Committee on Planning and Research. It should not be deemed necessary for all members of this committee to be members of the Conference Council. Due consideration should be given to the inclusion in the membership of the committee persons with expertise in planning and research.

1. Functions.

a) To engage in planning and research on behalf of the Conference Council for the continuing ministry of The United Methodist Church within the conference.

b) To serve as an advisory group in planning and research for the Annual Conference and its agencies.

c) To serve as the clearing house for all planning and research projects under the sponsorship of the Annual Conference and its agencies.

d) To relate to and cooperate with the planning and research activities of the General Program Council.

Report No. 118—District Board of Church Location and Building

Petitions: B-5257.

April 25, 1972—Membership 76; Present 48; For 46; Against 1; Not Voting 1.

Calendar No. 867; No action taken.

The committee recommends para. 1523 of the *Discipline* be amended by adding after the words in the last sentence "to the district superintendent" the following words: and

to the Conference Board of Missions and delete the following words at the end of the sentence *of that conference*.

So the amended paragraph would read:

1523.1 There shall be in each district of the Annual Conference a district Board of Church Location and Building, consisting of the district superintendent, three ministers, and three laymen nominated by the district superintendent and elected annually by the Annual Conference; provided that in a district of great geographical extent an additional board may be so elected. The Board shall file a report of any actions taken with the Charge Conference of each local church involved, and the report so filed shall become a part of the minutes of the said conference or conferences. The Board shall also make a written report to the District Conference (or if there is no District Conference, to the district superintendent), **and to the Conference Board of Missions**, and this report shall become a part of the records.

The committee further recommends that a new subparagraph be added as follows:

2. The Board of Church Location and Building shall investigate all proposed local church building site sales, ascertaining that such sales are in keeping with the overall strategy and responsibility of The United Methodist Church and ecumenical groups in that area.

Report No. 119—Clarify the Relationship of the City or District Societies to the Conference and District Structure
Petitions: B-5088.

April 25, 1972—Membership 76; Present 46; For 45;
Against 0; Not Voting 1.

Calendar No. 868; No action taken.

The committee recommends para. 1334 of *The Book of Discipline* be amended by adding after the word "Society" the following:

As well as the District Superintendent and the District Board of Church Location and Building.

So the amended paragraph would read:

1334. Any local church within its territory expecting to receive aid from the society for buildings or improvement shall be required to secure, as a condition to receiving such aid, the approval of the society as well as the **District Superintendent and the District Board of Church Location and Building** with respect to location, plans, and methods of financing.

Report No. 120—General Conference Planning Committee
Petitions: B-5055, B-5118, B-5617, B-5054.

April 22, 1972—Membership 78; Present 47; For 47;
Against 0; Not Voting 0.

Calendar No. 878; No action taken.

The Committee concurs with the following recommendations:

In response to numerous petitions before the Committee dealing with the General Conference, its operation and conduct, many suggestions were reviewed to expedite the business of the Conference. In order to make the General Conference more efficient and the legislative process employed by the Conference more effective, we recommend a study be made by the Standing Administrative Committee on Plan of Organization and Rules of Order to the Commission on Entertainment and Program to consider the following suggestions which were before the Committee:

1. All reports to the General Conference from boards, agencies, study commissions, etc., be referred directly to the appropriate legislative committee without first having been presented to the General Conference.

2. All reports to the General Conference from boards, agencies, study commissions, etc. which contain legislative proposals shall be printed in the first edition of the DCA, not in separate reports distributed to the delegates.

This provision shall not preclude distribution of reports from boards, agencies, study commissions, etc. to the delegates nor to General Conference in order that proper study of the same may be made.

3. All matters of courtesies, condolences, welcome (fraternal and civic) shall be printed in the DCA, and not presented to the Conference floor.

4. No printed material placed on delegates' desk except:

- a. **Daily Christian Advocate**

- b. Official reports and working documents

- c. Such other materials as are specifically approved by the General Conference.

5. All requests for seating of nondelegates be considered by the Credentials Committee which shall make recommendation to the General Conference.

6. Minimize pageantry and ceremony, less singing, no choirs, shortened worship service: 15 minute maximum.

7. Program and promotional reports to the General Conference shall not be considered until Legislative Committees have acted and reported to the Conference.

8. Meeting place of General Conference shall include adequate facilities for General Conference sessions as well as adequate meeting rooms for Legislative Committees and subcommittees at the seat of the Conference.

9. Each Legislative Committee shall have a professional secretary/stenographer assigned to their committee when needed to expedite their work.

10. Consideration be given to more frequent meeting of General Conference and reduction in size of membership.

11. Electronic voting devices be used.

12. No per diem be allowed to delegates who absent themselves from Legislative Committee sessions or plenary sessions of the General Conference.

13. Only necessary staff of boards and agencies be in attendance at General Conference and then only for such time as may be required. Expense of such persons to be cared for on same per diem basis as General Conference delegates.

14. Determination of General Conference site shall include consideration of adequate hotels, restaurants, and other service facilities in close proximity to General Conference meeting place.

15. Use of Coordinating Committee to consider reports from all Legislative Committees which are essentially editorial in nature or of such minor significance as not to warrant the attention of the General Conference. The recommendations shall be effective automatically if they are printed in the DCA at least 48 hours before adjournment unless five or more delegates, in writing, object to them becoming effective without vote of the Conference.

16. Provide training opportunity for Legislative Committee Chairmen as well as voluntary orientation session for General Conference delegates as to issues, parliamentary procedure, rules, etc.

17. Restudy present operating structure of General Conference and its operating and administrative committees with the view of reorganizing and restructuring such committees to bring them more in line and in harmony with today's needs.

18. Consideration be given to eliminating the printing of the name and address of sender of petitions in DCA.

19. All special study reports be printed and circulated to the General Conference delegates at least six months prior to the General Conference.

20. Date for beginning of and ending of General Conference be published well in advance of General Conference and adhered to.

21. Survey questionnaire be prepared and circulated to the delegates of this General Conference for the purpose of securing additional suggestions for improving the General Conference process and procedure and the same furnished to the Committee on Rules for their study. The Committee on the Plan of Organization and Rules of Order shall report its findings and recommendations to the next session of the General Conference.

Report No. 121—Miscellaneous

Petitions: B-1208, 2500, B-5002, 5004, 5005, 5007, 5022 thru 5025, 5027, 5029, 5031 thru 5043, 5045, 5047, 5048, 5050, 5057, 5066 thru 5069, 5072 thru 5082, 5086, 5087, 5089, 5091 thru 5093, 5095, 5098, 5099, 5101, 5117, 5119, 5121 thru 5123, 5131, 5133, 5134, 5140, 5147 thru 5149, 5152 thru 5165, 5161 thru 5164, 5166 thru 5170, 5185 thru 5199, 5200 thru 5205, 5207 thru 5218, 5221, 5222, 5225, 5228, 5231 thru 5234, 5238, 5239, 5252 thru 5255, 5258, 5261, 5265 thru 5267, 5269 thru 5278, 5280 thru 5295, 5297, 5300, 5302 thru 5305, 5315, 5316, 5334 thru 5336, 5343, 5349, 5354, 5356 thru 5360, 5362 thru 5379, 5381 thru 5384, 5388, 5389, 5392, 5398, 5399, 5402, 5404, 5407, 5408, 5410 thru 5412, 5424 thru 5427, 5429 thru 5431, 5433 thru 5437, 5439, 5440, 5442 thru 5444, 5446 thru 5453, 5455 thru 5460, 5464 thru 5467, 5469, 5470, 5472, 5475 thru 5480, 5488, 5491, 5493 thru 5499, 5500, 5505, 5507, 5511, 5513 thru 5516, 5519, 5520, 5532, 5534 thru 5539, 5541 thru 5552, 5554, 5559 thru 5561, 5563 thru 5573, 5575, 5576, 5578, 5586 thru 5590, 5596, 5598, 5599, 5344, 5400, 5473, 5556, 5600, 5601, 5603, 5604, 5606 thru 5610, 5612, 5613, 5615, 5616, 5618, 5623, 5627, 5640, 5641, 5643 thru 5646, 5648, 5649, 5651, 5654, 5657, 5659 thru 5662, 5664 thru 5674, 5676, 5679, 5681 thru 5699, 5700 thru 5710, 5712, 5717 thru 5749, 5900 thru 5999, 6000 thru 6003, 6051, 6066, 6088.

April 27, 1972—Membership 76; Present 42; For 42; Against 0; Not Voting 0.

Calendar No. 879; No action taken.

The committee had over 2000 petitions directed to it by the Committee on Reference. The petitions were distributed to four subcommittees to study and report back to the total committee. Each subcommittee was instructed to deal with matters of priority and report these items back to the committee first. The Committee regrets it was unable to deal with all petitions submitted to it, but with the lack of time allotted, we were unable to complete its work.

COMMITTEE NO. 3 EDUCATION

John King, Chairman—Ben Oliphint, Secretary
(Committee duties and personnel are listed on page 158.)

Report No. 1—Special Ministry To Youth

Petitions: C-5168.

April 18, 1972—Membership 81; Present 63; For 60;
Against 1; Not Voting 2.

*Calendar No. 10; Adopted Blanket Referral, April 28, 1972;
Journal Page 552.*

Refer to General Board of Education and other agencies.

Report No. 2—Conference Board of Education

Petitions: C-5034.

April 18, 1972—Membership 81; Present 64; For 64;
Against 0; Not Voting 0.

Calendar No. 11; No action taken.

The committee recommends that paragraph 1105 be deleted and the following be substituted:

“The board shall be composed of (1) an equal number of ministers and lay persons elected quadrennially, the number and manner of election to be determined by the conference; (2) two young adult lay persons under thirty years of age at the time of election; (3) two college or university students; (4) two youth members of the conference Council on Youth Ministry or other youth chosen by that Council; (5) one certified director or minister of Christian education employed in a local church within the conference; (6) one director or minister of music employed in a local church within the conference; and (7) additional members, either ministerial or lay, nominated at any time during the quadrennium by the board in such numbers as it may deem advisable, for election by the conference. Vacancies in the elected membership between conference sessions may be filled by the executive committee of the board, pending action of the next conference session. Care shall be taken to elect persons who by training and experience are qualified for the work of the board. The staff of the board, including the director of education, shall have the privilege of the floor without vote. A majority of the members shall constitute a quorum. The members shall continue in office until their successors have been elected and the successor board organized.”

Report No. 3—Church and Higher Education

Petitions: C-5019.

April 18, 1972—Membership 82; Present 64; For 64;

Against 0; Not Voting 0.

Calendar No. 12; Adopted April 28, 1972; Journal Page 560.

The committee recommends the simultaneous advance entitled *New Generations for New Days* and commends this program wholeheartedly to the annual conferences and the members of the churches in the United States for the years 1973-1977.

New Generations for New Days is envisioned as an advance in quality and service for more than one hundred colleges related to The United Methodist Church. It is seen as an unprecedented movement on the part of the educational institutions and the church to reaffirm our faith that schools and church exist together to create under God a new mind and spirit with which to confront the dilemmas, hopes, and yearnings of rising generations of youth for a world transformed by the power of Christ. *New Generations for New Days* would summon the church and the schools to renew the common traditions of faith and hope that first brought them together. It is a call for both to redefine and restate their goals for higher education, to unify their witness in society, and to create new ways of working together and accounting to one another as they labor for a Purpose in the world larger than their own.

New Generations for New Days is proposed as an intensive program under the leadership of the National Association of Schools and Colleges of The United Methodist Church and the National Methodist Foundation for Christian Higher Education, an agency of the Board of Education. It will

- 1) state the case for the church-related college;
- 2) help the schools and colleges attract more students;
- 3) increase the moral and financial support of the educational institutions so they can rise to the full potentiality of their service to youth and society.

Report No. 4—Endorse New Generations for a New Age Programs

Petitions: C-5096, C-5097, C-5099, C-5100, C-5101, C-5102, C-5104, C-5105, C-5106, C-5107, C-5108, C-5109, C-5110, C-5111, C-5112, C-5113, C-5114, C-5115, C-5174.

April 18, 1972—Membership 81; Present 64; For 64; Against 0; Not Voting 0.

Calendar No. 13; Adopted April 28, 1972; Journal Page 561.

The committee recommends that we endorse wholeheartedly the proposed *New Generations for a New Age* being planned and offered by the Division of Higher Education.

**Report No. 5—Election of Members of Commission on
Christian Higher Education**

Petitions: C-5094.

April 18, 1972—Membership 81; Present 64; For 64;
Against 0; Not Voting 0.

*Calendar No. 14; Adopted April 28, 1972; Journal Page
561.*

The committee recommends that the words, *by the commission* para. 1114.2 line 8 be deleted and in its place insert, **by the Annual Conference upon the nomination of the Conference Committee on Nominations.**

**Report No. 6—Inclusive Representation on Wesley Founda-
tion Board of Directors**

Petitions: C-5132.

April 18, 1972—Membership 81; Present 64; For 64;
Against 0; Not Voting 0.

*Calendar No. 15; Adopted April 28, 1972; Journal Page
561.*

The committee recommends that Paragraph 1113.2 become 1113.3 and the following new subparagraph 1113.2 be inserted:

“2. Wesley Foundation Boards of Directors and campus-church relations committees should reflect in their membership appropriate racial and ethnic representations with due attention given to women and youth representatives in the membership.”

Report No. 7—Directors of Wesley Foundation

Petitions: C-5087.

April 18, 1972—Membership 81; Present 64; For 64;
Against 0; Not Voting 0.

*Calendar No. 16; Adopted April 28, 1972; Journal Page
561.*

The committee recommends that Paragraph 1113, subparagraph 1 be amended by deleting *local campus-church community* and substituting **local church and campus communities**. The paragraph will then read:

“1. A Wesley Foundation, as defined by the Board of Education, shall have a Board of Directors composed of members from the local church and campus communities and members at large representing the interests of the Annual Conference or Conferences. They shall be elected by the Annual Conference or Conferences on nomination of the conference Board or Boards of Education.”

**Report No. 8—Continue Support for Former EUB
Colleges**

Petitions: C-5038, C-5039, C-5278.

April 18, 1972—Membership 81; Present 64; For 64;
Against 0; Not Voting 0.

Calendar No. 17, Adopted April 28, 1972; Journal Page 563.

The committee recommends continuing support for all former EUB colleges and universities on the general church level for the quadrennium 1972-1976.

Report No. 9—Provision for Joining Regional United Ministries in Higher Education

Petitions: C-5152.

April 18, 1972—Membership 81; Present 64; For 64;
Against 0; Not Voting 0.

Calendar No. 18; Adopted April 28, 1972; Journal Page 561.

The committee recommends that a new Paragraph 1114.5 be added as follows:

“One or more Annual Conference(s) may, on recommendation of the Board(s) of Education, join in a state or regional United Ministries in Higher Education Commission. The United Methodist representatives to that commission shall be elected by the Conference or Area Commission on Christian Higher Education and Campus Ministry. These United Methodist representatives shall encourage the United Ministries in Higher Education state or regional commissions to reflect in its membership appropriate racial and ethnic representation with due attention given to women and youth representatives in the membership.”

Report No. 10—Clarify Role of Wesley Foundation Directors in Employment of Director

Petitions: C-5020.

April 18, 1972—Membership 81; Present 64; For 8;
Against 48; Not Voting 8.

Calendar No. 19; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence.

Report No. 11—Support of Church Related Colleges

Petitions: C-5173.

April 18, 1972—Membership 81; Present 64; For 64;
Against 0; Not Voting 0.

Calendar No. 20; No action taken.

The committee recommends that The United Methodist Church consider all means whereby adequate spiritual and financial support can be given to the church-related colleges serving the youth of The United Methodist Church.

It is a matter of public record that private colleges are facing a crisis and that the future of the colleges depends upon leadership from many sources including that of the General Conference of The United Methodist Church.

Calvary United Methodist Church, LeMars, Iowa, is located in a college community. We see many evidences of the positive contributions of the private college to the youth of America. We believe the Church needs to recognize once again the value of the private college to the nation and the church. The work of the private college is greatly enhanced by the commitment of those outside the college to the goals and purposes of the college. The work of the church is advanced by the contribution of the faculty, students and graduates of these valuable institutions. Therefore, it is respectfully requested that the General Conference encourage the annual conferences, churches, and individual church-men to maintain interest and financial support for our church-related colleges at the highest possible level.

Report No. 12—Special Seminary Courses of Study on Women's Role in the Church

Petitions: C-5169.

April 18, 1972—Membership 81; Present 64; For 53; Against 3; Not Voting 8.

Calendar No. 21; Adopted Blanket Referral, April 28, 1972; Journal Page 552.

The committee recommends that this be referred to the Division of Higher Education and the Association of Theological Seminaries of the United Methodist Church.

Report No. 13—Field Education Program in Schools of Theology

Petitions: C-5120.

April 18, 1972—Membership 81; Present 64; For 64; Against 0; Not Voting 0.

Calendar No. 22; Adopted Blanket Referral, April 28, 1972; Journal Page 552.

The committee recommends that this be referred to the Association of United Methodist Theological Schools.

Report No. 14—Camps and Conferences

Petitions: C-5021.

April 19, 1972—Membership 81; Present 60; For 60; Against 0; Not Voting 0.

Calendar No. 85; Adopted April 28, 1972; Journal Page 561.

The committee recommends that paragraph 1111.2 be deleted and the following be substituted:

"On recommendation of the board and in cooperation with other conference agencies, the Annual Conference may constitute a conference Committee on Camps and Conferences, composed of the director of education and three or more members of the board; the conference directors of camps and conferences; the conference coordinators of children's ministry, youth ministry, adult ministry, and family ministry; one or more district superintendents elected by the Cabinet; the chairman of district Committees on Camps and Conferences (Paragraph 1124); a representative of the trustees of any camp or conference properties of the board (see 1 above); one representative each from the conference Board of Trustees and any other incorporated trustees holding title to properties used extensively in the Christian education program of camping, conference, and related enterprises of the Annual Conference or of the districts; one representative each from the conference Women's Society of Christian Service and the conference Board of the Laity; two young adult lay persons under thirty years of age at the time of election; two college or university students; and two youth members of the conference Council on Youth Ministry or other youth chosen by that Council. The Cabinet or the committee may appoint other members on the basis of qualifications to meet specific needs."

Report No. 15—Delete Paragraph 1070

Petitions: C-5048.

April 19, 1972—Membership 81; Present 60; For 60; Against 0; Not Voting 0.

Calendar No. 86; Adopted April 28, 1972; Journal Page 561.

The committee recommends that paragraph 1070 be deleted and the following substituted:

"Paragraph 1070. Authority Concerning Youth Ministry—1. The division shall have the authority to enable and strengthen the ministry with and to youth at all levels of the church, including the calling together of youth and adults. It shall have authority to cooperate with other agencies of the church; ecumenical and secular agencies; jurisdictions, annual conferences, districts and local churches, in developing programs and resources which are of interest to youth, including The United Methodist Youth Fellowship. The division shall cooperate with the United Methodist Council on Youth Ministry in providing a ministry of youth at the annual conference, jurisdiction, and general church levels."

**Report No. 16—Responsibility for Establishing Standards
for Church School**

Petitions: C-5161.

April 19, 1972—Membership 81; Present 60; For 60;
Against 0; Not Voting 0.

*Calendar No. 87; Adopted April 28, 1972; Journal Page
561.*

The committee recommends that Paragraph 159.1 be renumbered so that it is designated as Paragraph 159.1a. Then add the following new Paragraph 159.1b:

“Settings and standards for the church school shall be established by the Division of the Local Church of the General Board of Education. See Paragraphs 1066, 1086.”

**Report No. 17—Educational Opportunities for Indian
Pastors**

Petitions: C-5093.

April 19, 1972—Membership 81; Present 63; For 63;
Against 0; Not Voting 0.

*Calendar No. 88; Adopted April 26, 1972; Journal Page
485; see also Report No. 37, page 1234.*

The committee recommends the following concerning educational opportunities for Indian Pastors, with reference to the Division of Higher Education and the Department of the Ministry of the Board of Education:

I. THE PROBLEM

Of the estimated 20,000 American Indians who are members of The United Methodist Church a very, very small percentage of them have entered college and even a smaller percentage have graduated. Because of this situation there is a critical shortage of trained leadership among our American Indian people within The United Methodist Church.

According to recent United States Government reports there are approximately 360 American Indian Tribes in the United States, speaking over 300 separate languages and dialects. The 1970 Federal Census reveals that there are now 800,000 American Indians in our nation.

The United Methodist Church serves more Indian people, and Indian Tribes, than any other Protestant denomination in our nation. There is some kind of missionary work being carried on by our church on approximately thirty (30) reservations, in twenty (20) annual conferences, which cover twenty-one (21) states of our union. The major work is being carried on in the Oklahoma Indian Mission (Conference) which also includes two churches in the North Texas Conference and five churches in the two Kansas Con-

ferences. The rest of our work with our people is called the "scattered Indian work" by our Board of Missions.

The term "scattered" adequately delineates one of the great problems facing us as we endeavor to organize and become a unified body. This scattered work stretches from the New England Coast, to the Gulf of Mexico, to the Canadian border, to the Pacific Coast and as far north as the Bering Sea in Alaska. Much of this work is located in very isolated areas of the annual conferences in which they are located.

II. THE NEED

The critical need facing our people is for training and educational opportunities for both laymen and ministers. Short and long-range educational opportunities would make available lay and ministerial leadership clear across Indian land within The United Methodist Church.

There are at least a dozen churches of our scattered Indian work that would very much like to have a full-time Indian pastor. In almost every instance in this scattered Indian work the American Indian church has been "tacked-on" to a much larger white congregation. In some situations, the pastor lives as much as forty miles away from the American Indian church. As an example, in one case, the pastor makes it to the Indian church every other Sunday afternoon, weather permitting. Under such conditions it is not hard to understand why the program and membership of these churches have dwindled to almost nothing.

III. PROPOSED PROGRAM FOR EDUCATION AND TRAINING

A. Short range: Vocational type training for pastors in the Oklahoma Indian Mission Conference.

At the present time there are some sixty-one Indian pastors in the Oklahoma Indian Mission under appointment. On the other hand, there are some 120 Indian men who are licensed, which means that almost fifty percent of these men are not presently active in the pastoral ministry. This indicates that we have a tremendous potential in pastoral leadership in the Oklahoma Indian Mission Conference. Of the total group of some 120 licensed and ordained ministers in this conference only one is a seminary graduate. Another two or three have finished college, and a few others have had some college work but have not graduated.

This training program, which could begin very soon, would be set up under the Indian leadership of the Oklahoma Indian Mission Conference, with the cooperation of the Board of Education of The United Methodist Church,

and the educational institution in which the program will be carried out.

The curriculum shall include all or part of the following: theology, Bible (Old and New Testament), church administration, pastoral psychology, United Methodist polity, community development, church history, Christian education, English, American Indian history, remedial reading.

This vocational type school may possibly be set up at Perkins School of Theology in Dallas, or at some other location, depending on the American Indian leadership within the Oklahoma Indian Mission Conference.

B. Long range: Academic Education Program.

1. Funding of American Indian students on the undergraduate and graduate levels.

There are a number of American Indian young people, who are members of The United Methodist Church, who are now in college or are preparing to enter college. A very great many of these students have financial needs. With support, financially, and with encouragement from The United Methodist Church, they can develop into strong lay workers in the church. Some may even be led to enter the ministry.

In fact we know of seniors in high school who are planning to enter the ministry. There are other young men, who are licensed lay-speakers, who have finished college or who have had some college work who may be encouraged to go on to seminary. As we have stated above, this is an area of critical need.

This program will provide financial grants for American Indian students who have been evaluated and cleared by the scholarship committee of the National American Indian Committee.

2. Funding American Indian Programs at United Methodist Colleges and Universities.

a. There are eighty-nine four-year colleges and universities and twenty junior colleges related to The United Methodist Church in our country. This proposal would provide seed-money for a grant-in-aid program for American Indian students at a number of these above-mentioned institutions on a matching basis, with the distinct possibility of additional funding through federal and private sources as the program develops. An educational committee has already been set up in our National Indian Committee to relate to any of our institutions of higher education that would be interested in pursuing this possibility. A model is now being developed, we believe, as this educational committee has made contact with Baker University in Baldwin, Kansas.

Part of the requested funds for this National American Indian Educational Program will be used as seed-money to set up this grants-in-aid program at some of our institutions of higher education.

b. Another critical need within our church and throughout the nation, is for the true and full story of the American Indian to be told. A part of these funds shall be used to establish an Indian Studies Program on those campuses that have set up the grants-in-aid program for American Indian students. This Indian Studies Program will deal with the history, culture and contemporary situation of the American Indian. There are, within and without our church, American Indian people who can be used as resource persons to make this studies program dynamic and meaningful.

c. Staff person to work in Indian education.

A staff person shall be placed out in the field to serve the total United Methodist American Indian community under this program. In outline the following are the responsibilities of this staff person:

1. Recruitment of American Indian students from throughout United Methodism for this program.

2. Work with United Methodist colleges and universities in setting up:

a. A grants-in-aid program for American Indian students.

b. An American Indian Studies program in United Methodist colleges and universities.

3. Work to develop funding for this program through other agencies, such as,

a. The Federal Government

b. Private Foundations

c. American Indian Tribes

4. Serve as a liaison person with organizations within The United Methodist Church,

a. Annual conferences

b. National boards and agencies

5. Public relations in telling the American Indian story throughout our church.

IV. THE FUNDING PROCESS

A. This program shall be funded through the Council on World Service and Finance of The United Methodist Church.

B. The Board of Education in consultation with the National Division of the Board of Missions of The United Methodist Church shall administer the funds. The total program shall be set up and guided by the National American Indian Committee of The United Methodist Church,

with the support and guidance of The Board of Education and the National Division of the Board of Missions.

V. THE BUDGET

We petition The United Methodist Church for \$250,000.00 per year for the 1972-76 quadrennium. The total amount requested for the quadrennium is one-million dollars (\$1,000,000.00).

Budget Breakdown (per year)

A. Oklahoma Indian Mission Training Program:	
Twenty men @ \$5,000.00 each for a one-year training program. This would include:	
1. Contracting with institution for faculty	
2. Tuition, books, etc.	
3. Room and board	
Total	\$100,000.00
B. Grants-in-aid Program at 5 schools	
\$10,000.00 per school	50,000.00
C. Indian Studies Program at 5 schools	
@ \$5,000.00 per school	25,000.00
D. Staff	
1. Field Staff:	
Salary	\$12,500.00
Housing	3,400.00
Fringe at 12%	1,500.00
	<u>\$17,400.00</u>
2. Oklahoma Indian Mission Training Program Director:	
Salary	\$11,000.00
Housing	3,400.00
Fringe at 12%	1,320.00
	<u>\$15,720.00</u>
3. Two secretaries at \$5,000.00 each	10,000.00
4. Travel	20,000.00
5. Contracting for resource persons	5,880.00
E. Office Expenses:	
1. Office rental: Two offices @ \$2,000.00 each	\$ 4,000.00
2. Office supplies and mailing (2 offices)	2,000.00
Grand Total per year	<u>\$250,000.00</u>

Report No. 18—Responsibilities of Division of Local Church

Petitions: C-5159.

April 19, 1972—Membership 81; Present 63; For 63;
Against 0; Not Voting 0.

Calendar No. 89; Adopted April 28, 1972; Journal Page 561.

The committee recommends that paragraph 1068 be amended by the following as paragraph 1068.6:

"The division shall implement the program plans developed in cooperation with other boards and agencies in the Program-Curriculum Committee and shall seek to interpret and support the curriculum plans developed by the Program-Curriculum Committee."

Report No. 19—Guidelines for Church School Curriculum
Petitions: C-5130.

April 19, 1972—Membership 81; Present 63; For 63;
Against 0; Not Voting 0.

Calendar No. 90; No action taken.

The committee recommends, "the adoption of certain *guidelines* for United Methodist Church School *curriculum* as proposed by the New York Annual Conference, to wit; that *girls figure as prominently as boys in pictures* and stories; that girls be portrayed in leadership roles and shown as capable, brave and self-reliant; that women be portrayed in a wider range of occupational possibilities and as fulfilling a variety of responsible, effective positions in the church; that more men be portrayed as teachers of children; that the meaning of male generic terms be explained where they occur in Scripture and other sources; that wherever possible and appropriate non-sexual descriptions be used; that strong female characters be portrayed when appropriate and possible in historical and Biblical units; that the uniqueness of Jesus' interaction with women be emphasized in contrast to the usual practice in His own culture; and that more stories of great women be used as examples of spiritual and moral strength."

Report No. 20—Educational Program on Beverage Alcohol
Petitions: C-5280, C-5353.

April 19, 1972—Membership 81; Present 63; For 63;
Against 0; Not Voting 0.

Calendar No. 91; No action taken.

The Committee recommends that in view of the increasing alcohol and drug problem we respectfully request the Board of Education:

To prepare and make continually available materials that will inform people of the abundance of Christian life without dependence on alcohol and other drugs and that will show the deleterious effects of alcohol and drugs on body, mind and spirit.

Report No. 21—Quadrennial Reports, pp. 112-127, Division of Curriculum Resources

Petitions: C-5355 A.

April 19, 1972—Membership 81; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 92; No action taken.

The Committee commends to the Church the Quadrennial Report of the Division of Curriculum Resources.

Report No. 22—Prepare Study Materials in Braille

Petitions: C-5149, C-5150.

April 20, 1972—Membership 81; Present 55; For 54; Against 0; Not Voting 1.

Calendar No. 111; Adopted April 28, 1972; Journal Page 561.

The Committee recommends that the Program-Curriculum Committee take immediate steps to prepare study materials in braille and record form for the use of United Methodist members and constituents who are handicapped visually, as determined to be appropriate by the Program-Curriculum Committee.

Report No. 23—Nomination and Election of District Coordinator of Youth Ministry

Petitions: C-5145.

April 20, 1972—Membership 81; Present 55; For 55; Against 0; Not Voting 0.

Calendar No. 112; Adopted April 28, 1972; Journal Page 562.

“The Committee recommends that paragraph 1123 be deleted and the following paragraph 1123 be substituted:

1123.1 In each district a district chairman of education shall be appointed by the district superintendent in consultation with the chairman of the conference board of education or the Program Council. District chairmen will be confirmed by the conference board of education.

1123.2 The district chairman of education together with the district superintendent, the district coordinators of children's ministry, youth ministry, adult ministry, and family ministry (see Paragraph 844) shall be responsible for recommending a program of Christian education. Recommendations shall be made to the district program council where such exists.

1123.3 The district chairman of education and the age level coordinators shall serve as an education committee to assist local churches (or to make recommendations to the district Council on Ministries where one exists) in designing a program of Christian education, developing

leadership, interpreting resources, evaluating present programs and assessing needs.

1123.4 The district chairman of education shall in providing helps to local churches relate to the local church chairmen of education and superintendents of study.

1123.5 The district chairman of education shall represent the district council on ministries by communicating district needs to the conference board of education to the district program council.

1123.6 In each district the annual conference shall elect annually after consultation with the conference age level coordinators and district superintendents, a district coordinator of adult ministry, of youth ministry, of children's ministry and of family ministries; provided that, in the cases of the district coordinator of youth ministry, consultation shall also occur with the district council on youth ministry when such a council exists."

Report No. 24—Education Concerning Political Injustice
Petitions: C-5092.

April 20, 1972—Membership 81; Present 55; For 55;
Against 0; Not Voting 0.

Calendar No. 113; Adopted Blanket Referral, April 28, 1972;
Journal Page 552.

The Committee recommends the following resolution:

WHEREAS, The American democratic process is a system of politics which often excludes and abuses ethnic minorities and their rights through such tactics as gerrymandering, redistricting, voter registration prevention, and absurd poll or literacy taxes, and

WHEREAS, The Christian church is usually silent about flagrant political injustices of these kinds, and

WHEREAS, There is need for educational resources for use by every local United Methodist Church which will help their total membership better understand the traditional inequities of the political process for minorities in America, and

WHEREAS, Such material should be designed to orientate every United Methodist in the areas of reapportionment, caucusing, primaries, conventions, electioneering, qualifying criteria for candidates and voter's rights;

THEREFORE, Be it resolved that this important concern be referred to the Board of Education and the Program-Curriculum Committee for careful study and appropriate action with respect to the preparation, production and distribution of such resources, and

Be it further resolved that the agencies of The United

Methodist Church be urged to speak out boldly, as is appropriate, against overt and subtle political injustices which burden black peoples and other ethnic minorities.

Report No. 25—Establishment of a Historic Shrine

Petitions: C-5119.

April 20, 1972—Membership 81; Present 55; For 54; Against 0; Not Voting 1.

Calendar No. 114; Adopted April 28, 1972; Journal Page 562.

The Committee recommends the following resolution:

WHEREAS, The North Georgia Annual Conference has submitted to the Commission on Archives and History a petition for the recognition of the community of Oxford, Georgia, as a historic shrine of American Methodism, and

WHEREAS, Careful investigation by the Committee on Historic Shrines and Landmarks, including on-site inspection and interview, together with attestation by the Georgia Historical Commission, provides strong support for the data submitted in connection with the petition, and

WHEREAS, The proposal agrees in high measure with the criteria established by the Commission for identification of historic shrines, and

WHEREAS, The significance of Oxford extends beyond local or regional interest to speak to Methodism generally.

THEREFORE, Be it resolved, that the Commission on Archives and History recommends to the General Conference the establishment of a sixteenth historic shrine to include the community of Oxford, Georgia, and Emory College as a cluster of historic significance. More specifically, this establishment will acknowledge the following themes in the development of American Methodism:

(1) The unique establishment of a Methodist College, chartered 1836, in a location which subsequently became a Methodist-tinctured town, incorporated 1839 (the community came into being in consequence of the college, and not vice versa);

(2) The perseverance of this Methodist quality of both college and town to the present day, symbolized by the identification of some twenty-three historic sites which have been organized into a walking tour, providing an impressive cluster of historic significance;

(3) The symbolic significance of Oxford as a center of Methodism in the South, closely related to the great division of 1844 through the long time residence here of Bishop James O. Andrew;

(4) The cemetery, often referred to as "the Westminster of Georgia Methodism," was a part of the original plan of

Oxford. Bishop James O. Andrew, Warren A. Candler, and Atticus G. Haygood are buried here. Nine college presidents as well as many professors of Emory College and ministers of the denomination also rest here.

(5) The importance of the old Methodist Church in Oxford (built 1841) in which Atticus G. Haygood, president of Emory College, and later bishop, delivered a sermon in 1880, "The New South," which set a new progressive social tone for southern Methodism and led to the publication of his *Our Brother in Black*, a very influential book in the struggle for racial justice."

Report No. 26—Allow Conference Historical Society to Elect Officers

Petitions: C-5001, C-5151, C-5055.

April 20, 1972—Membership 81; Present 55; For 55; Against 0; Not Voting 0.

Calendar No. 115; Adopted April 28, 1972; Journal Page 562.

The Committee recommends that Paragraph 1411.2 be amended by deleting the second sentence which reads: *The officers of the Annual Conference Commission on Archives and History shall be the officers of the Annual Conference Historical Society.*

The sentence would then read: **The officers of the Annual Conference Commission on Archives and History may be the officers of the Annual Conference Historical Society.**

Report No. 27—Episcopal Address

Petitions: C-5304.

April 20, 1972—Membership 81; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 320; No Action Taken.

The committee commends those portions of the Episcopal Address which pertain to Education.

Report No. 28—Endorse Report on Black Colleges

Petitions: C-5116, C-5117, C-5123, C-5124, C-5175.

April 20, 1972—Membership 81; Present 62; For 62; Against 0; Not Voting 0.

Calendar No. 321; No Action Taken.

The committee endorses the recommendations of the Commission on the Black Colleges and urges their adoption by the General Conference.

Report No. 29—Re-affirm Commitment to Educational Ministry

Petitions: C-5155.

April 20, 1972—Membership 81; Present 62; For 62;

Against 0; Not Voting 0.

Calendar No. 322; No Action Taken.

The committee recommends that the General Conference re-affirm its commitment to, and support of, the educational ministry of local churches, especially as it is expressed through the church school, which includes the Sunday church school and all the other settings which provide opportunities for persons to learn about, and participate in, the Christian faith and life.

Report No. 30—Support for Black Colleges

Petitions: C-5131.

April 20, 1972—Membership 81; Present 62; For 62;

Against 0; Not Voting 0.

Calendar No. 323; Adopted April 26, 1972 and referred to the Council on Finance and Administration; Journal Page 484.

The committee urges the General Conference to place the six million (\$6,000,000) dollars requested in the Report of the Commission on the Black Colleges in the budget of The United Methodist Church as recommended by the Council on World Service and Finance.

Report No. 31—Amend Charter of American University

Petitions: C-5031.

April 22, 1972—Membership 81; Present 61; For 61;

Against 0; Not Voting 0.

Calendar No. 324; Adopted Blanket Referral, April 28, 1972; Journal Page 552.

The Committee recommends reference to the Division of Higher Education, General Board of Education.

Report No. 32—Quadrennial Report pp. 23-65, Board of Education, Division of Higher Education, Association of United Methodist Theological Schools

Petitions: C-5354.

April 22, 1972—Membership 81; Present 62; For 62;

Against 0; Not Voting 0.

Calendar No. 325; No Action Taken.

The committee recommends concurrence with appreciation.

Report No. 33—Disciplinary Changes Petitioned by the Commission on Archives and History

Petitions: C-5088, C-5357.

April 22, 1972—Membership 81; Present 61; For 61;

Against 0; Not Voting 0.

Calendar No. 326; Adopted April 28, 1972; Journal Page 562.

The committee votes concurrence and recommends the following changes:

Para. 1399. We recommend the deletion of all but the first sentence, so that the paragraph reads: "The Commission on Archives and History shall be incorporated under the laws of whatever state the commission may determine."

Para. 1400. In the fourth line of the paragraph the name "*International Methodist Historical Society*" be changed to read **World Methodist Historical Society**. In the tenth line of the paragraph the words **and records** be added following the word "archives," so as to read: "It shall provide guidance for the creation and preservation of archives **and records** at all levels of The United Methodist Church."

Para. 1401. After the sentence in 1401.1 add an additional sentence to read: "**The Commission may fill interim vacancies during a quadrennium not otherwise provided by the Discipline.**"

Para. 1408. In section 1408.2 add the words **and record centers** after the words "regional archives" so that it shall read: "The commission shall establish a central archives of The United Methodist Church and such regional archives **and record centers** as in its judgment may be needed."

In 1408.2h change the word "*and*" in the fifth line of the paragraph to **or** so that it will read: ". . . in the central archives **or** the appropriate regional archives."

Para. 1409. Change the word *historical* to the word **historic** wherever it occurs throughout this paragraph including its title. Renumber 1409.2 to become 1409.2a and make 1409.5 become 1409.2b. Substitute the opening sentence in 1409.2b with the following so that it shall read: **1409.2b Present Shrines.—The historic shrines of The United Methodist Church are: Acuff's Chapel, Highway 11W, . . . (continue as at present with the exception that at the end of the paragraph there be added the following: Whitaker's Chapel, near Enfield, Halifax County, N. C.; and the Town of Oxford, Georgia. (Note, however, that Oxford, Georgia, will not be added unless finally approved by this General Conference.)**

1409.3 be renumbered 1409.3a and a new paragraph to be added as 1409.3b to read as follows: **1409.3b. Present Landmarks—The landmarks of The United Methodist Church are: the sites of the Lovely Lane Chapel, Baltimore, Maryland; Brooklyn Methodist Hospital, Brooklyn, New York; and McMahan's Chapel, Bronson, Texas.**

Para. 1411. In line eleven of the Paragraph 1411.1 add the word **fire-safe** so that it shall read: ". . . a **fire-safe**

historical and archival depository . . .” Add a new paragraph to be numbered Para. 1411.3 which will read: “**Each Annual Conference may have a historian to undertake specific duties as may be designated by the Commission.**”

Para. 1550.2. After the words “legal papers” on line one, add the words **including the contents of the cornerstone**, so that it shall read: “All the deeds, records, and other official and legal papers, **including the contents of the cornerstone**, of a church that is so declared to be abandoned. . . .” In the last sentence of the paragraph add the words **and historic memorabilia** following the word “records” and change the words “*Historical Society*” to the words **Commission on Archives and History**, so that the sentence shall read: “The conference may subsequently authorize that such records **and historic memorabilia** be deposited for safe-keeping with its **Commission on Archives and History**.”

Report No. 34—Re: Study Church School Literature
Petitions C-5164, C-5201, C-5037, C-5002, C-5047.

April 22, 1972—Membership 81; Present 62; For 62;
Against 0; Not Voting 0.

Calendar No. 327; No Action Taken.

The committee considered several petitions and presents the following statements:

We report that upon investigation of plans now under way in the area of concerns for material more basically, Biblically oriented and more suited to the needs of pupils and non-professional teachers, with limited time for study and taking into account the ethnic diversities of our peoples, we think that there are resources now being developed and in the testing stages in local churches which are designed to help meet these needs. We commend the Board of Education for its efforts along these lines and encourage the Program-Curriculum Committee, the Division of the Local Church, and the Division of Curriculum Resources to be sensitive to these concerns and to implement the spirit of this resolution.

Report No. 35—Quadrennial Reports, pp. 348-351, Commission on Archives and History

Petitions: C-5356.

April 22, 1972—Membership 81; Present 62; For 62;
Against 0; Not Voting 0.

Calendar No. 400; No Action Taken.

The committee recommends concurrence with appreciation.

Report No. 36—Report on Black Colleges
Petitions: C-5364.

April 22, 1972—Membership 81; Present 62; For 62; Against 0; Not Voting 0.

Calendar No. 401; Adopted April 25, 1972; Journal Page 484.

The committee concurs with the Report of the Commission on the Black Colleges of The United Methodist Church, entitled *Black Colleges: The Call To Renew A Commitment*, and makes the following recommendations:

1. That The United Methodist Church reaffirm its commitment to the institutions the church founded to bring educational opportunity to the black members of society.

2. That The United Methodist Church create a fund of \$5,000,000 annually during the quadrennium 1972-76, or 25 percent of the educational and general budgets, to assist the black colleges of The United Methodist Church to fulfill their goals and those of the Church.

3. That an additional fund of \$1,000,000 annually during the quadrennium 1972-76 be set aside for capital improvements on the campuses of these black colleges to assist in bringing campus equipment and buildings up to date.

4. That a Continuing Commission on the Black Colleges be established for the quadrennium 1972-76 to carry on study of the problems examined in the Report of the Commission on the Black Colleges of The United Methodist Church, including finance, location, and possibility of merger, church relationship, and governance, and that this Continuing Commission present a full-scale report with recommendations to the General Conference of 1976.

5. That the Continuing Commission be constituted of seventeen members as follows:

a. Three members from the University Senate of The United Methodist Church, to be elected by the Senate;

b. Two members from the Council on World Service and Finance, to be elected by the Council;

c. One Bishop, to be elected by the Council of Bishops;

d. Three members of the Division of Higher Education, including the General Secretary of the Division of Higher Education, the member of the staff working primarily with the Black Colleges, and the Chairman of the Division of Higher Education;

e. Three presidents of the black colleges, to be elected by the Council of Presidents of the Black Colleges;

f. Five members-at-large, to be elected by the Continuing Commission, among whom shall be three persons who are students in the black colleges at the time of their election, and two of whom shall be persons not directly related to higher educational institutions or the General Board of Education.

- g. At least two members of the Commission must be women.
- 6. That the current funds achieved annually be distributed on the following basis:
 - a. That 50 percent of the \$5,000,000 be assigned equally to each college except Morristown, a two-year institution, which would be assigned one-half as much as each of the other eleven.
 - b. That 45 percent be distributed on the basis of enrollment.
 - c. That 5 percent be set aside to be used by the Division of Higher Education to make special grants to the institutions for promising programs of innovation and experimentation, such grants to be reviewed by the Continuing Commission. Nothing is more needed in American higher education today than new approaches to old problems. The black colleges are in an unusually effective position to be radically but intelligently innovative.
- 7. That each college begin at once a reexamination of its Board of Trustees with reference to size, composition, and method of selection.
- 8. That each college be requested to present by January, 1973, a plan for increasing its enrollment to a minimum of 1,000 students over a five-year period. If this does not seem feasible and a college seeks to stabilize its enrollment at a lower figure, it must then justify to the Continuing Commission that position in terms of its mission and its ability to provide the necessary financial resources to insure a quality program and sound financial management. Such consideration can produce cross-communication among the colleges, and questions of relocation and merger must be seriously raised.
- 9. That the colleges establish adequately staffed admissions offices to deal with the problem of recruitment, to combine the search for promising low-income students with packaged programs in student financial aid.
- 10. That each college reexamine its mission in an effort to project exciting new approaches to learning, including diverse post-secondary programs.

Report No. 37—Addendum to Report No. 17 on Educational Opportunities for Indian Pastors

Petitions: C-5093.

April 23, 1972—Membership 81; Present 62; For 62; Against 0; Not Voting 0.

Calendar No. 411; Adopted April 26; 1972; Journal Page 485.

1. The Committee recommends the following substitution for the opening paragraph of the report:

The Committee recommends the following concerning educational opportunities for Indian Pastors, with reference to the Division of Higher Education and the Department of the Ministry of the Board of Education.

2. The Committee recommends the following substitution for Section IV.B:

The Board of Education in consultation with the National Division of the Board of Missions of The United Methodist Church shall administer the funds. The total program shall be set up and guided by the National American Indian Committee of The United Methodist Church, with the support and guidance of the Board of Education and the National Division of the Board of Missions.

Report No. 38—Structure Study Commission Report

Petitions: CC-5358.

April 23, 1972—Membership 81; Present 57; For 37; Against 15; Not Voting 5.

Calendar No. 565; No action taken; reports related to the structure of the proposed Board of Discipleship were considered under the terms of the Bray procedural motion (see page 425). Neither the majority nor the minority report contained in this calendar item was selected for consideration by the Conference.

The committee recommends that there be a Board of Discipleship and a Board of Higher Education and Ministry. (Editor's note: The committee's majority report containing proposed legislation for the Board of Discipleship is contained in Calendar No. 572. This committee's majority report containing proposed legislation for the Board of Higher Education and Ministry is contained in Calendar No. 570.)

Minority Report Board of Education

Paragraph 0001. Name.—There shall be a Board of Education of The United Methodist Church, hereinafter referred to as the General Board of Education or the board.

Paragraph 0002. Purpose.—Christian education is rooted in the nature of the Christian gospel. The objective of the Church as manifested through its educational ministry is that all persons be aware of and grow in their understanding of God, especially of His redeeming love as revealed in Jesus Christ, and that they respond in faith and love, to the end that they may know who they are and what their human situation means, increasingly identify themselves as sons of God and members of the Christian community, live in

the Spirit of God in every relationship, fulfill their common discipleship in the world, and abide in the Christian hope.

Paragraph 0003. Program and Work.—The program and work of Christian education, as directed by the General Conference, shall be under the supervision of the General Board of Education. The board shall be responsible for the development of a clear statement of the biblical and theological foundations of Christian education, consistent with the doctrine of The United Methodist Church and the purpose of the board. The board shall have general oversight of the educational interests of the Church in the United States as directed by the General Conference, and shall carry responsibility for the advancement of Christian education in other lands, in accordance with the provisions of Paragraph 1346 of The 1968 Discipline.

Paragraph 0004. Incorporation.—

1. The General Board of Education shall be incorporated under the laws of whatever state the board may determine.

2. The board shall be the legal successor and successor in trust of the General Board of Christian Education of the Methodist Episcopal Church, South; the Board of Education of the Methodist Episcopal Church; the Board of Education of the Methodist Protestant Church; the Board of Education for Negroes of the Methodist Episcopal Church; the Board of Sunday Schools of the Methodist Episcopal Church; the Epworth League of the Methodist Episcopal Church; the Board of Christian Education of the Church of the United Brethren in Christ; the Board of Christian Education of the Evangelical Church; the Board of Christian Education of the Evangelical United Brethren Church; the Board of Education of The Methodist Church; and such educational boards and societies as may have been merged to constitute these boards; and it is authorized and empowered at any time it may deem such action to be desirable to take corporate action in the name of said corporations.

Paragraph 0005. Amenability.—The board is amenable to the General Conference, to which it shall report and submit records and reports as required.

Paragraph 0006. Organization.—

1. The board is authorized to organize itself and to conduct its work and the work of its constituent divisions, sections, other units and committees, each of which shall be responsible to the board.

2. The board shall be organized quadrennially, and its members and all officers elected by it shall hold office until their successors have been chosen.

3. Within three months after the adjournment of the last

Jurisdictional Conference to meet in any General Conference year, the elected members of the board shall be assembled by a convener, designated by the Council of Bishops, to organize.

4. There shall be a Division of the Local Church, Division of Curriculum Resources, Division of Higher Education, and Division of Ministry. The four divisions, the Program-Curriculum Committee and the support services of the board shall be related directly to the office of the General Secretary. Each of these units shall be organized in ways most appropriate to the performance of their respective functions.

5. The board shall meet annually at such time and place as it may determine subject to the provisions of the act of incorporation, and may hold such special meetings as may be necessary. A majority of the members of the board shall constitute a quorum.

6. The board shall appoint such committees as may be necessary for the proper discharge of its business. It may adopt such bylaws for the regulation of the affairs of the board and its divisions and committees as are consistent with the act of incorporation and with General Conference legislation.

Paragraph 0007. Membership of the General Board.—

1. Membership of the board shall consist of fifteen bishops resident in the United States, representing all the jurisdictions, elected by the Council of Bishops, together with additional members elected as follows: each Jurisdictional Conference shall elect to the membership of the Board of Education, on nomination of its Committee on Education, one minister and one layman, without regard to the number of members within the jurisdiction, and in addition, one minister and one layman for each 500,000 members or major fraction thereof within the jurisdiction; provided that not more than two shall be from any one annual conference; and provided further that from each jurisdiction at least one of the persons elected shall be under age thirty-five.

2. There shall be elected a sufficient number of members at large without respect to jurisdictions or annual conferences to bring the membership to a total of ninety-seven. These shall be persons of demonstrated competence in the field of education in the church, community, and/or higher education, elected by the board on nomination of its nominating committee.

3. The at-large membership shall be used to bring the board to the following proportions insofar as possible: two-fifths of the total board membership shall be women; one-

fifth of the members shall represent minority interests, including Asian-Americans, blacks, Hispanic Americans, and Indian Americans; one-fifth of the members shall be under thirty-five years of age, of whom one-half shall be under age twenty-five, divided equally between those over eighteen and those eighteen and under at the time of their election; three members shall be campus ministers; at least five of the ministerial members shall be members of annual conference boards of the ministry; provided, however, that six of the youth shall be nominated for election by the board on recommendation of the United Methodist Council on Youth Ministry in accordance with Paragraphs 1081-82, and they shall not have passed their seventeenth birthday at the time of nomination. One youth shall be a member of the United Methodist Council on Youth Ministry. At least two of those under twenty-five shall be students, who shall be members of The United Methodist Church and currently enrolled in a college or university, and shall be chosen from nominations submitted by the Department of Campus Ministry after consultation with students who are members of The United Methodist Church.

4. If any vacancy occurs in the membership of the board, it shall be filled in the following manner: in the case of a bishop, by the Council of Bishops; in the case of a ministerial or lay representative of a jurisdiction, by the board, on nomination of the College of Bishops of the jurisdiction, such member to serve until the next meeting of the Jurisdictional Conference; in the case of a member at large, by the board, on nomination of its nominating committee; in the case of a youth member, by the board, on nomination of the United Methodist Council on Youth Ministry; in case of a student member, on nomination of the Department of Campus Ministry.

Paragraph 0008. Committees of the General Board.—

1. A nominating committee shall be elected, which shall be composed of one member from each jurisdiction, chosen by the members of said jurisdiction, and one bishop, chosen by the bishops who are members of the board.

2. The nominating committee shall nominate for election by the board: (a) twenty-four members to each of the constituent divisions of the board; (b) a president and a recording secretary for the board; (c) members at large as provided in Paragraph 0007.

3. The president shall be an ex-officio member of all divisions.

4. The Executive Committee of the board shall be composed of the president and recording secretary of the board and the members of the executive committees of the con-

stituent divisions as provided in Paragraph 0011.4. A majority of the members shall constitute a quorum.

5. The Executive Committee shall manage the funds of the board under such regulations as the board may adopt; appoint finance and investment committees, which shall render to it detailed reports at each meeting; fix the official bond of the treasurer and of any other officers entrusted with the handling of funds; and consider and approve the administrative budgets of the board and its divisions, except the Division of Curriculum Resources.

6. The board may commit to the executive committee such other powers and duties as it may determine. Minutes of the executive committee shall be sent to the members of the board and submitted to the annual meeting of the board for approval. Meetings of the committee shall be held at least once each year, not including meetings held in connection with the annual meetings of the board.

Paragraph 0009. Officers of the General Board.—The members of the divisions, the president, and the recording secretary shall be elected from the membership of the board. The president, who shall be a presiding, not an administrative, officer shall preside over the meetings of the board and of the executive committee. Each division shall elect a chairman, and these chairmen shall be vice-presidents of the board. The officers of the board and members of the divisions, together with the officers of each division, shall hold office for the quadrennium.

1. The board shall elect for the quadrennium a General Secretary who shall be the chief administrative officer. The General Secretary shall be nominated by a nominating committee made up of an equal number of persons named by each division. The associate and assistant general secretaries of the Division of Higher Education, Division of Ministry, and Division of the Local Church shall be elected for the quadrennium by the board upon nomination made by the respective divisions in consultation with the general secretary. A vacancy in the above offices shall be filled by election by the board. The associate general secretary of the Division of Curriculum Resources shall be elected as provided in Paragraph 0033.

2. The treasurer shall be elected by the board, on nomination of the general secretary. An associate treasurer may be elected by the board, on nomination of the general secretary in consultation with the treasurer.

3. The treasurer of the board shall be the custodian of all the funds of the board. The treasurer shall keep the accounts of the assets, liabilities, receipts, and disbursements of the board and of the Division of Higher Education,

Division of Ministry, and Division of the Local Church; and shall pay out funds on order of the general secretary and/or the associate general secretaries, and shall report regularly to the general secretary, and annually to the board.

4. No member of the board shall be a salaried officer of the board.

Paragraph 0010. Financial Authorization.—

1. The board shall present quadrennially to the Council on World Service and Finance its requests for the amounts required for the general expenses of the board and for the support of the work of: a) the Division of the Local Church; b) the Division of Higher Education; and c) the Division of Ministry, including the amount to be allocated for the support of the theological schools. The appropriations shall be made to the board. Receipts of the Division of the Ministry from the Ministerial Education Fund shall be administered as provided in Paragraph 0066.2. Funds for the operation of the Division of Curriculum Resources shall be provided as prescribed in Paragraph 0035. In all cases the purposes for which funds are committed to the board shall be strictly observed.

2. The board is authorized to solicit and create special funds, to receive gifts and bequests, to hold properties and securities in trust, and to administer all these financial affairs in accordance with its own rules and the provisions of the Discipline.

3. The salaries and duties of all employees of the board, except those of the Division of Curriculum Resources, shall be fixed by the board.

Paragraph 0011. Power and Authority of the General Board—

1. The board shall have authority to organize and conduct its work through the office of the general secretary and the constituent divisions.

2. Duties of General Secretary. The general secretary, as the chief administrative officer of the board, shall be responsible for the general oversight and administration of the work of the board, including but not limited to: (a) coordinating, directing, and interpreting board-wide activities; (b) planning the annual meeting and the Executive Committee meeting; (c) serving as the chairman of the Secretarial Council; (d) organizing and administering the supporting services for the board and its constituent divisions; (e) reporting annually to the board, and quadrennially to the General Conference.

3. Support Units. (a) The supporting units of the board shall provide the necessary support and general services for the board and its constituent divisions, such as financial

services and auditing, business management (maintenance, general services and personnel), publications, public relations, research, and planning; (b) Administrative and staff personnel for the support units will be elected annually by the board on nomination of the general secretary.

4. **Constituent Divisions.** (a) The constituent divisions of the board constitute the organization designed to render educational and/or related services to persons, local churches, or organizations within The United Methodist Church at all levels of its life and work and in ecumenical relationships. (b) Each of the divisions shall elect from its members an executive committee, consisting of its chairman, recording secretary, and other members, not to exceed a total of five; these committees shall assist in the conduct of the work and serve as members of the executive committee of the board. (Paragraph 0008.4) (c) The associate general secretaries of the divisions shall be the administrative officers of their divisions under the direction of their respective divisions and the guidance of the general secretary, and such regulations as the board may make. The associate general secretaries shall report to the divisions and to the general secretary, and annually to the board. (d) Professional staff personnel of the divisions shall be recommended annually by the divisions on nominations of the respective associate general secretaries in consultation with the general secretary and assistant general secretaries for election by the board. (e) Each division shall make recommendations to the board concerning its need and program.

5. **Voice Without Vote.** The general secretary and the associate general secretaries shall attend the meetings of the board, the executive committee, and their respective division executive committees and divisions, participating in their deliberations without vote.

6. **Secretarial Council.** The general secretary and the associate general secretaries shall form a Secretarial Council which shall meet regularly to coordinate the work of the board. The general secretary shall serve as chairman of the Secretarial Council.

Paragraph 0012. Functions of the Board.—The board shall be responsible for all the functions which are assigned to it and/or to the divisions by the General Conference or any units it authorizes. The following general functional responsibilities are among those which shall be assigned to the board.

1. The board may assign to one or more of its divisions any programs adopted by the board or by the General Conference or the General Program Council, and assigned to the board.

2. The board and/or its constituent units shall develop standards and programs consistent with the stated purpose of the board (Paragraph 0002).

3. The board shall define the total scope and function of educational ministry in the denomination and guide the Church in its understanding and operation.

4. The board shall have supervision of all the training processes of the Church, both for lay and ministerial workers, except where these have been specifically delegated to other agencies.

5. The board shall be responsible for formulating the educational theory and developing the curriculum design for the educational ministry of the Church.

6. The board shall provide guidance, resources, and other assistance for the work of Christian education outside the United States, subject to the provisions of Paragraph 1346.

7. The board shall be responsible for representation in ecumenical and interdenominational agencies which are related to the work of the board.

8. The board shall have authority to make provision for cooperation with any of the general and conference boards or other agencies of the Church in matters within its field; provided that nothing in the foregoing shall be construed to limit the Annual Conference.

9. As a means of assisting the Church to fulfill its commitment to be an inclusive Church, the board will provide guidance and other assistance to support educational opportunities for persons of minority groups.

Paragraph 0013.

1. The Joint Committee on Confirmation Resources shall be created by the Board of Education and the Board of Evangelism and Worship. The purpose of the committee shall be to develop confirmation resources for use in the local church. This committee shall annually report its actions to the Board of Education and to the Board of Evangelism and Worship. All confirmation resources shall be coordinated with the church school curriculum through the Program-Curriculum Committee. The resources shall be designed for use by various age groups in a variety of settings.

2. The committee shall be composed of two bishops, the general secretary of the Board of Education, the general secretary of the Board of Evangelism and Worship, the associate general secretary of the Division of the Local Church, the associate general secretary of the Division of Curriculum Resources, the associate general secretary of the Division of Ministry, and the associate general secretary of the Division of Evangelism, two representa-

tives named by the Program-Curriculum Committee, the book editor, and six other qualified persons, three of whom shall be elected by the Board of Evangelism and Worship and three by the Board of Education.

Paragraph 0014. Program-Curriculum.—The educational program of the Church calls for curriculum plans for children, youth, and adults that are graded and based on the Bible, on the universal gospel of the living Christ, and on sound educational principles. Such curriculum plans shall include the traditions, purposes, programs, and movements of the Church. They shall include the Bible, the heritage of the faith, personal and social ethics, and mission through churchmanship, including worship, leadership education, stewardship, witness, and service. The aim of this curriculum shall be the achievement of the purpose of the board (Paragraph 0002).

Paragraph 0015. Program-Curriculum Committee.—

1. (a) There shall be a Program-Curriculum Committee of the General Board of Education. It shall formulate the philosophy and design for a curriculum for The United Methodist Church and for elements of program related to this curriculum. In its curriculum function the committee shall develop an overall plan for experiences through which children, youth, and adults may have opportunities for commitment and growth in Christian faith and service. These teaching-learning experiences will be planned for such educational settings as the church school, outdoor experiences, family life, leadership education, and others, formal and informal. In its program function, the committee shall develop underlying assumptions and recommend plans concerning grouping, grading, educational settings, leadership enterprises, and teaching-learning theory as these are related to the curriculum. (b) The committee shall be administratively responsible to the office of the general secretary. The recommendations of the committee shall be presented to the General Board of Education for action. (c) The preparation of curriculum resources to undergird these teaching-learning experiences shall be the responsibility of the Division of Curriculum Resources. (d) Primary responsibility for implementation of program plans developed by the committee shall reside in the Division of the Local Church. (e) The Program-Curriculum Committee may approve and recommend existing or projected resources from other agencies.

2. The Program-Curriculum Committee shall consist of thirty-nine voting members selected quadrennially as follows: (a) Twenty-one members at large (one of whom shall be a bishop) chosen primarily on the basis of train-

ing and present experience in local church Christian education. The members at large shall be elected by the Board of Education on nomination of its Secretarial Council. (b) Eighteen members from the boards and agencies as follows: the general secretary (or someone designated by each general secretary) of the Boards of Education, Missions, Christian Social Concerns, Evangelism, and Laity, and the Program Council; the associate general secretaries of the Division of the Local Church, Division of Curriculum Resources, Division of Higher Education, and Division of Ministry; the publisher, and vice-president in charge of publishing, the Methodist Publishing House; and three staff members from the Division of Curriculum Resources and three staff members from the Division of the Local Church.

3. The Program-Curriculum Committee may select other persons to assist in its work as follows: (a) Consultants. The Program-Curriculum Committee may invite persons, upon nomination of the boards and agencies of the Church, to serve as consulting members of the Program-Curriculum Committee. They shall have full privilege of membership in the sections and task forces to which they are assigned. (b) Specialists. The Program-Curriculum Committee may designate other persons of special interest or technical competence to aid the committee in its work.

4. The work of the Program-Curriculum Committee shall be financed by the divisions of the Board in amounts to be mutually agreed upon.

DIVISION OF THE LOCAL CHURCH

Paragraph 0016.

1. There shall be a Division of the Local Church, which shall be responsible for the development and promotion of a comprehensive and unified educational ministry for the Church. The division shall devote itself to studying, supervising, strengthening, evaluating and extending the educational ministry of the Church. It shall be responsible for the educational program which is carried on through the structure adopted for the local church.

2. The total Christian educational program of The United Methodist Church for use in local churches shall be developed by the Division of the Local Church. The educational program shall seek to encourage persons to commit themselves to Christ and membership in his Church; to learn about and participate in the Christian faith and life; and to develop skills which enable them to become effectively involved in the ministry of God's people in the world. It shall include the educational emphases and

activities of all the general departments and interests of the denomination, such as evangelism, stewardship, missions, Christian social action, and Bible instruction. It shall be developed as a comprehensive unified, and co-ordinated Christian educational program for children, youth, adults and families in local churches and shall be promoted and administered by the Board of Education of the general Church in cooperation with those agencies responsible for Christian education in Jurisdictions, Annual Conferences, Districts and local churches.

3. The educational ministry in local churches shall provide for study, worship, fellowship, and service including social, recreational, evangelistic, stewardship, and missionary activities as education in the Christian way of life.

Paragraph 0017. Division Functions—The division shall organize as may be necessary for carrying on the educational ministry throughout the whole life-span of persons. The division shall be responsible for:

1. Providing general oversight for the total educational ministry for local churches including: the church school and related activities; individual or group study; fellowship and action groups for children, youth and adults; day care centers; choirs; drama groups; mission studies; preparation for confirmation; camping; education of the mentally retarded and others of special need; special Bible study groups; human relations workshops; training in churchmanship; continuing education for adults and educational ministries with older adults.

2. Formulating and interpreting the educational philosophy and approach which shall undergird and give coherence to all of the educational work of the Church.

3. Providing guidance for local churches in organizing classes and groups for the study of the Bible and the Christian tradition of beliefs and values.

4. Developing educational approaches in a variety of settings which appeal to persons with different life styles and theological perspectives and which will enable persons of different ethnic and cultural groups to appropriate the gospel for their own life situation.

5. Developing under the direction of age level and family life specialists, the educational ministries of the church in keeping with learning capacities of persons, backgrounds, levels of development, and it shall provide the field and support services for leaders, teachers, and supervisors of these constituencies.

6. Developing, resourcing, and supporting flexible systems of organization and administration to provide for

the church's ministries with children, youth, adults and families at the local, district and conference levels with the cooperation of other agencies.

7. Engaging in educational research, experimentation, and innovation, and test educational procedures and evaluate programs and methods to discover more effective ways to help persons achieve the purpose as set forth in Paragraph 0002. This will include authority to experiment with and develop the use of educational technology and new communication media for the purpose of Christian education and the self-development of persons in homes, churches, communities, and unstructured settings.

8. Providing guidance for local churches to promote participation through membership and attendance among children, youth, and adults in a wide variety of settings.

9. Initiating programs of teacher recruitment, development, training, and retraining in Biblical, theological, and ethical thinking as well as in procedures and methods.

10. Providing guidance and training for volunteer workers recruited for Christian service. It shall offer training courses and other aids needed for vocational guidance.

11. Developing the leadership competencies of those who serve as members of Councils on Ministries, and as coordinators of age level and family ministries in local churches, districts, annual conferences, and jurisdictions. This will include designing leadership training models, guiding training specialists in planning and conducting leadership development enterprises and other appropriate means and may be done in cooperation with other agencies where appropriate.

12. Providing programs for the training of pastors, parents, teachers, officials, and others in the work of the local church and shall promote these programs through various types of training schools, correspondence work, and such other agencies as it may see fit to establish.

13. Designing, guiding, resourcing and conducting leadership development enterprises specifically for teachers and educational leaders at all levels including district and conference, and such other leaders as may be assigned.

14. Providing, in behalf of the whole church, resources and training procedures for coordinators of the churches' work with children, youth, adults and families at the local church, district and conference levels.

15. Providing, in behalf of the whole church, program proposals, resources and leadership development opportunities for a unified ministry with families at the local church, district, conference, jurisdictional and national levels.

16. Providing for instruction concerning the significance

and work of the Church and the functions of its various officers and boards, and for education for churchmanship with the cooperation of other agencies.

17. Planning for and providing education in the processes and procedures by which teaching, learning, and educational communication occur, and in the selection, development and use of learning resources, media and technology.

18. Providing multi-media resources that interpret educational policies and guidance for educational workers in the annual conference, district, and local churches in cooperation with the Division of Curriculum Resources, The Methodist Publishing House and other agencies.

19. Implementing the program plans developed in cooperation with other boards and agencies in the Program-Curriculum Committee.

20. Providing a unified program of missionary education for all age groups in local churches, colleges, universities, and schools of theology in cooperation with the Board of Missions.

21. Providing guidance, resources, and other assistance for the work of Christian education outside the United States, subject to the provisions of Paragraph 1346.

22. Cooperating with the Board of Missions or its successor body(ies) in the planning and execution of programs for the strengthening and development of the town and country ministries of The United Methodist Church and of interdenominational cooperation in these fields.

23. Cooperating with the Board of Missions and the Commission on Worship in jointly developing and recommending architectural standards for facilities needed to house the Church's program of worship, education, and fellowship, and for parsonages; and to cooperate in recommending training ventures to interpret these recommended standards.

Paragraph 0018. Educational Standards—The division shall establish and maintain standards and shall give direction to the program of Christian education in local churches, in districts, in conferences, and elsewhere.

1. The division shall set standards and provide guidance concerning programming, leadership, grouping, and grading procedures for the various educational settings of the church.

2. The division shall establish standards for the church school which will include programming, leadership, a definition of membership, organizational procedures, and a system for recording and reporting membership and attendance.

3. The division shall cooperate with the Section of Elec-

ive Ministries in developing standards governing the work of local church directors, ministers, and associates of Christian education and educational assistants and concerning their certification as provided in Paragraph 1115 (The 1968 Discipline). It is authorized to cooperate with the Christian Educators Fellowship of The United Methodist Church in developing and strengthening the educational ministry of the Church, and in other ways as may be mutually agreed.

4. The division shall cooperate with the Section of Elective Ministries in developing standards governing the work of local church ministers, directors, and associates of music and music assistants and shall serve as may be possible in advancing this field of work in the Church. It shall cooperate with the Fellowship of United Methodist Musicians in developing an effective ministry of education in music and hymnody in local churches and other settings for which the Church has responsibility, and in other ways as may be mutually agreed.

5. The division shall develop standards governing all types of camping in regard to physical facilities, program, and leadership. All camps shall be available to persons without regard to race or national origin.

6. The division shall set educational standards and provide guidance for local churches in equipment, arrangement, and design for church school buildings and rooms.

Paragraph 0019. The division shall cooperate with other boards and agencies as follows:

1. The division shall cooperate with other general boards and agencies in the promotion of stewardship, evangelism, missionary education, and social action.

2. The division shall cooperate with the Division of Ministry, in giving guidance to the training of directors and ministers of education and of music.

3. The division shall cooperate with other agencies in the Program-Curriculum Committee in designing, developing, and supporting a program-curriculum for the Church which will coordinate the educational processes, programs and curriculum resources, including the courses for the education of leaders, which are provided by the boards, commissions and other agencies of the Church for use in the educational ministry of the local churches of the denomination.

4. It shall, in cooperation with the Division of Curriculum Resources, the Division of Ministry, the Board of Evangelism, the Women's Division of the Board of Missions, the Board of Social Concerns, and the Division of Stewardship of the Board of the Laity, and the Board of

Health and Welfare Ministries, establish a committee on family life to promote the concerns of Christian family living, which may include the planning of national, regional and area conferences on family life and cooperation in the development and support of the World Family Life Committee. This cooperative program shall be financed by the General Administration Fund according to the budget adopted by the General Conference.

5. The division shall be responsible for developing a unified program of missionary education for all age groups in the local church and in the colleges, universities, and schools of theology.

- a) The division shall cooperate with the Board of Missions and other divisions of the board in the interest of effective missionary education including: (1) providing missionary information through the church school literature, preparing curricular and other materials for missionary education; (2) developing educational approaches and educational channels for missionary giving of children, youth, and adults; and (3) carrying on the residual functions of the former Interboard Committee on Missionary Education.
- b) The missionary education program shall include provision for (1) linking emerging philosophies of mission and of education and information flow between the respective staffs and boards; (2) developing and disseminating models for new approaches to mission study including travel and study seminars; (3) involving various agencies in the design and development of ecumenical mission education resources; (4) curriculum planning for education in mission; (5) certifying of leaders for schools of mission through developing educational criteria; (6) varied styles of missionary education appropriate to different groups including age groupings; (7) comprehensive listing of mission resources for leaders; and (8) opportunities for persons in local churches to express missionary interest through educational giving channels such as the "Children's Fund for Christian Missions."

6. The Division is authorized to participate in the Joint Commission on Cooperation and Counsel (Paragraph 1356) to continue the historic relationship between The United Methodist Church and The Christian Methodist Episcopal Church.

7. The Division shall have authority to cooperate with the jurisdictional, annual conference, district, and local church agencies responsible for education, with other agencies of the Church, and with ecumenical agencies in coop-

erative enterprises to further the cause of Christian education.

Paragraph 0020. Educational Meetings—The division shall have authority to promote and conduct educational conferences, councils, assemblies, and other meetings in the interest of church schools and Christian education of children, youth, and adults, and in the interest of improved leadership.

Paragraph 0021. Authority Concerning Youth Ministry.

1. The division shall have the authority to enable and strengthen the ministry with and to youth at all levels of the church, including the calling together of youth and adults. It shall have authority to cooperate with other agencies of the church; ecumenical and secular agencies; jurisdictions, annual conferences, districts and local churches, in developing educational programs and resources for The United Methodist Youth Fellowship and which are of interest to youth. The division shall cooperate with the United Methodist Council on Youth Ministry in providing a ministry of youth at the Annual Conference, Jurisdiction and general church levels.

2. The division shall have the authority to enable and strengthen the ministry with and to young adults at all levels of the church, including the calling together of young adults and adults.

Paragraph 0022. Church School Extension.

1. The division shall be authorized to project and promote plans for church school extension throughout the Church and to cooperate in the strengthening of Christian education in mission territory.

2. The division shall have responsibility to develop, in cooperation with jurisdiction agencies responsible for education, a general program and plan to further within the annual conferences all the interests of Christian education within the purview of the division.

Paragraph 0023. Authority to Solicit Funds.

1. The division shall have authority to receive and administer funds, gifts, or bequests that may be committed to it for any portion of its work and to solicit, establish, and administer any special funds that may be found necessary for the carrying out of its plans and policies.

2. Only such special solicitations as are approved by the Division of the Local Church may be promoted in the church schools. The division may solicit special contributions in the church schools for its own area of work.

3. In the discharge of its responsibility for Christian education in The United Methodist Church, the Division of the Local Church may establish, and provide for par-

ticipation by church school groups in, a fund (or funds) for missions and Christian education in the United States and overseas. Plans for the allocation of, administration of, and education for this fund(s) shall be developed cooperatively by such means as the Division of the Local Church shall determine in consultation with the Board of Global Ministries.

Paragraph 0024. Residual Functions.

1. The functions of the former General Committee on Family Life shall be carried by the Division of the Local Church. (Paragraph 0019.4.)

2. The functions of the former Interboard Committee on Missionary Education shall be carried by the Division of the Local Church. (Paragraph 0019.5.)

DIVISION OF CURRICULUM RESOURCES

Paragraph 0025. There shall be a Division of Curriculum Resources, which shall have responsibility for the development of curriculum resources for use in the educational ministry of the church. Curriculum resources are designed to help local churches carry out the various aspects of educational ministry for children, youth, and adults. These resources shall be designed to meet the needs of the varied constituencies in the church and to support the several aspects of educational ministry, including study and discussion, worship, fellowship, and service, and are for use in a variety of settings both formal and informal—the church school, outdoor settings, family life, leadership education. Curriculum resources shall be of such nature as to foster the objective of Christian education (Paragraph 0002).

Paragraph 0026. The division shall cooperate with the Program-Curriculum Committee in the development of statements of theological positions and of Christian education philosophy and in curriculum planning and building.

Paragraph 0027. The division shall reflect through its resources the official positions of The United Methodist Church as authorized by the General Conference. It shall give appropriate support and guidance through its resources to the total life and work of the church.

Paragraph 0028. The division shall issue a list of the curriculum materials that are approved by the Program-Curriculum Committee for use in United Methodist church schools. Such materials shall include the resources prepared through the Board of Education and may include resources prepared by other agencies.

Paragraph 0029. The division may cooperate with other denominations through the National Council of Churches

of Christ in the United States of America or in other ways in curriculum planning. It may explore cooperate publication wherever both the division and the publisher find this to be practicable and in harmony with editorial and publishing policies.

Paragraph 0030. The division may cooperate in curriculum planning and building with Christian bodies with overseas responsibilities through such groups as the Board of Missions, the General Commission on Chaplains, the National Council of Churches of Christ in the United States of America, and the World Council of Churches.

Paragraph 0031. The division is authorized to cooperate with the Jurisdictional and Annual Conference Boards of Education and with organizations of United Methodist Church educational workers.

Paragraph 0032. The division shall cooperate through its representatives and its staff in the work of missionary education, in encouraging enlistment for church occupations, in encouraging Christian family life, in the tasks of the Joint Committee on Confirmation Resources, and with the Program Council and its various sections.

Paragraph 0033. The associate general secretary of the Division of Curriculum Resources, who shall be the editor of church school publications (Paragraph 0035), shall be elected for the quadrennium by the Board of Education upon nomination of a joint committee composed of the president of the Board of Education and two members from the Division of Curriculum Resources, and the chairman and two other members of the Board of Publication. This nomination shall be made through the division and after consultation with the general secretary of the Board of Education. The election of the editor shall be subject to confirmation by the Board of Publication. A vacancy in this office shall be filled by the same procedure.

Paragraph 0034. In the development of formats and types of curriculum resources the Division of Curriculum Resources shall work cooperatively with the Board of Publication, which agency has final responsibility in relation to publishing and financial matters. The division shall recommend additions or changes in the publications to be produced, within the provisions of Paragraph 971. These resources may include a variety of types, such as periodicals, books, booklets, graphic resources, recordings, and other audiovisual resources.

Paragraph 0035. The editor of church school publications and the division staff shall be responsible for the content of resources and shall work cooperatively with the publisher in the design, the layout, and the handling of proofs

and equivalent steps in the case of non-printed resources. The editor shall be responsible to the Board of Education through the Division of Curriculum Resources regarding editorial policies and content of resources. In matters of publication and financing the editor shall be responsible to the Board of Publication.

Paragraph 0036. The resources of the Division of Curriculum Resources shall be published, manufactured, and distributed by The Methodist Publishing House as set forth in Paragraphs 967-75 (1968 Book of Discipline). The interpretation and promotion of these resources shall be a joint responsibility of the Board of Education and the Board of Publication.

Paragraph 0037. The publisher or the publisher's representative shall sit with the Division of Curriculum Resources for the consideration of matters pertaining to the joint interests of the Division of Curriculum Resources and the Board of Publication and shall have the privilege of the floor without vote.

DIVISION OF HIGHER EDUCATION

Paragraph 0038.

1. Higher Education is part of both our Wesleyan heritage and our present task. In establishing and maintaining educational institutions and in ministering to students without respect to race or national origin, the Church continues its historic work of uniting knowledge and vital piety.

2. There shall be a Division of Higher Education, which shall represent The United Methodist Church in all activities connected with secondary and higher education, and campus ministry. The division shall have responsibility for establishing and coordinating denominational policy for higher education, and shall have an advisory relationship to all educational institutions in the United States affiliated with The United Methodist Church: universities, colleges, secondary schools, Wesley Foundations and similar units, and the regularly organized interdenominational campus ministry groups. On request, it may serve in an advisory capacity to the several agencies of the Church owning or administering educational institutions.

3. Its principal objectives shall be: (a) to develop an educational plan and purpose which shall definitely relate the educational institutions of the Church to the Church; (b) to foster within them the highest educational standards and soundest business practices; (c) to interpret to them their place and function in the life and work of the Church; (d) to encourage them in their commitment to Christian

standards and ideals in their teaching, policies, and practices; (e) to interpret to the membership of the Church the distinctive services rendered by these educational institutions and their functions in the Church and society; and (f) to lead the Church in a program designed to assure their permanence, efficiency, academic excellence, and Christian commitment.

4. It shall operate through three constituent sections: the Section of Schools, Colleges and Universities, the Section of Campus Ministry, and the Section of Loans and Scholarships.

5. It shall engage personnel and appoint such commissions and committees and adopt such regulations as necessary for the discharge of its responsibilities.

Paragraph 0039. The specific responsibilities of the Division of Higher Education are:

1. To devise ways and means to interpret and aid the higher education program of the Church. (See Paragraph 0043.1).

2. To cooperate with Annual Conferences in establishing and conducting institutions of higher education in the United States in areas in which facilities for Christian higher education are not adequately provided. (See Paragraph 0063.1).

3. To promote Christian instruction, afford opportunities for Christian service, and offer guidance in church occupations for students at educational institutions of The United Methodist Church and for United Methodist students at tax-supported and other institutions not related to The United Methodist Church.

4. To make use, insofar as is practicable, of the existing church organization and publications for carrying out its work of interpretation, setting up such conferences and producing such materials as will strengthen the interrelation of the Church, its educational institutions, and its campus ministry units.

5. To study the financial status of United Methodist educational institutions, encourage the Church to give them continuing and conscientious support, provide guidance and leadership in their special financial campaigns, and formulate procedures by which they can approach United Methodist members and constituents for gifts and bequests.

6. To direct attention to the work and needs of educational institutions which stand in special relationship to the Church at large and to request support for them, with due recognition of the needs of schools and colleges historically related to education for Negroes.

7. To furnish guidance, plans for procedure, personal

leadership, and plans for special gifts to be known as educational specials in the promotion of the work of higher education in the annual conferences and in the local churches.

8. To devise methods of credit for local-church giving to educational institutions and campus ministry units related to the division, including the listing of all such giving in appropriate columns in the statistical reports of the Annual Conference Minutes.

Paragraph 0040. The Section of Schools, Colleges and Universities shall have primary responsibility for the work of the division as outlined in Paragraphs 0038-0039 and hereafter described in Paragraphs 0041-0046 insofar as the provisions thereof related to the universities, colleges, secondary, and other schools of The United Methodist Church.

Paragraph 0041.

1. The section, on behalf of the division, shall appropriate such of its funds as are available for the support of educational institutions, related to The United Methodist Church, under such rules as it may adopt. . .

2. In making appropriations for the support of educational institutions, the section, on behalf of the division, shall give due consideration to their financial needs as shown in carefully prepared reports presented by them on forms provided. Appropriations to institutions from funds at the disposal of the division shall not bar those institutions from soliciting aid from their supporting conferences or from other sources. (See Paragraph 0075.2.)

3. The section, on behalf of the division, shall cooperate with the General and Annual Conferences in their efforts to provide the institutions related to them adequate financial income for the operation of accredited educational programs.

4. The section, on behalf of the division, shall recommend to Jurisdictional and Annual Conference Boards of Education concerned with the appropriation of conference funds those institutions whose educational and religious aims and programs are in active accord with the policies of the Church as expressed in the Discipline and through special General Conference enactments. (See Paragraphs 0051-0052.)

5. The section, on behalf of the division, shall have power to administer under the rules and regulations of the board any and all funds, gifts, and bequests which have been or may be committed to it, and subject to the approval of the board, it may solicit or create special funds for its projects. The division is encouraged to invest in institutions, com-

panies, corporations, or funds which make a positive contribution toward the realization of the goals outlined in the Social Principles of our Church. The purposes for which the funds are given and accepted shall be faithfully observed.

6. The section, on behalf of the division, shall take such action as is necessary to protect or recover the investment which it or any annual conference has made in capital funds to any institution founded, organized, developed, or assisted under the direction or with the cooperation of The United Methodist Church should any such institution discontinue operation or move to sever or to modify its connection with the Church or violate the terms of any such grant of new capital funds made by The United Methodist Church.

Paragraph 0042.

1. The section, on behalf of the division, shall, in cooperation with the University Senate, study population growth and trends and make recommendations to the Annual Conferences concerning the needs for new institutions of learning and the discontinuance, reopening, relocation, and merger of existing institutions.

2. No educational institution hereafter established or acquired shall be qualified for classification as an institution related to The United Methodist Church or be aided by the section or the division unless the section or division shall have been consulted and shall have approved the expenditures involved in the establishment or acquisition of such institutions. (See Paragraphs 0051, 0063).

3. When any change in sponsorship or in cooperating territory and relationships is desired relative to any of these institutions, such proposed change shall be subject to approval by the section or division.

Paragraph 0043.

1. The section, on behalf of the division, through such officers, committees, and commissions as it may deem necessary, shall provide for the cooperative study of plans for maximum coordination of the work of United Methodist educational institutions with the Church's entire program of Christian education.

2. In cooperation with the annual conferences and the pastors and commissions on education of local churches, the section, on behalf of the division, shall bring to the attention of church members the contribution of United Methodist educational institutions to the life and character of youth and the place the institutions have in the preservation and propagation of Christianity. (See Paragraph 0039.1.)

Paragraph 0044.

1. The section, on behalf of the division, shall foster and

aid through a special offering the United Methodist institutions historically related to education for Negroes. It shall have authority to institute plans by which schools sponsored by the division may cooperate with or may unite with schools of other denominations or under independent control; provided that the interests of The United Methodist Church are adequately protected.

2. The section, on behalf of the division, shall encourage such schools to secure adequate endowments for their support and maintenance. Whenever the division is assured that their support will be adequate and the property will be conserved and perpetuated for Christian education under the auspices and control of The United Methodist Church, it may transfer the schools to Boards of Trustees under such conditions as the General Board of Education may prescribe, including the right of reversion to the General Board of Education.

Paragraph 0045.

1. The Section of Loans and Scholarships shall have administrative responsibility for the work of the division in promoting and administering the United Methodist Student Loan Fund, the United Methodist Scholarship Fund, and other grants and bequests made to the division for the aid of students in accordance with regulations recommended by the division and adopted by the board. The division shall have the right to borrow funds from other boards and agencies to provide loan funds.

2. The section, on behalf of the division, shall be responsible for promoting United Methodist Student Day.

3. The section, on behalf of the division, is authorized to participate in the Crusade Scholarship program.

Paragraph 0046. Educational societies or foundations created by annual conferences for the promotion of work in Christian higher education may be recognized as auxiliaries of the Division of Higher Education when their objects and purposes, their articles of incorporation, and their methods of administration shall have been approved by the annual conference within whose bounds they are incorporated. All auxiliaries thus approved may be required to make an annual report of their fiscal and administrative affairs to the division.

Paragraph 0047.

1. The Section of Campus Ministry shall have administrative responsibility for the work of the division in promoting a campus Christian movement and a ministry to the educational community as defined by the division and in accordance with policies and procedures of the board. It shall also adopt whatever administrative and program

relationships with the Young Adult Ministry as may seem desirable.

2. Among the purposes of the campus ministry of The United Methodist Church shall be: (a) to serve persons engaged in higher education; (b) to witness in the campus community to the mission, message, and life of Jesus Christ; to deepen, enrich, and mature the Christian faith of college and university men and women through commitment to Jesus Christ and His Church and to assist them in their service and leadership to the world, in and through the Church; (c) to help the agencies of the church and higher education participate in the greater realization of a fully humane society committed to freedom and truth, brotherhood, justice, peace, and personal integrity; (d) to help people experience release from enslavement, fear and violence; and to help people live in love; (e) to be at one with those who are committed to achieving these goals.

3. The United Methodist Church affirms its commitment to an ecumenical approach to campus ministry. It urges local, campus, state, and regional units of that ministry to work toward such ecumenical programming and structures as may most fully express this commitment.

Paragraph 0048. The Section of Campus Ministry shall give direction and encouragement to local churches, annual conferences, and church-related educational institutions in the establishment and expansion of an effective policy and program with regard to the campus Christian movement of the Church and the concern for the mission of the Church within all campus communities.

The responsibility of the section for the campus Christian movement and for the campus ministry shall include the following:

1. It shall describe the general nature and purpose and assist the functioning of the several expressions of movement and ministry related to the division, including: (a) the local church Commission on Education, (b) the annual conference and interconference Committee/Commission on Christian Higher Education and Campus Ministry, (c) the United Methodist-related colleges and universities, (d) colleges and universities not related to The United Methodist Church, (e) the Wesley Foundations, (f) the intercollegiate campus Christian movement, and (g) such other expressions of movement and ministry as shall be approved by the division.

2. It shall provide for necessary representation in such agencies as (a) the National Commission of United Ministries in Higher Education, (b) the national staff of United Ministries in Higher Education, and (c) the Depart-

ment of Higher Education of the National Council of Churches and its related units.

Paragraph 0049. There shall be a governing body for the campus ministry in every college community where The United Methodist Church is at work, as follows:

1. For each Wesley Foundation and ecumenical campus ministry related to The United Methodist Church there shall be a Board of Directors.

2. The division shall encourage each United Methodist-related college or university to establish a Committee on Campus Religious Life, which may serve also as a Campus-Church Relations Committee, and to state qualifications and define duties of the committee in consultation with the division.

3. For each other institution there shall be a Campus-Church Relations Committee, nominated by a local United Methodist body and elected by the Conference Board of Education.

4. The governing body for the campus ministry on a local campus in cooperation with the annual conference, may unify its ministry with others in ecumenical organization, program, and procedure.

Paragraph 0050. A Wesley Foundation or a regularly organized ecumenical campus ministry unit is the form through which The United Methodist Church makes possible a unified ministry to the tax-supported or independent college or university. The nature of such ministry shall be defined and evaluated by the division.

Paragraph 0051.

1. The division's evaluation of the ministry of a Wesley Foundation and of ecumenical campus ministries related to The United Methodist Church shall be the responsibility of the Section of Campus Ministry in cooperation with the conference, area, or regional committee or commission on Christian higher education and campus ministry or appropriate ecumenical agency.

2. Each Wesley Foundation and comparable ministry receiving financial support from The United Methodist Church shall submit annually to the Section of Campus Ministry reports of program and financial status.

Paragraph 0052. In carrying out its responsibility for the operation, support, and expansion of campus ministry among United Methodists and other persons involved in institutions of higher education, the Section of Campus Ministry may seek to relate campus Christian organizations on Methodist campuses, Wesley Foundations at tax-supported and independent colleges and universities, and such other forms of ministry as may be developed, to the inter-collegiate Christian movement.

Paragraph 0053.

1. The intercollegiate Christian movement represents an ecumenical approach to the campus ministry. The United Methodist Church recognizes this movement as represented internationally in the World Student Christian Federation.

2. In carrying on its work in national and international fields, the section recognizes the World Student Christian Federation as appropriate expressions of the intercollegiate Christian movement.

3. The section shall cooperate with the annual conferences in serving United Methodist students through such state, area, or regional units as the annual conference desires to maintain.

UNIVERSITY SENATE

Paragraph 0054. The University Senate shall be the accrediting and standardizing agency for all the educational institutions related to The United Methodist Church.

Paragraph 0055.

1. The senate shall be composed of twenty-one persons, not members of the General Board of Education, who are actively engaged in the work of education and are fitted by training and experience for the technical work of establishing standards and evaluating educational institutions in accordance with such standards. Eleven of these members shall be elected quadrennially by the General Board of Education, and ten shall be appointed by the Council of Bishops. Due regard shall be given to representation from the various types of institutions included in the senate's classification of educational institutions. If in consequence of the retirement of a member from educational work or for any other cause a vacancy occurs during the quadrennium, it shall be filled by the agency by which the retiring member was elected at its next meeting. The general secretary of the Board of Education and the associate general secretaries of the Divisions of Higher Education and Ministry shall serve as ex officio members of the senate.

2. The associate general secretary of the Division of Higher Education shall be the executive secretary of the senate. The executive secretary shall convene it for organization at the beginning of each quadrennium. The senate shall elect its own officers, including a president, a vice-president, and a recording secretary, and may appoint such committees and may delegate to them such powers as are incident to its work. Thereafter it shall meet annually at such time and place as it may determine. Special meetings may be called on the written request of five members or

at the discretion of the president and the executive secretary.

Paragraph 0056. The senate shall establish and assist in maintaining standards for the educational institutions related to The United Methodist Church and shall sustain an advisory relation to the Division of Higher Education in matters of educational institutions. It shall prepare and publish annually a proper classification of all educational institutions in the United States which are related to The United Methodist Church. Such classification shall comprise the official senate list of educational institutions related to the Church in the United States, and on the basis of this list the division shall be governed in its work.

Paragraph 0057. At its discretion the senate shall investigate the objectives, academic programs, educational standards, personnel, plant and equipment, business and management practices, financial program, public relations, student personnel services, religious life, and church relations of any designated educational institution claiming or adjudged to be related to The United Methodist Church and shall report to the sponsoring board or agency through the Division of Higher Education decisions as to whether or not the institution is such as to justify its official recognition and continued financial support by the Church.

Paragraph 0058. The senate shall act as consultant and counselor on all educational matters to all educational institutions related to the Church and as it deems necessary shall make to the sponsoring board or other agency of the Church through the Division of Higher Education, to the conference Boards of Education or to other constituent bodies, recommendations leading to their improvement or accreditation. Failure of any educational institution to make reasonable progress in complying with said recommendations of the senate may render the institution ineligible for further support by the Division of Higher Education or by its related board or other agency, Annual Conference or Conferences.

Paragraph 0059. The senate, as the accrediting agent for all educational institutions of the Church, may investigate on its own initiative or at the written request of any general board of the Church, conference Board of Education, or institutional Board of Trustees, the educational work of an institution related to said board and shall report to the board concerned its recommendations as to what specific changes or improvements should be made.

Paragraph 0060. After consultation with the officers of the senate the Division of Higher Education shall provide in its annual budget for the expense of the senate as it may

deem sufficient, except that expenses incurred by the senate on behalf of any other board of the Church shall be borne by that board.

Paragraph 0061. It shall be the duty of the senate to classify educational institutions in the United States related to The United Methodist Church as follows:

1. Universities
2. Schools of theology
3. Four-year colleges
4. Two-year colleges
5. Secondary schools
6. Other schools

The senate shall be consulted before any change in the classification of an institution is proposed.

Paragraph 0062. It shall be the duty of the executive secretary of the senate to secure from each educational institution related to The United Methodist Church such information as may be needed by the senate for an understanding of the status, work, and progress of the institution. This information shall be supplied on forms approved by the senate.

Paragraph 0063.

1. In cooperation with the Division of Higher Education, the senate shall study population growth and trends and consider recommendations to the Annual Conferences concerning the need for new institutions of learning and the discontinuance, reopening, relocation, and merger of existing institutions. (See Paragraph 0042.)

2. There shall be only as many institutions of higher education as can be supported adequately on a fully accredited basis, as determined by the University Senate.

3. All institutions of higher education should be adequately endowed. Endowment funds shall be kept sacred for the purpose for which they are given.

4. Within the United States no educational institution or foundation of The United Methodist Church shall hereafter be established or reopened until its plans and organization shall have been approved by the senate. No Annual or Provisional Annual Conference shall acquire or affiliate with a school, college, university, or other educational institution through any board or society unless the approval of the senate shall have been obtained previously and unless in the judgment of the Division of Higher Education there is reasonable assurance of financial support sufficient to equip and maintain the institution in the classification approved for it by the senate. (See Paragraph 0042.2.)

DIVISION OF MINISTRY

Paragraph 0064. There shall be a Division of Ministry which shall have primary responsibility for the work of the Board in relation to the schools of theology and the enlistment, preparation, continuing education and career development of persons serving in the appointive and elective ministries of the church, and shall be responsible for promoting theological education and its support in the church.

Paragraph 0065.

1. The division shall operate through two constituent sections: the Section of Appointive Ministries and the Section of Elective Ministries, and an Office of Personnel Services.

2. The Nominating Committee of the Board, in carrying out its responsibilities as outlined in Paragraph 0008.2 shall provide, insofar as possible, representation as follows for nomination as members of the Division of Ministry: five bishops, nine lay persons, five of whom shall be members of the Annual Conference Committees on Lay Workers, and ten ministers, five of whom shall be members of annual conference Boards of the Ministry.

Paragraph 0066.

1. The work and program of the Division of Ministry shall be supported from the general benevolences of the church and the Ministerial Education Fund. The associate general secretary shall recommend through the General Secretary of the Board to the Council on World Service and Finance the amount of financial support which should be allocated for the Division. Specific provision shall be made by the Council on World Service and Finance from the general benevolences for the Office of Personnel Services.

2. Funds received by the Board for the Division from the Ministerial Education Fund shall be restricted to the support of the theological schools and the Section of Appointive Ministries in the development of its program of enlistment, basic professional and continuing education.

Paragraph 0067. The Section of Appointive Ministries shall be responsible for the work of the division that relates to persons preparing for service or serving under the appointment of a bishop of the church.

Paragraph 0068. The purpose of the Section of Appointive Ministries shall be:

1. To study ministerial needs and resources for The United Methodist Church, to cooperate with other denominational agencies in programs seeking to interpret the ministry as a vocation and educational preparation for it in an effort to enlist suitable persons, and to promote the observance of Ministry Sunday.

2. To study the needs of United Methodist ministry in the field of education and training and to make recommendations for meeting them.

3. To provide the ministerial courses of study.

4. To cooperate with the Boards of the Ministry of the annual conferences by providing guidance in the counseling and examination of ministerial students.

5. To recommend courses of reading and study for all the ministers subsequent to ordination and to devise means of in-service training.

6. To maintain the educational, moral, and religious standards of the ministry of The United Methodist Church and to study problems relating to ministerial ethics and moral principles.

7. To consider problems relating to the ecclesiastical status of ministers so far as these problems may affect denominational policies concerning the ministry and to make recommendations accordingly.

8. To provide for recruiting and preparing persons for ministry among minority groups, including the black community, Hispanic Americans, American Indians, and those of various other national and ethnic origins; provision for special resources in pretheological and theological education shall be undertaken as training for these distinctive minority ministries may require.

9. The division shall be responsible for a continuing study of the ministry, and its findings shall be reported to the General Board of Education and to the General Conference.

Paragraph 0069. The Section shall be responsible for:

1. Primary relationships of the Board to the schools of theology.

2. Maintenance of the educational standards for the appointive ministry. (See Paragraphs 301-80.)

3. Development and promotion of a program to interpret the appointive ministry as a vocation to suitable persons. (In cooperation with the Office of Personnel Services.)

4. The educational preparation of candidates for the appointive ministry.

5. The relationships with the annual conference Boards of the Ministry (Paragraph 665.4).

6. Schools and programs of continuing education and inspiration for ministers under appointment.

7. Supervision of the ministerial courses of study.

8. Interpretation and promotion of the Ministerial Education Fund.

9. Standards and procedures in regard to conference relations.

10. Interdenominational relationships that relate to the appointive ministry.

11. Participating in the Crusade Scholarship Program on behalf of the division.

Paragraph 0070.

1. The section shall prescribe the ministerial courses of study which shall include studies required for license to preach, introductory studies, and the basic five-year course of study. It shall also provide advanced courses of study for preachers who have finished the above courses and meet requirements of Paragraph 333.3.

2. It shall provide and administer special courses of study and examinations in United Methodist history, doctrine, and polity for candidates who are theological school graduates lacking seminary credits in these fields. (Paragraph 333.3)

3. It shall cooperate with the Boards of the Ministry and other conference boards in organizing, financing, and conducting pastors' schools (short-term schools to provide programs of inspiration and instruction for all ministers) and in the development of other opportunities for continuing education.

4. All work in the ministerial courses of study for candidates for elder in full connection (Paragraph 331-37), renewal of license (Paragraph 320), associate member (Paragraph 323), probationary member (Paragraph 325), and lay pastors qualifying for appointment (Paragraphs 348-49), shall be taken under the direction of the Section of Appointive Ministries in an approved course of study school. (For exceptional provisions for taking the ministerial course of study by correspondence, see Paragraph 348.1.)

Paragraph 0071. The section shall certify the course offerings in non-Methodist seminaries for meeting the requirements in United Methodist history, doctrine, and polity specified in Paragraph 333.3 and shall provide the Boards of the Ministries with a list of the courses approved. It shall consult with the United Methodist schools of theology in regard to courses meeting these requirements. (Paragraph 109.)

Paragraph 0072. The section shall develop and promote a program to interpret the ministry as a vocation to suitable persons for the ministry in cooperation with the Office of Personnel Services, the United Methodist schools of theology, the Boards of the Ministry, and the bishops, district superintendents, counselors with preministerial students in the colleges and universities, and directors of Wesley Foundations. It shall also sponsor and promote conferences on the ministry in cooperation with the respective

bishops, Annual Conference Commissions on Enlistment for Church Occupations, and the Committees or Commissions on Christian Higher Education and Campus Ministry, conference Boards of Education, and Boards of the Ministry.

Paragraph 0073.

1. The section shall maintain active relationship with the Boards of the Ministry of the Annual Conferences, Jurisdictional Boards or Committees on the Ministry, and with the theological schools of The United Methodist Church.

2. It shall also be affiliated with the appropriate departments of interdenominational bodies.

Paragraph 0074. The section shall promote Ministry Sunday which shall be annually observed in every church on the third Sunday in September or some other appropriate Sunday designated by the Annual Conference or the Administrative Board. The purpose of Ministry Sunday shall be to interpret the ministry as a vocation, the role and the function of the ordained minister in the church and society, the sense of God's claim upon the minister for representative leadership in the church, and education for ministry.

SCHOOLS OF THEOLOGY

Paragraph 0075.

1. The schools of theology of The United Methodist Church are established and maintained for the education of ministers. They exist for the benefit of the whole Church, and support shall be provided by the Church. They shall receive financial support for the current operating expenses from the Ministerial Education Fund. (See Paragraph 892.) They shall continue to receive support from the Church as part of its general benevolent giving (see Paragraph 0066) as the Ministerial Education Fund gains support throughout the Church.

2. For the purpose of providing for the better support of these schools, the Division of the Ministry, in consultation with their administrative officers, shall establish budget askings for their adequate support, and the amount necessary for such support shall be added as a separate item in the askings of the General Board of Education from the benevolence funds as determined by the authoritative body.

3. The Ministerial Education Fund shall be regarded by annual conferences as a priority to be met before any additional benevolences, grants, or funds are allocated to a theological school or schools of religion in the conference's region.

4. No school of theology or department of theology in a college or university shall be established without first submitting its proposed organization and classification to the University Senate for prior approval. (See Paragraph 006.)

Paragraph 0076. United Methodist schools of theology, in addition to preparing their students for effective service for Christ and the Church, shall acquaint them with the current programs of The United Methodist Church, such as its educational, missionary, social, and other service programs, and with the organizations and terminology of the Church. Each school of theology, in consultation with the Division of Ministry, shall provide in its curriculum the courses in United Methodist history, doctrine, and polity specified in Paragraph 333.3 (See also Paragraph 0071.)

Paragraph 0077. The United Methodist schools of theology share with the Boards of the Ministry the responsibility for the selection and education of candidates for admission to the Annual Conferences.

Paragraph 0078. The Section of Elective Ministries shall be responsible for the work of the division that relates to persons in various occupations for which an agency of the Church has set professional standards, but not under the appointment of a bishop.

Paragraph 0079. The purpose of elective ministries shall be:

1. To study needs and standards for career workers in the elective ministries of The United Methodist Church.

2. To cooperate with denominational agencies in interpreting elective ministries as vocation, the educational preparation for it in an effort to enlist suitable persons, and to cooperate in the promotion of the observance of Ministry Sunday in regard to elective ministries.

3. To cooperate in the study of the needs of the United Methodist ministry, especially in regard to elective ministries, and to make recommendations for meeting them.

4. To provide the elective ministry courses of study.

5. To cooperate with appropriate agencies of the annual conferences in regard to the elective ministries by providing guidance in the counseling and examination of students for the elective ministries.

6. To recommend courses of reading and study for career workers in the elective ministries subsequent to their certification and consecration and to devise means of in-service training for them in the furtherance of their careers.

7. To recommend educational, moral, and religious standards for career workers in the elective ministry of The United Methodist Church and to study problems and pro-

vide guidance relating to ethics and moral problems in these careers.

8. To provide leadership in recruiting and preparing persons for elective ministries among minority groups.

9. To participate in the division's continuing study of the ministry, especially in regard to elective ministries, and of its findings, so as to include matters of importance to elective ministries in its report to the General Board of Education and to the General Conference.

Paragraph 0080. This section shall:

1. Relate to the schools of theology and other graduate schools in regard to the elective ministries of Christian education, music, and such others as may be assigned to this Section.

2. After consultation with the agencies responsible for programs and areas of work affected by career workers in the lay ministry of the Church, recommend to the Board and the General Conference the requirements and training policies that shall be minimal for certification and recognition as a career worker in specific categories of lay ministry.

3. Assist and encourage national and/or regional associations of career workers in lay ministry.

4. Relate to the annual conference committees on the lay worker in regard to elected ministries in Christian education and music, and such others as may be assigned.

5. Be responsible for continuing education for careers in the elective ministries of the Church in cooperation with the agencies responsible for programs and areas of work affected by these career workers.

6. Be responsible for fostering cooperative relationships among career workers in the lay ministry of the denomination, and with career workers in other denominations and other faiths.

7. Cooperate with the Christian Educators Fellowship and the Fellowship of United Methodist Musicians as may be mutually agreed.

8. Cooperate with annual conference boards, committees or councils in their responsibilities for administering the certification standards and requirements for career workers in the elective ministries of the Church.

9. Encourage the study of career opportunities in the lay ministry of the Church and provide leadership for the recruitment of persons for careers in lay ministry.

10. Maintain a placement information service in cooperation with the Office of Personnel.

11. In cooperation with the Section of Appointive Ministry relate to those annual conference Boards of Ministry

which are organized to include responsibilities for elective ministries.

12. Cooperate with other agencies through the Program-Curriculum Committee in interpreting and encouraging support for career work in the elective ministries of the Church.

13. Encourage the recognition of workers at the time of their entrance into a career in the lay ministry of the Church and at the time of the completion of their service as a career worker in the elective ministries of the Church.

Paragraph 0081. The Office of Personnel Services shall function for the division, the Board of Education, and for the total church.

1. It shall provide leadership in the interpretation of an understanding of vocation in Christian terms, and the appropriate nurturing and counseling processes including supporting resources leading to the enlistment of persons in church occupations.

2. In cooperation with other agencies of the church and Annual Conferences it shall develop programs for the purpose of enlisting and counseling persons in church occupations.

3. It shall study personnel needs and resources for appointive and elective ministries in cooperation with other denominational agencies and provide leadership for facilitating a more effective use of personnel resources.

4. It shall provide leadership in the development of plans and financial provision for a central source of information for: (a) recording the qualifications and readiness of persons for recommendation to appointive and employing authorities and agencies of the church as they request; and (b) providing information concerning positions in which such persons are or may be employed.

5. It shall make visible the availability of continuing education processes and career development counseling opportunities and seek the coordination of such programs throughout the church.

6. It shall encourage occupational intern and voluntary service programs and new forms of ministry.

7. It shall maintain the foregoing relationships with other units of the Board of Education and other agencies of the Church that relate to personnel in church occupations.

Paragraph 0082. The Office of Personnel Services shall provide resources and counsel to related units in annual conferences, districts, and local churches engaged in interpreting vocation and in enlisting persons in church occupations.

(S) Walter E. Muelder; Carlton S. Dodge; John R. (Dick) Allison; Wright Spears; James Mack; Earl B. Carter; John D. Humphrey; W. R. Tobey, Jr.; Harry R. Eaton; Vernon R. Lee; Merrell D. Geible; Charles E. Wilson, Jr.; Richard V. Moore; James C. Hardcastle; Clare Hayes; Clarence J. Borger; Charlotte Gurtner; James Ragland; Wayne G. Odom; Melvin Wheatley; Joseph T. Johnson; Isaac Miller; John T. King; Harvey H. Potthoff; C. R. Hager; Lyle L. Deffebach; Kenneth C. Johnson; Ben Oliphant; Charles K. McAdams.

Report No. 39—Structure Study Commission Report

Petitions: CC-5358.

April 23, 1972—Membership 81; Present 57; For 37; Against 15, Not Voting 5.

Calendar No. 566; No action taken; reports related to the structure of the proposed Board of Discipleship were considered under terms of the Bray procedural motion (see page 425). Neither the majority nor the minority report contained in this calendar item were selected for consideration by the Conference.

The Committee recommends that there be four divisions of a Board of Discipleship: Division of Local Church Education; Division of Curriculum Resources; Division of Lay Life and Work; and Division of Evangelism, Stewardship and Worship.

MINORITY REPORT

We, the undersigned members of the Committee on Education, respectfully dissent from the Committee report of legislation for the Division of Local Church Education, Division of Curriculum Resources, and Division of Lay Life & Work. We urge the General Conference to substitute in their place Paragraphs 1016-1028 and 1036-1040 of the Structure Study Commission Report.

(S) Richard O. Johnson, Mrs. Frank W. Ake, Mrs. Rosalind Leshner, Mrs. Richard Hoffman, Mrs. Frank Little, Mrs. Alice Preston, L. Carroll Yingling, Raoul C. Calkins, William E. Brown.

Report No. 40—Program-Curriculum Committee

Petitions: C-5355.

April 23, 1972—Membership 81; Present 57; For 43; Against 7; Not Voting 7.

Calendar No. 567; Adopted April 28, 1972; Journal Page 580.

The Committee recommends that the Program-Curriculum Committee be related administratively to the Board of Discipleship.

Report No. 41—Office of Personnel Services

Petitions: C-5146.

April 23, 1972—Membership 81; Present 47; For 47;
Against 0; Not Voting 0.

Calendar No. 568; No action taken.

The Committee recommends the following contingency legislation to preserve functions and intent of Interboard on Enlistment in Board of Education, if structure plans are defeated and we return to present Board structure.

Subject: Office of Personnel Services to succeed Interboard Committee on Enlistment for Church Occupations.

Delete Par. 1084 as printed in the 1968 *Discipline* and substitute the following as a new Par. 1084.

1084.1 The functions of the former Interboard Committee on Enlistment for Church Occupations shall be carried by an Office of Personnel Services established within the Board of Education. This office shall provide leadership for the total church in (a) the interpretation of an understanding of vocation in Christian terms and (b) the appropriate nurturing and counseling processes, including supporting resources, leading to the enlistment of persons in church occupations.

In maintaining relationships with other units of the Board of Education and other agencies of the church this Office, in the development of personnel services for the total church, shall:

Study personnel needs and resources for appointive and elective ministries throughout the church, giving leadership in facilitating a more effective use of personnel resources.

Provide leadership in the development of plans and financial provision for a central source of information for (a) recording the qualifications and readiness of persons for recommendation to appointive and employing authorities and agencies of the church as they request; and (b) providing information concerning positions in which such persons are or may be employed.

Make visible the availability of continuing education processes and career development counseling opportunities and seek the coordination of such programs throughout the church.

Encourage occupational intern and voluntary service programs and new forms of ministry.

1084.2 The Office of Personnel Services shall provide resources and counsel to related units in annual conferences, districts, and local churches engaged in interpreting vocation and in enlisting persons in church occupations.

1084.3 In collaboration with appropriate agencies and

Fellowships of the church this Office shall develop the Lay Worker relationship in the church (Par. 501, 1968 *Discipline*) and shall work with the annual conference Committees on the Lay Worker.

Report No. 42—Scholarship Fund for Mexican-American Students

Petitions: C-5167.

April 23, 1972—Membership 81; Present 47; For 47; Against 0; Not Voting 0.

Calendar No. 569; Adopted and referred to the Council on World Service and Finance April 25, 1972; Journal Page 483.

Whereas the present educational system in our nation has failed to reach the Mexican American youth—creating a minority with a 50% dropout rate among high school students—and,

Whereas only a very small percentage of those who graduate from high school enroll in college—because of the lack of financial resources—and,

Whereas the present available scholarships are being granted on scholastic achievements rather than potentiality—thus discriminating against our Chicano students—

We Petition—(1) That an Hispanic-American Educational Fund be established, for the purpose of providing financial aid for undergraduate higher education, and vocational and technical training, for Hispanic-American United Methodist students, to be administered by the Division of Higher Education, after consultation with the Commission on Religion and Race. We further recommend \$250,000 annually for the 1972-76 quadrennium, to be allocated from sources determined by the Council on World Service and Finance.

Report No. 43—Structure Study Commission Report Par. 1225-1330 Section VIII, Board of Higher Education and Ministry

Petitions: CC-5359, C-5356.

April 23, 1972—Membership 81; Present 47; For 47; Against 0; Not Voting 0.

Calendar No. 570; Adopted April 28, 1972; Journal Page 580.

The Committee recommends that Par. 1225-1229, Section VIII Board of Higher Education and Ministry be approved as written in Structure Study Commission Report.

Par. 1230—Be amended to read: “The board shall be organized into four divisions: the Division of Higher Education; the Division on the Ordained Ministry; the Divi-

sion on Chaplains and Related Ministries; the Division on Lay Ministries and the office of Personnel."

(Par. 1230 is printed as amended by Conference action on Committee on Clergy Report No. 59, Calendar No. 333; Journal Pages 579, 1440.—Ed.)

Par. 1231-1234—Division of Higher Education: Substitution of Board of Education Legislative Report (Par. 0038-0053) (C-5143) (See attached.)

Par. 1235-1245—University Senate: Substitution of Board of Education Legislative Report (C-5143) (Par. 0054-0063) (See attached.)

Par. 1250-1261—Division of the Ordained Ministry: Be renamed "Division of the *Appointive* Ministry" and that par. 1250-1261 be replaced by Par. 0064-0077, Board of Education (C-5143), Legislative Report (See attached).

Par. 1265-1269—Division of Chaplains and Related Ministries—Be approved as written in Structure Study Commission Report. (See also Committee on Clergy Report No. 63, Journal Page 1441.—Ed.)

Par. 1275-1276—Division of Lay Ministries; Be renamed: "Division of Elective Ministries" and the Par. 0078-0080 of the Board of Education Legislative Report (C-5143) be substituted for Par. 1275-1276. (See attached.)

Par. 1285-1290—Office of Personnel—Approved as written in Structure Study Commission Report. (See also Committee on Clergy Report No. 62, Journal Page 1441.—Ed.)

The Committee recommends that the following paragraphs be substituted for ¶ 1231-1234 of the Structure Study Commission Report.

Paragraph 0038. 1. Higher Education is part of both our Wesleyan heritage and our present task. In establishing and maintaining educational institutions and in ministering to students without respect to race or national origin, the Church continues its historic work of uniting knowledge and vital piety.

2. There shall be a Division of Higher Education, which shall represent The United Methodist Church in all activities connected with secondary and higher education, and campus ministry. The division shall have responsibility for establishing and coordinating denominational policy for higher education, and shall have an advisory relationship to all educational institutions in the United States affiliated with The United Methodist Church: universities, colleges, secondary schools, Wesley Foundations and similar units, and the regularly organized interdenominational campus ministry groups. On request, it may serve in an advisory capacity to the several agencies of the Church owning or administering educational institutions.

3. Its principal objectives shall be: (a) to develop an educational plan and purpose which shall definitely relate the educational institutions of the Church to the Church; (b) to foster within them the highest educational standards and soundest business practices; (c) to interpret to them their place and function in the life and work of the Church; (d) to encourage them in their commitment to Christian standards and ideals in their teaching, policies, and practices; (e) to interpret to the membership of the Church the distinctive services rendered by these educational institutions and their functions in the Church and society; and (f) to lead the Church in a program designed to assure their permanence, efficiency, academic excellence, and Christian commitment.

4. It shall operate through three constituent sections: the Section of Schools, Colleges and Universities, the Section of Campus Ministry, and the Section of Loans and Scholarships.

5. It shall engage personnel and appoint such commissions and committees and adopt such regulations as necessary for the discharge of its responsibilities.

Paragraph 0039. The specific responsibilities of the Division of Higher Education are:

1. To devise ways and means to interpret and aid the higher education program of the Church. (See Paragraph 0043.1).

2. To cooperate with Annual Conferences in establishing and conducting institutions of higher education in the United States in areas in which facilities for Christian higher education are not adequately provided. (See Paragraph 0063.1).

3. To promote Christian instruction, afford opportunities for Christian service, and offer guidance in church occupations for students at educational institutions of The United Methodist Church and for United Methodist students at tax-supported and other institutions not related to The United Methodist Church.

4. To make use, insofar as is practicable, of the existing church organization and publications for carrying out its work of interpretation, setting up such conferences and producing such materials as will strengthen the interrelation of the Church, its educational institutions, and its campus ministry units.

5. To study the financial status of United Methodist educational institutions, encourage the Church to give them continuing and conscientious support, provide guidance and leadership in their special financial campaigns, and formulate procedures by which they can approach United Methodist members and constituents for gifts and bequests.

6. To direct attention to the work and needs of educational institutions which stand in special relationship to the Church at large and to request support for them, with due recognition of the needs of schools and colleges historically related to education for Negroes.

7. To furnish guidance, plans for procedure, personal leadership, and plans for special gifts to be known as educational specials in the promotion of the work of higher education in the annual conferences and in the local churches.

8. To devise methods of credit for local-church giving to educational institutions and campus ministry units related to the division, including the listing of all such giving in appropriate columns in the statistical reports of the Annual Conference Minutes.

Paragraph 0040. The Section of Schools, Colleges and Universities shall have primary responsibility for the work of the division as outlined in Paragraphs 0038-0039 and hereafter described in Paragraphs 0041-0046 insofar as the provisions thereof related to the universities, colleges, secondary, and other schools of The United Methodist Church.

Paragraph 0041. 1. The section, on behalf of the division, shall appropriate such of its funds as are available for the support of educational institutions, related to The United Methodist Church, under such rules as it may adopt.

2. In making appropriations for the support of educational institutions, the section, on behalf of the division, shall give due consideration to their financial needs as shown in carefully prepared reports presented by them on forms provided. Appropriations to institutions from funds at the disposal of the division shall not bar those institutions from soliciting aid from their supporting conferences or from other sources. (See Paragraph 0075.2.)

3. The section, on behalf of the division, shall cooperate with the General and Annual Conferences in their efforts to provide the institutions related to them adequate financial income for the operation of accredited educational programs.

4. The section, on behalf of the division, shall recommend to Jurisdictional and Annual Conference Boards of Education concerned with the appropriation of conference funds those institutions whose educational and religious aims and programs are in active accord with the policies of the Church as expressed in the *Discipline* and through special General Conference enactments. (See Paragraphs 0051-0052.)

5. The section, on behalf of the division, shall have power to administer under the rules and regulations of the board

any and all funds, gifts, and bequests which have been or may be committed to it, and subject to the approval of the board, it may solicit or create special funds for its projects. The division is encouraged to invest in institutions, companies, corporations, or funds which make a positive contribution toward the realization of the goals outlined in the Social Principles of our Church. The purposes for which the funds are given and accepted shall be faithfully observed.

6. The section, on behalf of the division, shall take such action as is necessary to protect or recover the investment which it or any annual conference has made in capital funds to any institution founded, organized, developed, or assisted under the direction or with the cooperation of The United Methodist Church should any such institution discontinue operation or move to sever or to modify its connection with the Church or violate the terms of any such grant of new capital funds made by The United Methodist Church.

Paragraph 0042. 1. The section, on behalf of the division, shall, in cooperation with the University Senate, study population growth and trends and make recommendations to the Annual Conferences concerning the needs for new institutions of learning and the discontinuance, reopening, relocation, and merger of existing institutions.

2. No educational institution hereafter established or acquired shall be qualified for classification as an institution related to The United Methodist Church or be aided by the section or the division unless the section or division shall have been consulted and shall have approved the expenditures involved in the establishment or acquisition of such institutions. (See Paragraphs 0051, 0063).

3. When any change in sponsorship or in cooperating territory and relationships is desired relative to any of these institutions, such proposed change shall be subject to approval by the section or division.

Paragraph 0043. 1. The section, on behalf of the division, through such officers, committees, and commissions as it may deem necessary, shall provide for the cooperative study of plans for maximum coordination of the work of United Methodist educational institutions with the Church's entire program of Christian education.

2. In cooperation with the annual conferences and the pastors and commissions on education of local churches, the section, on behalf of the division, shall bring to the attention of church members the contribution of United Methodist educational institutions to the life and character of youth and the place the institutions have in the preservation and propagation of Christianity. (See Paragraph 0039. 1.)

Paragraph 0044. 1. The section, on behalf of the division shall foster and aid through a special offering the United Methodist institutions historically related to education for Negroes. It shall have authority to institute plans by which schools sponsored by the division may cooperate with or may unite with schools of other denominations or under independent control, provided that the interests of The United Methodist Church are adequately protected.

2. The section, on behalf of the division, shall encourage such schools to secure adequate endowments for their support and maintenance. Whenever the division is assured that their support will be adequate and the property will be conserved and perpetuated for Christian education under the auspices and control of The United Methodist Church, it may transfer the schools to Boards of Trustees under such conditions as the General Board of Education may prescribe, including the right of reversion to the General Board of Education.

Paragraph 0045. 1. The Section of Loans and Scholarships shall have administrative responsibility for the work of the division in promoting and administering the United Methodist Student Loan Fund, the United Methodist Scholarship Fund, and other grants and bequests made to the division for the aid of students in accordance with regulations recommended by the division and adopted by the board. The division shall have the right to borrow funds from other boards and agencies to provide loan funds.

2. The section, on behalf of the division, shall be responsible for promoting United Methodist Student Day.

3. The section, on behalf of the division, is authorized to participate in the Crusade Scholarship program.

Paragraph 0046. Educational societies or foundations created by annual conferences for the promotion of work in Christian higher education may be recognized as auxiliaries of the Division of Higher Education when their objects and purposes, their articles of incorporation, and their methods of administration shall have been approved by the annual conference within whose bounds they are incorporated. All auxiliaries thus approved may be required to make an annual report of their fiscal and administrative affairs to the division.

Paragraph 0047. 1. The Section of Campus Ministry shall have administrative responsibility for the work of the division in promoting a campus Christian movement and a ministry to the educational community as defined by the division and in accordance with policies and procedures of the board. It shall also adopt whatever administrative and program relationships with the Young Adult Ministry as may seem desirable.

2. Among the purposes of the campus ministry of The United Methodist Church shall be: (a) to serve persons engaged in higher education; (b) to witness in the campus community to the mission, message, and life of Jesus Christ; to deepen, enrich, and mature the Christian faith of college and university men and women through commitment to Jesus Christ and His Church and to assist them in their service and leadership to the world, in and through the Church; (c) to help the agencies of the church and higher education participate in the greater realization of a fully humane society committed to freedom and truth, brotherhood, justice, peace, and personal integrity; (d) to help people experience release from enslavement, fear and violence; and to help people live in love; (e) to be at one with those who are committed to achieving these goals.

3. The United Methodist Church affirms its commitment to an ecumenical approach to campus ministry. It urges local, campus, state, and regional units of that ministry to work toward such ecumenical programming and structures as may most fully express this commitment.

Paragraph 0048. The Section of Campus Ministry shall give direction and encouragement to local churches, annual conferences, and church-related educational institutions in the establishment and expansion of an effective policy and program with regard to the campus Christian movement of the Church and the concern for the mission of the Church within all campus communities.

The responsibility of the section for the campus Christian movement and for the campus ministry shall include the following:

1. It shall describe the general nature and purpose and assist the functioning of the several expressions of movement and ministry related to the division, including: (a) the local church Commission on Education, (b) the annual conference and interconference Committee/Commission on Christian Higher Education and Campus Ministry, (c) the United Methodist-related colleges and universities, (d) colleges and universities not related to The United Methodist Church, (e) the Wesley Foundations, (f) the intercollegiate campus Christian movement, and (g) such other expressions of movement and ministry as shall be approved by the division.

2. It shall provide for necessary representation in such agencies as (a) the National Commission of United Ministries in Higher Education, (b) the National staff of United Ministries in Higher Education, and (c) the Department of Higher Education of the National Council of Churches and its related units.

Paragraph 0049. There shall be a governing body for the campus ministry in every college community where The United Methodist Church is at work, as follows:

1. For each Wesley Foundation and ecumenical campus ministry related to The United Methodist Church there shall be a Board of Directors.

2. The division shall encourage each United Methodist-related college or university to establish a Committee on Campus Religious Life, which may serve also as a Campus-Church Relations Committee, and to state qualifications and define duties of the committee in consultation with the division.

3. For each other institution there shall be a Campus-Church Relations Committee, nominated by a local United Methodist body and elected by the Conference Board of Education.

4. The governing body for the campus ministry on a local campus in cooperation with the annual conference, may unify its ministry with others in ecumenical organization, program, and procedure.

Paragraph 0050. A Wesley Foundation or a regularly organized ecumenical campus ministry unit is the form through which The United Methodist Church makes possible a unified ministry to the tax-supported or independent college or university. The nature of such ministry shall be defined and evaluated by the division.

Paragraph 0051. 1. The division's evaluation of the ministry of a Wesley Foundation and of ecumenical campus ministries related to The United Methodist Church shall be the responsibility of the Section of Campus Ministry in cooperation with the conference, area, or regional committee or commission on Christian higher education and campus ministry or appropriate ecumenical agency.

2. Each Wesley Foundation and comparable ministry receiving financial support from The United Methodist Church shall submit annually to the Section of Campus Ministry reports of program and financial status.

Paragraph 0052. In carrying out its responsibility for the operation, support, and expansion of campus ministry among United Methodists and other persons involved in institutions of higher education, the Section of Campus Ministry may seek to relate campus Christian organizations on Methodist campuses, Wesley Foundations at tax-supported and independent colleges and universities, and such other forms of ministry as may be developed, to the intercollegiate Christian movement.

Paragraph 0053. 1. The intercollegiate Christian movement represents an ecumenical approach to the campus

ministry. The United Methodist Church recognizes this movement as represented internationally in the World Student Christian Federation.

2. In carrying on its work in national and international fields, the section recognizes the World Student Christian Federation as an appropriate expression of the intercollegiate Christian movement.

3. The section shall cooperate with the annual conferences in serving United Methodist students through such state, area, or regional units as the annual conference desires to maintain.

The Committee recommends that the following paragraphs be substituted for ¶ 1235-1245, Structure Study Commission Report:

UNIVERSITY SENATE

Paragraph 0054. The University Senate shall be the accrediting and standardizing agency for all the educational institutions related to The United Methodist Church.

Paragraph 0055. 1. The senate shall be composed of twenty-one persons, not members of the General Board of Education, who are actively engaged in the work of education and are fitted by training and experience for the technical work of establishing standards and evaluating educational institutions in accordance with such standards. Eleven of these members shall be elected quadrennially by the General Board of Education, and ten shall be appointed by the Council of Bishops. Due regard shall be given to representation from the various types of institutions included in the senate's classification of educational institutions. If in consequence of the retirement of a member from educational work or for any other cause a vacancy occurs during the quadrennium, it shall be filled by the agency by which the retiring member was elected at its next meeting. The general secretary of the Board of Education and the associate general secretaries of the Divisions of Higher Education and Ministry shall serve as ex officio members of the senate.

2. The associate general secretary of the Division of Higher Education shall be the executive secretary of the senate. The executive secretary shall convene it for organization at the beginning of each quadrennium. The senate shall elect its own officers, including a president, a vice-president, and a recording secretary, and may appoint such committees and may delegate to them such powers as are incident to its work. Thereafter, it shall meet annually at such time and place as it may determine. Special meetings may be called on the written request of five members or at the discretion of the president and the executive secretary.

Paragraph 0056. The senate shall establish and assist in maintaining standards for the educational institutions related to The United Methodist Church and shall sustain an advisory relation to the Division of Higher Education in matters of educational institutions. It shall prepare and publish annually a proper classification of all educational institutions in the United States which are related to The United Methodist Church. Such classification shall comprise the official senate list of educational institutions related to the Church in the United States, and on the basis of this list the division shall be governed in its work.

Paragraph 0057. At its discretion the senate shall investigate the objectives, academic programs, educational standards, personnel, plant and equipment, business and management practices, financial program, public relations, student personnel services, religious life, and church relations of any designated educational institution claiming or adjudged to be related to The United Methodist Church and shall report to the sponsoring board or agency through the Division of Higher Education decisions as to whether or not the institution is such as to justify its official recognition and continued financial support by the Church.

Paragraph 0058. The senate shall act as consultant and counselor on all educational matters to all educational institutions related to the Church and as it deems necessary shall make to the sponsoring board or other agency of the Church through the Division of Higher Education, to the conference Boards of Education or to other constituent bodies, recommendations leading to their improvement or accreditation. Failure of any educational institution to make reasonable progress in complying with said recommendations of the senate may render the institution ineligible for further support by the Division of Higher Education or by its related board or other agency, Annual Conference or Conferences.

Paragraph 0059. The senate, as the accrediting agent for all educational institutions of the Church, may investigate on its own initiative or at the written request of any general board of the Church, Conference Board of Education, or institutional Board of Trustees, the educational work of an institution related to said board and shall report to the board concerned its recommendations as to what specific changes or improvements should be made.

Paragraph 0060. After consultation with the officers of the senate the Division of Higher Education shall provide in its annual budget for the expense of the senate as it may deem sufficient, except that expenses incurred by the senate on behalf of any other board of the Church shall be borne by that board.

Paragraph 0061. It shall be the duty of the senate to classify educational institutions in the United States related to The United Methodist Church as follows:

1. Universities
2. Schools of theology
3. Four-year colleges
4. Two-year colleges
5. Secondary schools
6. Other schools

The senate shall be consulted before any change in the classification of an institution is proposed.

Paragraph 0062. It shall be the duty of the executive secretary of the senate to secure from each educational institution related to The United Methodist Church such information as may be needed by the senate for an understanding of the status, work, and progress of the institution. This information shall be supplied on forms approved by the senate.

Paragraph 0063. 1. In cooperation with the Division of Higher Education, the senate shall study population growth and trends and consider recommendations to the Annual Conferences concerning the need for new institutions of learning and the discontinuance, reopening, relocation, and merger of existing institutions. (See Paragraph 0042.)

2. There shall be only as many institutions of higher education as can be supported adequately on a fully accredited basis, as determined by the University Senate.

3. All institutions of higher education shall be adequately endowed. Endowment funds shall be kept sacred for the purpose for which they are given.

4. Within the United States no educational institution or foundation of The United Methodist Church shall hereafter be established or reopened until its plans and organization shall have been approved by the senate. No Annual or Provisional Annual Conference shall acquire or affiliate with a school, college, university, or other educational institution through any board or society unless the approval of the senate shall have been obtained previously and unless in the judgment of the Division of Higher Education there is reasonable assurance of financial support sufficient to equip and maintain the institution in the classification approved for it by the senate. (See Paragraph 0042.2.)

The Committee recommends that the following be substituted for ¶ 1250-1261 of the Structure Study Commission report. (Par. 0064-0077 have been edited to reflect the divisional structure adopted through action on Committee on Clergy Report No. 59; Journal pages 579, 1440.—Ed.)

DIVISION ON THE ORDAINED MINISTRY

Paragraph 0064. There shall be a Division on the Ordained Ministry which shall have primary responsibility for the work of the Board in relation to the schools of theology and the enlistment, preparation, continuing education and career development of persons serving in the ordained ministries of the church, and shall be responsible for promoting theological education and its support in the church.

Paragraph 0065. The Nominating Committee of the Board, in carrying out its responsibilities, shall provide, insofar as possible, representation as follows for nomination as members of the Division on the Ordained Ministry: five bishops, nine lay persons, and ten ministers, five of whom shall be members of annual conference Boards of the Ministry.

Paragraph 0066. 1. The work and program of the Division on the Ordained Ministry shall be supported from the general benevolences of the church and the Ministerial Education Fund. The associate general secretary shall recommend through the General Secretary of the Board to the Council on World Service and Finance the amount of financial support which should be allocated for the Division. Specific provision shall be made by the Council on World Service and Finance from the general benevolences for the Office of Personnel Services.

2. Funds received by the Board for the Division from the Ministerial Education Fund shall be restricted to the support of the theological schools and the Division in the development of its program of enlistment, basic professional and continuing education.

Paragraph 0067. The Division on the Ordained Ministry shall be responsible for the work of the division that relates to persons preparing for service or serving under the appointment of a bishop of the church.

Paragraph 0068. The purpose of the Division on the Ordained Ministry shall be:

1. To study ministerial needs and resources for The United Methodist Church, to cooperate with other denominational agencies in programs seeking to interpret the ministry as a vocation and educational preparation for it in an effort to enlist suitable persons, and to promote the observance of Ministry Sunday.

2. To study the needs of United Methodist ministry in the field of education and training and to make recommendations for meeting them.

3. To provide the ministerial courses of study.

4. To cooperate with the Boards of the Ministry of the annual conferences by providing guidance in the counseling and examination of ministerial students.

5. To recommend courses of reading and study for all the ministers subsequent to ordination and to devise means of in-service training.

6. To maintain the educational, moral, and religious standards of the ministry of The United Methodist Church and to study problems relating to ministerial ethics and moral principles.

7. To consider problems relating to the ecclesiastical status of ministers so far as these problems may affect denominational policies concerning the ministry and to make recommendations accordingly.

8. To provide for recruiting and preparing persons for ministry among minority groups, including the black community, Hispanic Americans, American Indians, and those of various other national and ethnic origins; provision for special resources in pre-theological and theological education shall be undertaken as training for these distinctive minority ministries may require.

9. The division shall be responsible for a continuing study of the ministry, and its findings shall be reported to the General Board of Higher Education and Ministry and to the General Conference.

Paragraph 0069. The division shall be responsible for:

1. Primary relationships of the Board to the schools of theology.

2. Maintenance of the educational standards for the ordained ministry. (See Paragraphs 301-80.)

3. Development and promotion of a program to interpret the ordained ministry as a vocation to suitable persons. (In cooperation with the Office of Personnel Services.)

4. The educational preparation of candidates for the ordained ministry.

5. The relationships with the annual conference Boards of the Ministry (Paragraph 665.4).

6. Schools and programs of continuing education and inspiration for ministers under appointment.

7. Supervision of the ministerial courses of study.

8. Interpretation and promotion of the Ministerial Education Fund.

9. Standards and procedures in regard to conference relations.

10. Interdenominational relationships that relate to the ordained ministry.

11. Participating in the Crusade Scholarship Program.

Paragraph 0070.1. The division shall prescribe the ministerial courses of study which shall include studies required for license to preach, introductory studies, and the basic five-year course of study. It shall also provide advanced courses of study for preachers who have finished the above courses and meet requirements of Paragraph 333.3.

2. It shall provide and administer special courses of study and examinations in United Methodist history, doctrine, and polity for candidates who are theological school graduates lacking seminary credits in these fields. (Paragraph 333.3.)

3. It shall cooperate with the Boards of the Ministry and other conference boards in organizing, financing, and conducting pastors' schools (short-term schools to provide programs of inspiration and instruction for all ministers) and in the development of other opportunities for continuing education.

4. All work in the ministerial courses of study for candidates for elder in full connection (Paragraphs 331-37), renewal of license (Paragraph 320), associate member (Paragraph 323), probationary member (Paragraph 325), and lay pastors qualifying for appointment (Paragraphs 348-49), shall be taken under the direction of the Division on the Ordained Ministry in an approved course of study school. (For exceptional provisions for taking the ministerial course of study by correspondence, see Paragraph 348.1.)

Paragraph 0071. The division shall certify the course offerings in non-Methodist seminaries for meeting the requirements in United Methodist history, doctrine, and polity specified in Paragraph 333.3 and shall provide the Boards of the Ministries with a list of the courses approved. It shall consult with the United Methodist schools of theology in regard to courses meeting these requirements. (Paragraph 109.)

Paragraph 0072. The division shall develop and promote a program to interpret the ministry as a vocation to suitable persons for the ministry in cooperation with the Office of Personnel Services, the United Methodist schools of theology, the Boards of the Ministry, and the bishops, district superintendents, counselors with pre-ministerial students in the colleges and universities, and directors of Wesley Foundations. It shall also sponsor and promote conferences on the ministry in cooperation with the respective bishops, Annual Conference Commissions on Enlistment for Church Occupations, and the Committees or Commissions on Christian Higher Education and Campus

Ministry, conference Boards of Education, and Boards of the Ministry.

Paragraph 0073. 1. The division shall maintain active relationship with the Boards of the Ministry of the Annual Conferences, Jurisdictional Boards or Committees on the Ministry, and with the theological schools of The United Methodist Church.

2. It shall also be affiliated with the appropriate departments of interdenominational bodies.

Paragraph 0074. The division shall promote Ministry Sunday which shall be annually observed in every church on the third Sunday in September or some other appropriate Sunday designated by the Annual Conference or the Administrative Board. The purpose of Ministry Sunday shall be to interpret the ministry as a vocation, the role and the function of the ordained minister in the church and society, the sense of God's claim upon the minister for representative leadership in the church, and education for ministry.

SCHOOLS OF THEOLOGY

Paragraph 0075. 1. The schools of theology of The United Methodist Church are established and maintained for the education of ministers. They exist for the benefit of the whole Church, and support shall be provided by the Church. They shall receive financial support for the current operating expenses from the Ministerial Education Fund. (See Paragraph 892.) They shall continue to receive support from the Church as part of its general benevolent giving (see Paragraph 0066) as the Ministerial Education Fund gains support throughout the Church.

2. For the purpose of providing for the better support of these schools, the Division on the Ordained Ministry, in consultation with their administrative officers, shall establish budget askings for their adequate support, and the amount necessary for such support shall be added as a separate item in the askings of the General Board of Higher Education and Ministry from the benevolence funds as determined by the authoritative body.

3. The Ministerial Education Fund shall be regarded by annual conferences as a priority to be met before any additional benevolences, grants, or funds are allocated to a theological school or schools of religion in the conference's region.

4. No school of theology or department of theology in a college or university shall be established without first submitting its proposed organization and classification to the University Senate for prior approval. (See Paragraph 0063.)

Paragraph 0076. United Methodist schools of theology, in addition to preparing their students for effective service for Christ and the Church, shall acquaint them with the current programs of The United Methodist Church, such as its educational, missionary, social, and other service programs, and with the organizations and terminology of the Church. Each school of theology, in consultation with the Division on the Ordained Ministry, shall provide in its curriculum the courses in United Methodist history, doctrine, and polity specified in Paragraph 333.3 (See also Paragraph 0071.)

Paragraph 0077. The United Methodist schools of theology share with the Boards of the Ministry the responsibility for the selection and education of candidates for admission to the Annual Conferences.

The Committee recommends that the following paragraphs be substituted for ¶ 1275-1276 of the Structure Study Commission Report. (Par. 0078-0080 have been edited to reflect the divisional structure adopted through action on Committee on Clergy Report No. 59; Journal Pages 579, 1440.—Ed.)

Paragraph 0078. The Division on Lay Ministries shall be responsible for the work of the division that relates to persons in various occupations for which an agency of the Church has set professional standards, but not under the appointment of a bishop.

Paragraph 0079. The purpose of lay ministries shall be:

1. To study needs and standards for career workers in the lay ministries of The United Methodist Church.

2. To cooperate with denominational agencies in interpreting lay ministries as vocation, the educational preparation for it in an effort to enlist suitable persons, and to cooperate in the promotion of the observance of Ministry Sunday in regard to lay ministries.

3. To cooperate in the study of the needs of the United Methodist ministry, especially in regard to lay ministries, and to make recommendations for meeting them.

4. To provide the lay ministry courses of study.

5. To cooperate with appropriate agencies of the annual conferences in regard to the lay ministries by providing guidance in the counseling and examination of students for the lay ministries.

6. To recommend courses of reading and study for career workers in the lay ministries subsequent to their certification and consecration and to devise means of in-service training for them in the furtherance of their careers.

7. To recommend educational, moral, and religious standards for career workers in the lay ministry of The United Methodist Church and to study problems and provide guidance relating to ethics and moral problems in these careers.

8. To provide leadership in recruiting and preparing persons for lay ministries among minority groups.

9. To participate in the division's continuing study of the ministry, especially in regard to lay ministries and of its findings so as to include matters of importance to lay ministries in its report to the General Board of Higher Education and Ministry and to the General Conference.

Paragraph 0080. This division shall:

1. Relate to the schools of theology and other graduate schools in regard to the lay ministries of Christian education, music, and such others as may be assigned to this division.

2. After consultation with the agencies responsible for programs and areas of work affected by career workers in the lay ministry of the Church, recommend to the Board and the General Conference the requirements and training policies that shall be minimal for certification and recognition as a career worker in specific categories of lay ministry.

3. Assist and encourage national and/or regional associations of career workers in lay ministry.

4. Relate to the annual conference committees on the lay worker in regard to lay ministries in Christian education and music, and such others as may be assigned.

5. Be responsible for continuing education for careers in the lay ministries of the Church in cooperation with the agencies responsible for programs and areas of work affected by these career workers.

6. Be responsible for fostering cooperative relationships among career workers in the lay ministry of the denomination, and with career workers in other denominations and other faiths.

7. Cooperate with the Christian Educators Fellowship and the Fellowship of United Methodist Musicians as may be mutually agreed.

8. Cooperate with annual conference boards, committees or councils in their responsibilities for administering the certification standards and requirements for career workers in the lay ministries of the Church.

9. Encourage the study of career opportunities in the lay ministry of the Church and provide leadership for the recruitment of persons for careers in lay ministry.

10. Maintain a placement information service in cooperation with the Office of Personnel.

11. In cooperation with the Division on the Ordained Ministry relate to those annual conference Boards of Ministry which are organized to include responsibilities for lay ministries.

12. Cooperate with other agencies through the Program-Curriculum Committee in interpreting and encouraging support for career work in the lay ministries of the Church.

13. Encourage the recognition of workers at the time of their entrance into a career in the lay ministry of the Church and at the time of the completion of their service as a career worker in the lay ministries of the Church.

Report No. 44—Miscellaneous

Petitions: See Below.

April 24, 1972—Membership 81; Present 67; For 67; Against 0; Not Voting 0.

Calendar No. 571; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Petitions: C-5118, C-5056 through C-5078, C-5080, C-5160, C-5022, C-5036, C-5079, C-5135, C-5133, C-5081, C-5015, C-5171, C-5010, C-5011, C-5154, C-5013, C-5014, C-5016, C-5121, C-5122, C-5129, C-5012, C-5162, C-5170, C-5202, C-5017, C-5018, C-5082, C-5083 through C-5086, C-5090 through C-5091, C-5148, C-5137, C-5158, C-5125, C-5177, C-5127, C-5166, C-5147, C-5244 through C-5277, C-5163, C-5178, C-5153, C-5134, C-5215 through C-5243, L-5545-C, L-5552-C, C-5157, C-5200, C-5172, C-5033, C-5035, C-1-C-2500, C-5095, C-5142, C-5032, C-5138, C-5156.

The committee recommends nonconcurrence.

Report No. 45—Structure Study Commission—Board of Discipleship, Section VI

Petitions: CC-5360 (Section VI), Board of Discipleship, C-5355.

April 24, 1972—Membership 81; Present 67; For 61; Against 4; Not Voting 2.

Calendar No. 572; No action taken; reports related to the structure of the proposed Board of Discipleship were considered under terms of the Bray procedural motion (see page 425). This report was not selected for consideration by the Conference.

(Editor's note: Legislation included in this report for the Program-Curriculum Committee, the Section on Local Church Education, and the Section on Curriculum Re-

sources was later adopted as the legislation for the Division of Education, in a separate action.)

The committee recommends concurrence with the Structure Study Commission proposal amended as follows:

BOARD OF DISCIPLESHIP LEGISLATION

Paragraph 1007. Purpose.—There shall be a Board of Discipleship. Within the expression of the total mission of the Church outlined in the Aims of Mission of the Council on Ministries, the Board of Discipleship exists for the specific purpose of assisting annual conferences and local churches in their efforts to witness to persons, seeking their response in faith and love as disciples of Jesus Christ; and helping these persons to grow in their knowledge of God's will and His redeeming love as revealed in Jesus Christ, to the end that they may understand themselves as children of God, worship Him as members of the Christian community, and faithfully fulfill their common discipleship in the world by the power of the Holy Spirit.

Paragraph 1008. Incorporation.—The Board of Discipleship, hereinafter referred to as the board, shall be incorporated under the laws of whatever state the Council on Ministries shall determine and shall be the legal successor and successor in trust of the General Board of Education of The United Methodist Church; the General Board of Christian Education of the Methodist Episcopal Church; the Board of Education of the Methodist Protestant Church; the Board of Sunday Schools of the Methodist Episcopal Church; the Epworth League of The Methodist Church; the Board of Christian Education of the Church of the United Brethren in Christ; the Board of Christian Education of the Evangelical Church; the Board of Christian Education of the Evangelical United Brethren Church; the Board of Education of The Methodist Church; and such educational boards and societies as may have merged to constitute these boards; the General Board of the Laity of The United Methodist Church; the General Board of Lay Activities of The Methodist Church; and the Department of Christian Stewardship and the general organization of Evangelical United Men of the Evangelical United Brethren Church; the Commission on Worship of The United Methodist Church; and it is authorized and empowered at any time it may deem such action to be desirable or convenient to take corporate action to merge, consolidate or affiliate such corporations in compliance with appropriate state corporation laws so as to accomplish as nearly as may legally be possible the end result. The Board of Discipleship shall be the one legal entity authorized to

act on behalf of the interest heretofore and hereafter in the name of one or the other of said corporations.

Paragraph 1009. ORGANIZATION.—1. The board is authorized to organize itself and to conduct the work which has been assigned to it and its constituent divisions, sections, other units and committees, each of which shall be responsible to the board.

2. The board shall be organized quadrennially, and its members and all officers elected by it shall hold office until their successors have been chosen.

3. Within three months after the adjournment of the last Jurisdictional Conference to meet in any General Conference year, the elected members of the board shall be assembled by a convener, designated by the Council of Bishops, to organize.

4. The board shall meet annually at such time and place as it may determine subject to the provisions of the act of incorporation, and may hold such special meetings as may be necessary. A majority of the members of the board shall constitute a quorum.

5. Within the board, there shall be four divisions: Division of Local Church Education, Division of Curriculum Resources, Division of Lay Life and Work, Division of Evangelism, Stewardship, and Worship.

6. The board shall appoint such committees as may be necessary for the proper discharge of its business. It may adopt such bylaws for the regulation of the affairs of the board and its divisions and committees as are consistent with the act of incorporation and with General Conference legislation.

Paragraph 1010. MEMBERSHIP OF THE GENERAL BOARD.—1. Membership of the board shall consist of fifteen bishops resident in the United States, representing all the jurisdictions, elected by the Council of Bishops, together with additional members elected as follows: each Jurisdictional Conference shall elect to the membership of the Board of Discipleship, on nomination of its Committee on Education, one minister and one layman, without regard to the number of members within the jurisdiction, and in addition, one minister and one layman for each 500,000 members or major fraction thereof within the jurisdiction; provided that not more than two shall be from any one annual conference; and provided further that from each jurisdiction at least one of the persons elected shall be under age thirty-five. . .

2. There shall be elected a sufficient number of members at large without respect to jurisdiction or annual conferences to bring the membership to a total of ninety-seven.

These shall be persons of demonstrated competence and expertise and shall be elected by the board on nomination of its nominating committee.

3. The at-large membership shall be used to bring the board to the following proportions insofar as possible: two-fifths of the total board membership shall be women; one-fifth of the members shall represent minority interests, including Asian Americans, blacks, Hispanic Americans, and Indian Americans; one-fifth of the members shall be under thirty-five years of age, of whom one-half shall be under age twenty-five, divided equally between those over eighteen and those eighteen and under at the time of their election; three members shall be campus ministers; at least five of the ministerial members shall be members of annual conference boards of the ministry; provided, however, that six of the youth shall be nominated for election by the board on recommendation of the United Methodist Council on Youth Ministry, and they shall not have passed their seventeenth birthday at the time of nomination. One youth shall be a member of the United Methodist Council on Youth Ministry. At least two of those under twenty-five shall be students, who shall be members of The United Methodist Church and currently enrolled in a college or university, and shall be chosen after consultation with students who are members of The United Methodist Church.

4. If any vacancy occurs in the membership of the board, it shall be filled in the following manner; in the case of a bishop, by the Council of Bishops; in the case of a ministerial or lay representative of a jurisdiction, by the board, on nomination of the College of Bishops of the jurisdiction, such member to serve until the next meeting of the Jurisdictional Conference; in the case of a member at large, by the board, on nomination of its nominating committee; in the case of a youth member, by the board, on nomination of the United Methodist Council on Youth Ministry; in case of a student member, on nomination of the Department of Campus Ministry.

Paragraph 1011. COMMITTEES OF THE GENERAL BOARD.—1. A nominating committee shall be elected, which shall be composed of one member from each jurisdiction, chosen by the members of said jurisdiction, and one bishop, chosen by the bishops who are members of the board.

2. The nominating committee shall nominate for election by the board: (a) twenty-four members to each of the constituent divisions of the board; (b) a president and a recording secretary for the board; (c) members at large as provided in Paragraph 1010. The president shall be an ex-officio member of all divisions.

3. The Executive Committee of the board shall be composed of the president and recording secretary of the board and the members of the executive committees of the constituent divisions. A majority of the members shall constitute a quorum.

4. The Executive Committee shall manage the funds of the board under such regulations as the board may adopt; appoint finance and investment committees, which shall render to it detailed reports at each meeting; fix the official bond of the treasurer and of any other officers entrusted with the handling of funds; and consider and approve the administrative budgets of the board and its divisions, except the Division of Curriculum Resources.

5. The board may commit to the executive committee such other powers and duties as it may determine. Minutes of the executive committee shall be sent to the members of the board and submitted to the annual meeting of the board for approval. Meetings of the committee shall be held at least once each year, not including meetings held in connection with the annual meetings of the board.

Paragraph 1012. OFFICERS OF THE GENERAL BOARD.—The members of the divisions, the president, and the recording secretary shall be elected from the membership of the board. The president, who shall be a presiding, not an administrative, officer shall preside over the meetings of the board and of the executive committee. Each division shall elect a chairman, and these chairmen shall be vice-presidents of the board. The officers of the board and members of the divisions, together with the officers of each division, shall hold office for the quadrennium.

1. The board shall elect for the quadrennium a General Secretary who shall be the chief administrative officer. The General Secretary shall be nominated by a nominating committee made up of an equal number of persons named by each division. The associate and assistant general secretaries of the Divisions shall be elected for the quadrennium by the board upon nomination made by the respective divisions in consultation with the general secretary. A vacancy in the above offices shall be filled by election by the board. The associate general secretary of the Division of Curriculum Resources shall be elected as provided in Paragraph 1033.

2. The treasurer shall be elected by the board, on nomination of the general secretary. An associate treasurer may be elected by the board, on nomination of the general secretary in consultation with the treasurer.

3. The treasurer of the board shall be the custodian of all the funds of the board. The treasurer shall keep the accounts of the assets, liabilities, receipts, and disburse-

ments of the board and of all the Divisions except the Division of Curriculum Resources; and shall pay out funds on order of the general secretary and/or the associate general secretaries, and shall report regularly to the general secretary, and annually to the board.

4. No member of the board shall be a salaried officer of the board.

Paragraph 1013. The president of the board, the general secretary and the treasurer shall have the power to execute on behalf of the board legal papers such as conveyances of real estate, releases on mortgages, transfer of securities, contracts, and all other legal documents.

Paragraph 1014. FINANCIAL AUTHORIZATION.—1. The board shall present quadrennially to the Council on World Service and Finance its requests for the amounts required for the general expenses of the board and for the support of the work of each Division, except the Division of Curriculum Resources. The appropriations shall be made to the board. Funds for the operation of the Division of Curriculum Resources shall be provided as prescribed in Paragraph 1032. In all cases the purposes for which funds are committed to the board shall be strictly observed.

2. The board is authorized to solicit and create special funds, to receive gifts, to hold properties and securities in trust, and to administer all these financial affairs in accordance with its own rules and the provisions of the *Discipline*.

3. The salaries and duties of all employees of the board, except those of the Division of Curriculum Resources, shall be fixed by the board.

Paragraph 1015. The General Secretary.

1. Duties of General Secretary. The general secretary, as the chief administrative officer of the board, shall be responsible for the general oversight and administration of the work of the board, including, but not limited to: (a) coordinating, directing, and interpreting board-wide activities; (b) planning the annual meeting and the Executive Committee meeting; (c) serving as the chairman of the Secretarial Council; (d) organizing and administering the supporting services for the board and its constituent divisions; (e) reporting annually to the board, and quadrennially to the General Conference.

2. Support Units. (a) The supporting units of the board shall provide the necessary support and general services for the board, and its constituent divisions, such as financial services and auditing, business management (maintenance, general services and personnel), publications, public relations, research, and planning. (b) Administrative and staff

personnel for the support units will be elected annually by the board on nomination of the general secretary.

3. **Voice Without Vote.** The general secretary and the associate general secretaries shall attend the meetings of the board, the executive committee, and their respective division executive committees and divisions, participating in their deliberations without vote.

4. **Secretarial Council.** The general secretary and the associate general secretaries shall form a Secretarial Council which shall meet regularly to coordinate the work of the board. The general secretary shall serve as chairman of the Secretarial Council.

Paragraph 1016. Amenability of Divisions.—The divisions shall be amenable to and report regularly to the board and its executive committee.

Paragraph 1017. Organization of Divisions.—The divisions shall be organized as follows:

1. **Membership.**—The divisions shall be composed of board members as provided in Paragraph 1011. In order to provide for division members with special knowledge and experience, the divisions shall have authority to elect members at-large to the divisions in accord with Paragraph 804.

2. **Meetings.**—The division shall meet in conjunction with the meeting of the board. Special meetings of any division may be held upon the call of the chairman of the division or by written request of one-fifth of its members. One-third of a division's members shall constitute a quorum.

3. **Constituent Divisions.** (a) The constituent divisions of the board constitute the organization designed to render services to persons, local churches, or organizations within The United Methodist Church at all levels of its life and work and in ecumenical relationships. (b) Each of the divisions shall elect from its members an executive committee, consisting of its chairman, recording secretary, and other members, not to exceed a total of five; these committees shall assist in the conduct of the work and serve as members of the executive committee of the board. (c) The associate general secretaries of the divisions shall be the administrative officers of their divisions under the direction of their respective divisions and the guidance of the general secretary, and such regulations as the board may make. The associate general secretaries shall report to the divisions and to the general secretary; and annually to the board. (d) Professional staff personnel of the divisions shall be recommended by the divisions on nominations of the respective associate general secretaries in consultation with the general secretary and assistant general secretaries for election by the board. (e) Each division shall

make recommendations to the board concerning its need and program.

Paragraph 1018. Functions.—All of the functions assigned to the separate divisions shall be considered to be the functions of the board. In addition to these, the board shall have authority:

1. To publish a news and program resource journal directed toward the local church age level coordinators, the work area chairmen of education, evangelism, stewardship and worship, the pastor and the other local church officers for whom the board and its divisions have primary responsibility.

2. To assign to one or several of its divisions any programs adopted by the General Conference or the Council on Ministries, and assigned to the board.

3. To coordinate and harmonize the work of its divisions.

4. To review and act upon reports of the divisions, the committees, and their officers and staffs.

5. To relate to all annual conference agencies and their committees and local church administration officers, age level coordinators, age level councils, work area chairmen for education, evangelism, stewardship and worship; and their commissions and task groups.

6. To establish organization of the board, its divisions and its staff, including the creation or discontinuation, as deemed necessary, of section committees, task forces, and consultations to carry out the regular or special duties of the board.

7. The board and/or its constituent units shall develop standards and programs consistent with the stated purpose of the board. (Paragraph 1007).

8. The board shall have supervision of all the training processes of the Church, both for lay and ministerial workers, except where these have been specifically delegated to other agencies.

9. The board shall be responsible for formulating the educational theory and developing the curriculum design for the educational ministry of the Church.

10. The board shall be responsible for representation in ecumenical and interdenominational agencies which are related to the work of the board.

11. The board shall have authority to make provisions for cooperation with any of the general and conference boards or other agencies of the Church in matters within its field; provided that nothing in the foregoing shall be construed to limit the Annual Conference.

12. As a means of assisting the Church to fulfill its commitment to be an inclusive Church, the board will provide

guidance and other assistance to support educational opportunities for persons of minority groups.

13. To provide for a structural unit on the Status and Role of Women within The United Methodist Church for the Quadrennium 1973-76 for the purpose of enhancing the role and participation of women in the life of the church at all levels. This unit shall be administratively related to the Division of Lay Life and Work.

14. To cooperate with the United Methodist seminaries and the Department of the Ministry in the development of programs for the training of seminarians and ministers in all areas of the board's responsibility including local church administration.

15. To cooperate with the various agencies of the church in the training and nurturing of ministers and lay persons for leadership in the areas of education, evangelism, stewardship, and worship, in creating new congregations, and in initiating new forms of ministry.

16. To provide such bylaws as necessary to facilitate the work of the board, which shall not violate any provisions of the *Discipline* and which may be amended by a two-thirds vote of the members present and voting thereon at a regular special meeting; provided that written notice to such amendment has been given to the members and the vote thereon shall be delayed at least one day.

(On motion of the chairman of the Committee on Education, the material which follows was adopted as legislation for the Program-Curriculum Committee and the Division of Education of the Board of Discipleship and has been edited in accordance with the terms of that motion; Journal pages 587-588.—Ed.)

Paragraph 1019. The Program-Curriculum Committee.

1. The educational program of the Church calls for curriculum plans for children, youth, and adults that are graded and based on the Bible, on the universal gospel of the living Christ, and on sound educational principles. Such curriculum plans shall include the traditions, purposes, programs, and movements of the Church. They shall include the Bible, the heritage of the faith, personal and social ethics, and mission through churchmanship, including worship, leadership education, stewardship, witness, and service. The aim of this curriculum shall be the achievement of the purpose of the board (Paragraph 1007).

2. The Board of Discipleship shall organize and administer a Program-Curriculum Committee for the purpose of designing and authorizing the development of an official curriculum for the church. This curriculum shall coordinate all of the educational programs and curriculum plans, in-

cluding the courses for the education of leaders, which are provided by the boards, commissions and other agencies of the church for use in the educational ministry of the local churches of the denomination. The authorized curriculum shall be consistent with the educational philosophy and approach formulated for the educational ministry of the church by the Board of Discipleship. The authorized curriculum shall become the official curriculum of the church when it has been approved by the Board of Discipleship after review of the full, detailed design recommended by the Program-Curriculum Committee. It shall be administratively related and responsible to the Board of Discipleship.

3. In its curriculum function the committee shall develop an overall plan for experiences through which children, youth, and adults may have opportunities for commitment and growth in Christian faith and service. These teaching-learning experiences will be planned for such educational settings as the church school, confirmation classes, outdoor experiences, family life, leadership education, and others, formal and informal. In its program function, the committee shall develop underlying assumptions and recommend plans concerning grouping, grading, educational settings, leadership enterprises, and teaching-learning theory as these are related to the curriculum. The recommendations of the committee shall be presented to the Section on Local Church Education and the Section on Curriculum Resources for action. The Program-Curriculum Committee may approve and recommend existing projected resources from other agencies.

4. The Program Curriculum Committee shall consist of 37 voting members selected quadrennially as follows:

(a) 21 members at large, one of whom shall be a bishop, at least seven of whom shall be pastors, and at least seven of whom shall be lay persons presently engaged in the educational ministry in the local church.

The members at large shall be elected by the Board of Discipleship, on nomination of its secretarial council, with due consideration to our diversity in theological perspectives, education attainments, ethnic differences and sizes of local churches, in consultation with the Council on Ministries Director and the Board of Discipleship of each annual conference.

(b) 16 members from the program boards as follows: the four general secretaries of the program boards or someone designated by them; the four associate general secretaries from the Board of Discipleship; the publisher; the vice-president in charge of publishing; the editors of adult, youth and children's publications; and three persons from

the Section on Local Church Education designated by the assistant general secretary of that section.

5. The Program-Curriculum Committee may select other persons to assist in its work as follows: (a) Consultants. The Program-Curriculum Committee may invite persons, upon nomination of the boards and agencies of the Church, to serve as consulting members of the Program-Curriculum Committee. They shall have full privilege of membership in the sections and task forces to which they are assigned. (b) Specialists. The Program-Curriculum Committee may designate other persons of special interest or technical competence to aid the committee in its work.

6. The work of the Program-Curriculum Committee shall be financed by the divisions of the Board.

SECTION ON LOCAL CHURCH EDUCATION

Paragraph 1020. Program and Work.—1. The program and work of Christian education, as directed by the General Conference, shall be under the supervision of the Section on Local Church Education. The section shall be responsible for the development of a clear statement of the biblical and theological foundations of Christian education, consistent with the doctrine of The United Methodist Church and the purpose of the board. The section shall have general oversight of the educational interests of the Church in the United States as directed by the General Conference, and shall carry responsibility for the advancement of Christian education in other lands, in accordance with the provisions of Paragraph 1346 of the 1968 *Discipline*. The section shall devote itself to studying, supervising, strengthening, evaluating and extending the educational ministry of the Church. It shall be responsible for the educational program which is carried on through the structure adopted for the local church.

2. The total Christian educational program of The United Methodist Church for use in local churches shall be developed by the Section on Local Church Education. The educational program shall seek to encourage persons to commit themselves to Christ and membership in His Church; to learn about and participate in the Christian faith and life; and to develop skills which enable them to become effectively involved in the ministry of God's people in the world. It shall include the educational emphases and activities of all the general departments and interests of the denomination, such as evangelism, stewardship, missions, Christian social action, and Bible instruction. It shall be developed as a comprehensive, unified, and coordinated

Christian educational program for children, youth, adults and families in local churches and shall be promoted and administered by the Division of Education of the general Church in cooperation with those agencies responsible for Christian education in jurisdictions, annual conferences, districts, and local churches.

3. The educational ministry in local churches shall provide for study, worship, fellowship, and service, including social, recreational, evangelistic, stewardship, and missionary activities as education in the Christian way of life.

Paragraph 1021. Section Functions.—The section shall organize as may be necessary for carrying on the educational ministry throughout the whole life span of persons. The section shall be responsible for the following functions:

1. Providing general oversight to the total educational ministry for local churches, including: the church school and related activities; individual or group study; fellowship and action groups for children, youth and adults; day care centers; choirs; drama groups; mission studies; preparation for confirmation; camping; education of the mentally retarded and others of special need; special Bible study groups; human relations workshops; training in churchmanship; continuing education for adults and educational ministries with older adults.

2. Formulating and interpreting the educational philosophy and approach which shall undergird and give coherence to all of the educational work of the Church.

3. Providing guidance for local churches in organizing classes and groups for the study of the Bible and the Christian tradition of beliefs and values.

4. Developing educational approaches in a variety of settings which appeal to persons with different life styles and theological perspectives and which will enable persons of different ethnic and cultural groups to appropriate the gospel for their own life situation.

5. Developing under the direction of age level and family life specialists, the educational ministries of the church in keeping with learning capacities of persons, backgrounds, levels of development; and it shall provide the field and support services for leaders, teachers, and supervisors of these constituencies.

6. Developing, resourcing, and supporting flexible systems of organization and administration to provide for the church's ministries with children, youth, adults and families at the local, district, and conference levels with the cooperation of other agencies.

7. Engaging in educational research, experimentation, and innovation; and test educational procedures and evalu-

ate programs and methods to discover more effective ways to help persons achieve the purpose as set forth in Paragraph 1007. This will include authority to experiment with and develop the use of educational technology and new communication media for the purpose of Christian education and the self-development of persons in homes, churches, communities, and unstructured settings.

8. Providing guidance for local churches to promote participation through membership and attendance among children, youth, and adults in a wide variety of settings.

9. Initiating programs of teacher recruitment, development, training, and retraining in biblical, theological, and ethical thinking, as well as in procedures and methods.

10. Providing guidance and training for volunteer workers recruited for Christian service. It shall offer training courses and other aids needed for vocational guidance.

11. Developing the leadership competencies of those who serve as members of Councils on Ministries, and as coordinators of age level and family ministries in local churches, districts, annual conferences, and jurisdictions. This will include designing leadership training models, guiding training specialists in planning and conducting leadership development enterprises and other appropriate means and may be done in cooperation with other agencies where appropriate.

12. Providing programs for the training of pastors, parents, teachers, officials, and others in the work of the local church and shall promote these programs through various types of training schools, correspondence work, and such other agencies as it may see fit to establish.

13. Designing, guiding, resourcing and conducting leadership development enterprises specifically for teachers and educational leaders at all levels including district and conference, and such other leaders as may be assigned.

14. Providing, in behalf of the whole Church, resources and training procedures for coordinators of the Church's work with children, youth, adults and families at the local church, district, and conference levels.

15. Providing, in behalf of the whole church, program proposals, resources and leadership development opportunities for a unified ministry with families at the local church, district, conference, jurisdictional and national levels.

16. Providing for instruction concerning the significance and work of the Church and the functions of its various officers and boards, and for education for churchmanship with the cooperation of other agencies.

17. Planning for and providing education in the processes and procedures by which teaching, learning, and educational

communication occur, and in the selection, development and use of learning resources, media and technology.

18. Providing multi-media resources that interpret educational policies and guidance for educational workers in the annual conference, district, and local churches in cooperation with the Section on Curriculum Resources, The United Methodist Publishing House and other agencies.

19. Implementing the program plans developed in cooperation with other boards and agencies in the Program-Curriculum Committee.

20. Providing a unified program of missionary education for all age groups in local churches and suggested aids for teaching in colleges, universities, and schools of theology in cooperation with the Board of Global Ministries.

21. Providing guidance, resources, and other assistance for the work of Christian education outside the United States, subject to the provisions of Paragraph 1346.

22. Cooperating with the Board of Global Ministries in the planning and execution of programs for the strengthening and development of the town and country ministries of The United Methodist Church and of interdenominational cooperation in these fields.

23. Cooperation with the Board of Global Ministries and the Division of Evangelism, Worship, and Stewardship in jointly developing and recommending architectural standards for facilities needed to house the Church's program of worship, education, and fellowship, and for parsonages; and to cooperate in recommending training ventures to interpret these commended standards.

Paragraph 1022. Educational Standards.—The section shall establish and maintain standards and shall give direction to the program of Christian education in local churches, in districts, in conferences, and elsewhere.

1. The section shall set standards and provide guidance concerning programming, leadership, grouping, and grading procedures for the various educational settings of the church.

2. The section shall establish standards for the church school which will include programming, leadership, a definition of membership, organizational procedures, and a system for recording and reporting membership and attendance.

3. The section shall cooperate with the Office of Personnel in developing standards governing the work of local church directors, ministers, and associates of Christian education and educational assistants and concerning their certification as provided in Paragraph 1115 (*The 1968 Discipline*). It is authorized to cooperate with the Christian Educators Fel-

lowship of The United Methodist Church in developing and strengthening the educational ministry of the Church, and in other ways as may be mutually agreed.

4. The section shall cooperate with the Office of Personnel Ministries in developing standards governing the work of local church ministers, directors, and associates of music and music assistants and shall serve as may be possible in advancing this field of work in the Church. It shall cooperate with the Fellowship of United Methodist Musicians in developing an effective ministry of education in music and hymnody in local churches and other settings for which the Church has responsibility, and in other ways as may be mutually agreed.

5. The section shall develop standards governing all types of camping in regard to physical facilities, program, and leadership. All camps shall be available to persons without regard to race or national origin.

6. The section shall set educational standards and provide guidance for local churches in equipment, arrangement, and design for church school buildings and rooms.

Paragraph 1023. The section shall cooperate with other boards and agencies as follows:

1. The section shall cooperate with other general boards and agencies in the promotion of stewardship, evangelism, missionary education, and social action.

2. The section shall cooperate with the Division of Ministry in giving guidance to the training of directors and ministers of education and of music.

3. The section shall cooperate with other divisions in the Program-Curriculum Committee in designing, developing and supporting program-curriculum for the Church which will coordinate the educational processes, programs and curriculum resources, including the courses for the education of leaders, which are provided by the boards, commissions and other agencies of the Church for use in the educational ministry of the local churches of the denomination.

4. It shall, in cooperation with the Section of Curriculum Resources, the Division of Evangelism, Stewardship and Worship, the Board of Higher Education and Ministry; the Women's Division and the Division of Health and Welfare Ministries of the Board of Global Ministries; the Board of Church and Society, establish a Committee on Family Life to promote the concerns of Christian family living, which may include the planning of national, regional and area conferences on family life and cooperation in the development and support of the World Family Life Committee of the World Methodist Council.

5. The section shall be responsible for developing a unified program of missionary education for all age groups in the local church and in aids for teaching in colleges, universities, and schools of theology.

a) The section shall cooperate with the Board of Global Ministries and other divisions of the board in the interest of effective missionary education including: (1) providing missionary information through the church school literature, preparing curricular and other materials for missionary education; (2) developing educational approaches and educational channels for missionary giving of children, youth, and adults; and (3) carrying on the residual functions of the former Interboard Committee on Missionary Education.

b) The missionary education program shall include provision for (1) linking emerging philosophies of mission and of education and information flow between the respective staffs and boards; (2) developing and disseminating models for new approaches to mission study, including travel and study seminars; (3) involving various agencies in the design and development of ecumenical mission education resources; (4) curriculum planning for education in mission; (5) certifying of leaders for schools of mission through developing educational criteria; (6) varied styles of missionary education appropriate to different groups, including age groupings; (7) comprehensive listing of mission resources for leaders; and (8) opportunities for persons in local churches to express missionary interest through educational giving channels, such as the "Children's Fund for Christian Missions."

6. The section is authorized to participate in the Joint Commission on Cooperation and Counsel (see Paragraph 1356) to continue the historic relationship between The United Methodist Church and The Christian Episcopal Church.

7. The section shall have authority to cooperate with the jurisdictional, annual conference, district, and local church agencies responsible for education, with other agencies of the Church, and with ecumenical agencies in cooperative enterprises to further the cause of Christian education.

Paragraph 1024. Educational Meetings.—The section shall have authority to promote and conduct educational conferences, councils, assemblies, and other meetings in the interest of church schools and Christian education of children, youth, and adults, and in the interest of improved leadership.

Paragraph 1025. Authority Concerning Youth Ministry.
—1. The section shall have the authority to enable and

strengthen the ministry with and to youth at all levels of the church, including the calling together of youth and adults. It shall have authority to cooperate with other agencies of the church; ecumenical and secular agencies; jurisdictions, annual conferences, districts, and local churches in developing educational programs and resources for the United Methodist Youth Fellowship and which are of interest to youth. The section shall cooperate with the United Methodist Council on Youth Ministry in providing a ministry of youth at the annual conference, jurisdiction, and general church levels.

2. The section shall have the authority to enable and strengthen the ministry with and to young adults at all levels of the Church, including the calling together of young adults and adults.

Paragraph 1026. Church School Extension.—1. The section shall be authorized to project and promote plans for church school extension throughout the Church and to cooperate in the strengthening of Christian education in mission territory.

2. The section shall have responsibility to develop, in cooperation with jurisdictional agencies responsible for education, a general program and plan to further within the annual conferences all the interests of Christian education within the purview of the division.

Paragraph 1027. Authority to Solicit Funds.—1. The section shall have authority to receive and administer funds, gifts, or bequests that may be committed to it for any portion of its work and to solicit, establish, and administer any special funds that may be found necessary for the carrying out of its plans and policies.

2. Only such special solicitations as are approved by the Section of Local Church Education may be promoted in the church schools. The section may solicit special contributions in the church schools for its own area of work.

3. In the discharge of its responsibility for Christian education in The United Methodist Church, the Section of Local Church Education may establish, and provide for participation by Church school groups in, a fund (or funds) for missions and Christian education in the United States and overseas. Plans for the allocation of, administration of, and education for this fund(s) shall be developed cooperatively by such means as the Section of Local Church Education shall determine in consultation with the Board of Global Ministries.

Paragraph 1027. Residual Functions.—1. The functions of the former General Committee on Family Life shall

be carried by the Section of Local Church Education. (Paragraph 1023.4)

2. The functions of former Interboard Committee on Missionary Education shall be carried by the Section of Local Church Education. (Paragraph 1023.5)

SECTION ON CURRICULUM RESOURCES

Paragraph 1024. There shall be a Section on Curriculum Resources, which shall have responsibility for the development of curriculum resources for use in the educational ministry of the church. Curriculum resources are designed to help local churches carry out the various aspects of educational ministry for children, youth, and adults. These resources shall be designed to meet the needs of the varied constituencies in the church and to support the several aspects of educational ministry, including study and discussion, worship, fellowship, and service, and are for use in a variety of settings both formal and informal—the church school, outdoor settings, family life, leadership education. Curriculum resources shall be of such nature as to foster the objective of Christian education.

Paragraph 1025. The Section shall participate with the Program-Curriculum Committee in curriculum planning and building and in the development of statements of theological positions and of Christian education philosophy for program-curriculum planning.

Paragraph 1026. The Section shall reflect through its resources the official positions of The United Methodist Church as authorized by the General Conference. It shall give appropriate support and guidance through its resources to the total life and work of the church.

Paragraph 1027. The section may cooperate with other denominations through the National Council of Churches of Christ in the United States of America or in other ways in curriculum planning. It may explore cooperate publication wherever both the section and the publisher find this to be practicable and in harmony with editorial and publishing policies.

Paragraph 1028. The section may cooperate in curriculum planning and building with Christian bodies with overseas responsibilities through such groups as the Board of Global Ministries, the General Commission on Chaplains, the National Council of Churches of Christ in the United States of America, and the World Council of Churches.

Paragraph 1029. The section is authorized to cooperate with the Jurisdictional and Annual Conference Boards of Education and with organizations of United Methodist Church educational workers.

Paragraph 1030. The section shall cooperate through its representatives and its staff in the work of missionary education, in encouraging enlistment for church occupations, in encouraging Christian family life, in the tasks of the Joint Committee on Confirmation Resources, and with the Council on Ministries and its various sections.

Paragraph 1031. The resources of the Section on Curriculum Resources shall be published, manufactured, and distributed by The United Methodist Publishing House. The interpretation and promotion of these resources shall be a joint responsibility of the Board of Discipleship and the Board of Publication.

Paragraph 1032. In the development of formats and types of curriculum resources, the Section on Curriculum Resources shall work cooperatively with the Board of Publication, which agency has final responsibility in relation to publishing and financial matters. The Section shall recommend additions or changes in the publications to be produced. These resources will be issued in a variety of types, such as periodicals, books, booklets, graphic resources, recordings, and other audiovisual resources.

Paragraph 1033. The assistant general secretary of the Section on Curriculum Resources, who shall be the editor of church school publications, shall be elected by the Board of Discipleship upon nomination of a joint committee composed of the president of the Board of Discipleship and two members from the Section on Curriculum Resources and the chairman and two other members of the Board of Publication. The election of the editor shall be subject to confirmation by the Board of Publication.

Paragraph 1034. The editor of church school resources and the staff shall be responsible for the content of resources and shall work cooperatively with the publisher in the design, the layout, and the handling of proofs and equivalent steps in the case of nonprinted resources. The editor shall be responsible to the Board of Discipleship through the Section on Curriculum Resources regarding editorial policies and content of resources. In matters of publication and financing, the editor shall be responsible to the Board of Publication.

Paragraph 1035. The publisher or the representative of the publisher shall sit with the Section on Curriculum Resources for the consideration of matters pertaining to the joint interests of the Section on Curriculum Resources and the Board of Publication and shall have the privilege of the floor without vote.

**Report No. 46—Membership of the Commission on
Archives and History**

Petitions: C-5139, C-5140, C-5141.

April 24, 1972—Membership 81; Present 67; For 63;
Against 0; Not Voting 4.

Calendar No. 636; Adopted April 28, 1972; Journal Page 562.

The committee recommends concurrence with the following: Reference: Paragraph 1401.2 of the Structure Study Report, add at the end: **If possible not less than ten of the total shall be women.** The whole paragraph will then read:

2. The commission shall be composed of thirty members in the following manner: thirteen members shall be elected by the General Conference on nomination of the Council of Bishops, which number would include at least two women, one youth and two persons from ethnic minorities; two bishops, one of whom shall be the Secretary of the Council of Bishops; the Secretary of the General Conference; five presidents of the jurisdictional Historical Societies; and nine at-large members elected by the commission. **If possible not less than ten of the total shall be women.**

Report No. 47—Task Force on Educational Ministry

Petitions: C-5179—C-5199 and L-5105-C.

April 24, 1972—Membership 81; Present 67; For 67;
Against 0; Not Voting 0.

Calendar No. 637; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence with a substitution:

Recommend nonconcurrence on Petitions C-5179 through C-5199 and L-5105-C that call for creation of a task force to edit and harmonize the provisions for structure for the Annual Conference as may be adopted by the General Conference.

We recommend that all matters relating to Annual Conference structure that are not in harmony with the structure finally adopted by this General Conference be referred to the Continuing Coordinating Committee or its successor for the purpose of editing and harmonizing wherever possible.

Report No. 48—Miscellaneous

Petitions: CC-5363, CC-5360, F-5591-C.

April 24, 1972—Membership 81; Present 67; For 67;
Against 0; Not Voting 0.

Calendar No. 638; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence because petitions have been dealt with in other petitions.

Report No. 49—Conference Board of Education

Petitions: C-5034.

April 26, 1972—Membership 81; Present 64; For 64; Against 0; Not Voting 0.

Calendar No. 870; Adopted April 28, 1972; Journal Page 562.

The committee recommends the following substitution for report No. 2, Calendar No. 11, p. 238 DCA. (Calendar No. 11 was not considered by the Conference.—Ed.)

We recommend that Paragraph 1105 be amended by inserting the following new fifth category of members; then renumber the present number 5 as number 6:

(5) such members of the general and jurisdictional Boards of Education who reside within the bounds of the conference;

The amended paragraph will then read:

1105. The board shall be composed of: (1) an equal number of laymen and ministers elected quadrennially, the number and manner of election to be determined by the conference; (2) three youth, one of whom shall be president of the conference Council on Youth Ministry, and two others elected biennially by the conference youth organization, all of whom shall be eighteen years of age or younger at the time of their election, and one student chosen by the state or regional student organization operating within the conference territory; (3) the president of the conference Young Adult Fellowship, or in the absence of a fellowship, one young adult churchman between the ages of eighteen and thirty; (4) one certified director or minister of Christian education employed in a local church within the conference and one director or minister of music; **(5) such members of the general and jurisdictional Boards of Education who reside within the bounds of the conference;** and (6) additional members, either clerical or lay, nominated at any time during the quadrennium by the board in such numbers as it may deem advisable for election by the conference. Vacancies in the elected membership between conference sessions may be filled by the executive committee of the board, pending action of the next conference session. Care shall be taken to elect persons who by training and experience are qualified for the work of the board. The staff of the board, including the directors of education, shall have the privilege of the floor without vote. A majority of the members shall constitute a quorum. The members shall continue in office until their successors have been elected and the successor board organized.

COMMITTEE NO. 4
LAY ACTIVITIES AND CHURCH FINANCE
Thomas P. Moore, Chairman—Thomas W. Rupert, Secretary
(Committee duties and personnel are listed on page 160.)

Report No. 1—Laity Day

Petitions: D-5125.

April 19, 1972—Membership 101; Present 65; For 63;
Against 1; Not Voting 1.

Calendar No. 104; Adopted April 28, 1972; Journal Page 564.

The Committee recommends that *Laymen's Day* be changed to **Laity Day**.

Paragraph 162.2 (b) will then read:

(b) **Laity Day**—Second Sunday in October. Annual Conference Board of the Laity may suggest and promote offering. (See Par. 1198.)

Report No. 2—Election of Conference President of Methodist Men

Petitions: D-5090.

April 19, 1972—Membership 101; Present 69; For 67;
Against 1; Not Voting 1.

Calendar No. 105; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee recommends nonconcurrence since present method is satisfactory.

Report No. 3—Membership of Conference Board of the Laity

Petitions: D-5141.

April 19, 1972—Membership 101; Present 70; For 70;
Against 0; Not Voting 0.

Calendar No. 106; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee recommends nonconcurrence since present *Discipline* paragraph 1249 already follows procedures requested.

Report No. 4—Financial Support of Black Colleges

Petitions: D-5107, D-5108, D-5126.

April 19, 1972—Membership 101; Present 74; For 74;
Against 0; Not Voting 0.

Calendar No. 107; No action taken; subject covered in Calendar No. 401, Committee on Education Report No. 36.

The Committee recommends that we endorse a plan to provide adequate financial support for the Black Colleges of The United Methodist Church.

Report No. 5—Black Colleges in General Budget

Petitions: D-5120.

April 19, 1972—Membership 101; Present 77; For 77; Against 0; Not Voting 0.

Calendar No. 116; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee recommends nonconcurrence.

Report No. 6—Eligibility of Women to Become Lay Workers

Petitions: D-5091.

April 19, 1972—Membership 101; Present 77; For 73; Against 4; Not Voting 0.

Calendar No. 117; No action taken.

The Committee concurs. Delete in #502 from subsections 1, 2, 3, 4, the first word *He*. Add words **The layworker**.

Report No. 7—Use Women in Leadership Positions

Petitions: D-5095.

April 19, 1972—Membership 101; Present 78; For 67; Against 11; Not Voting 0.

Calendar No. 118; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

We recommend nonconcurrence since petition D-5190 more appropriately provides for this subject.

Report No. 8—Black Community Development Program

Petitions: D-5018, D-5059.

April 19, 1972—Membership 101; Present 82; For 80; Against 1; Not Voting 1.

Calendar No. 119; Adopted Blanket Referral, April 28, 1972; Journal Page 552.

The Committee votes concurrence and refer to Commission on Religion and Race and National Division of Missions without any judgment for dollar amounts.

Report No. 9—Upgrade Salaries of Hispanic-Americans

Petitions: D-5013, D-5121.

April 19, 1972—Membership 101; Present 82; For 79; Against 1; Not Voting 2.

Calendar No. 170; Adopted and referred to Council on World Service and Finance, April 27, 1972; Journal Page 498.

The Committee concurs in principle with the request to upgrade the basic salary structure and pension program for Hispanic-Americans and American Indians, and that this be referred to Council on World Service and Finance to determine dollar amounts.

Report No. 10—Changes in Ratio Participation in World Service Budget

Petitions: D-5032.

April 19, 1972—Membership 101; Present 53; For 51; Against 0; Not Voting 2.

Calendar No. 171; No action taken.

The Committee votes concurrence to change Par. 869 of the *Discipline* as follows beginning with line 4 beginning with the word "allowed":

Allowed to have a prior or preferred claim or an increased ratio participation in the world service budget during the quadrennium except to meet an emergency, emerging priorities or significant events and then only by a three-fourths vote of those present and voting at a regular or called meeting of The Council on World Service and Finance, the Council of Bishops concurring in this action by a three-fourths vote of those present and voting; such changes shall be made only upon recommendation of the Program Council to the Council on World Service and Finance and the Council of Bishops. Approval of such changes in ratio participation shall require a three-fourths vote of those present and voting at regular or called meetings of the Council on World Service and Finance and The Council of Bishops; nor shall the total world service budget be changed in the interim between the quadrennial sessions and then only by a three-fourths vote of those present and voting at a regular or called meeting of the Council on World Service and Finance, the Program Council and the Council of Bishops concurring in this action by a three-fourths vote of those present and voting. (Remainder of Par. 869 remains the same.)

Report No. 11—Continue Ministerial Education Fund
Petitions: D-5060.

April 20, 1972—Membership 101; Present 53; For 52; Against 0; Not Voting 1.

Calendar No. 172; No action taken.

The committee concurs that Ministerial Education Fund should be continued at a 2% factor of the total budget.

Report No. 12—Delete Age Restriction for Trustees of Institutions

Petitions: D-5063.

April 20, 1972—Membership 101; Present 53; For 52;

Against 1; Not Voting 0.

Calendar No. 173; No action taken.

The committee recommends that Par. 1554 of the *Discipline* be changed to eliminate the required age of trustees so that the Par. 1554 will read:

Trustees of schools, colleges, universities, hospitals, homes, orphanages, institutes and other institutions owned or controlled by The United Methodist Church shall *be at least twenty-one years of age consistent with the laws of the jurisdiction or conference where the institution is incorporated and according to the bylaws of the institution.* (The remaining Par. remains the same.)

Report No. 13—Composition of Board of Lay Activities

Petitions: D-5041.

April 20, 1972—Membership 101; Present 53; For 52;

Against 0; Not Voting 1.

Calendar No. 174; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence since present method is satisfactory.

Report No. 14—Composition of Committee on Official Forms and Records

Petitions: D-5042.

April 20, 1972—Membership 101; Present 53; For 50;

Against 1; Not Voting 2.

Calendar No. 175; No action taken.

The committee recommends concurrence in adding to paragraph 855 a **representative of The Methodist Publishing House** in line 15. The sentence will read: The following persons shall be consultants to this committee ex-officio without vote: a staff representative of the council, the Director of the Department of Statistics, a representative elected by the Interagency Committee on Research, a **representative of The Methodist Publishing House**, a representative of the Board of Education, and representatives of other general agencies when their programs are directly involved.

Report No. 15—Property Transaction of a Local Church

Petitions: D-5185.

April 20, 1972—Membership 101; Present 54; For 47;

Against 1; Not Voting 6.

Calendar No. 176; No action taken.

The committee concurred that paragraph 1541 be amended by adding a new section #5 as follows:

Paragraph 1545. It shall secure approval of the site or

property sale by the District Board of Church Location and Building Deleting Section 6 of paragraph 1542 and adding a new section 6 as follows:

It shall secure approval of the site or property sale by the District Board of Church Location and Building.

Report No. 16—Use of Funds for Purpose for Which Solicited

Petitions: D-5323, D-1400, D-7001, D-1, D-2800, D-3200, D-5328, D-5329, D-5153, D-5009, D-5237 (approximately 6,503 petitions).

April 20, 1972—Membership 101; Present 63; For 61; Against 2; Not Voting 0.

Calendar No. 177; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee votes nonconcurrence. However, the committee makes the following statement;

1. The General Conference has received a large number of petitions questioning the ways monies are being spent by World Service agencies, boards and commissions. Boards, commissions and agencies are urged to use discretion in allotting and expending monies so that their use is consistent with the appeals made to our churches, whether designated or in the World Service apportionments.

2. We reaffirm that all funds specified for designated causes by the Council on World Service and Finance must be so spent. However, undesignated funds may be expended by the various boards, agencies or commissions of the general church as they feel it can best serve humanity consistent with the stated purpose of their particular programs. We urge all such general agencies to use the highest discretion and integrity in the expenditure of such funds.

3. We reaffirm the policy that no local church shall designate any portion of its World Service acceptance for any specific purpose.

Report No. 17—Membership of the Council on Finance and Administration

Petitions: D-5143, D-5142, D-5144, D-5146, D-5147, D-5145. April 20, 1972—Membership 101; Present 66; For 65; Against 0; Not Voting 1.

Calendar No. 178; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence as the matter was previously handled through the Structure Committee report.

Report No. 18—Nondiscrimination in Staff of Council on Finance and Administration

Petitions: D-5169, D-5170, D-5171, D-5172, D-5173.

April 20, 1972—Membership 101; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 179; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence due to the fact that employment practices have been covered otherwise.

Report No. 19—Council on Finance and Administration

Petitions: D-5057.

April 20, 1972—Membership 101; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 180; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence due to wording which is not as definite as present in the Structure report.

Report No. 20—Responsibility of Council on Finance and Administration

Petitions: D-5207.

April 20, 1972—Membership 101; Present 66; For 65; Against 1; Not Voting 0.

Calendar No. 181; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence since the report is being amended through other action of this committee.

Report No. 21—Distribution of Ministerial Education Fund

Petitions: D-5155, D-5082, D-5083, D-5080, D-5081, D-5084.

April 20, 1972—Membership 101; Present 54; For 39; Against 9; Not Voting 6.

Calendar No. 182; No action taken.

The committee recommends concurrence after deleting the words *upon approval of the Conference Program Council* in the last line so that Par. 859.1 of the Structure Study Commission Report will read as follows:

Of the total money raised in each Annual Conference for the Ministerial Education Fund, twenty-five percent shall be retained by the Annual Conference which raised it, to be used in its program of ministerial education, continuing education and recruitment as approved by the Annual Conference and administered through the Board of Ministry.

Report No. 22—Structure of the Board of Discipleship
Petitions: B-5238.

April 21, 1972—Membership 101; Present 57; For 54;
Against 1; Not Voting 2.

Calendar No. 186; Withdrawn from consideration.

Report No. 23—Method of Distributing Apportionment
Petitions: D-5152, D-5110, D-5098, D-5238.

April 20, 1972—Membership 101; Present 54; For 54;
Against 0; Not Voting 0.

Calendar No. 426; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence as the petitions are too restrictive.

**Report No. 24—Structure Commission Report on
“Board of Discipleship.”**

Petitions: D-5708, D-5706, D-5709.

April 21, 1972—Membership 101; Present 66; For 34;
Against 25; Not Voting 7.

Calendar No. 308; No action taken; reports related to the structure of the proposed Board of Discipleship were considered under terms of the Bray procedural motion (see page 425). Neither the majority nor the minority report contained in this calendar item were selected for consideration by the Conference. (On motion of Thomas P. Moore on Friday night, April 28, 1972, the General Conference acted to place par. 0013, h, i, and j of the majority report into the new structure as pars. 1032.7, .8, and .9 [see page 586]).

The committee submits the following paragraphs to replace 1125-1144-1161; 1183-1245; and 1384-1386 inclusive of the *Discipline* and Paragraphs 1007-1013; 1029-1032; 1036-1040 of the Structure Study Report:

It is proposed that the present General Board of the Laity, Commission on Worship, and General Board of Evangelism be merged into a new general board to be known as the General Board of Discipleship.

P. 0001. Name. The name of this agency shall be the General Board of Discipleship of The United Methodist Church, hereinafter called the board.

P. 0002. Purpose. The purpose of the board is to help all persons be aware of and grow in their understanding of God, especially of his redeeming love as revealed in Jesus Christ, and committing their lives to him, they may respond in faith and love—to the end that they may know who they are and what their human situation means, increasingly identify themselves as the people of God and members

of the Christian community, live in the spirit of God in every relationship, fulfill their common discipleship in the world and abide in the Christian hope.

P. 0003. *Incorporation.* The board shall be incorporated. Divisions of the board may be incorporated. These corporations shall be successor corporations to the corporations whose functions are assigned to them. The board and its divisions shall be incorporated in such state or states as the board may elect.

P. 0004. *Amenability.* The board is amenable to the General Conference, to which it shall report and submit the records of its proceedings. In carrying out its work the board shall cooperate with other general boards and the General Program Council.

P. 0005. *Board Organization.* The management, business, property, and all affairs of the board shall be governed and administered by the board, which shall be organized as follows:

1. *Membership.* The board shall be composed of members from three categories: episcopal, jurisdictional representatives, and at-large; and shall be one-third clergy, one-third laywomen, and one-third laymen. The three categories shall be elected in the following manner:

a. Seven bishops shall be elected by the Council of Bishops—at least one from each jurisdiction and no more than two from any jurisdiction.

b. The Jurisdictional Conferences shall elect such members as to equal the number of episcopal areas of the jurisdiction, plus two, provided that each episcopal area shall have at least one representative and no episcopal area more than two, and further that no more than one person shall be elected from any annual conference with one exception being granted to the Western Jurisdiction. No more than three clergy members shall be elected from the Western Jurisdiction and no more than four clergy members from each of the other jurisdictions. The other members shall be divided between laywomen and laymen. The jurisdictions are encouraged to elect such persons as will represent the pluralism of their people and interests.

c. At-large members shall be nominated by the Temporary Nominating Committee and elected by the Board and shall be no greater in number than one-half of the total members elected in a and b above. The at-large membership will assure the proper clergy-laywomen-laymen representation and will assure the representation of young persons, racial and ethnic minority groups in the church and will bring to the Board special knowledge

and background. If necessary, the at-large membership will also be used to meet the requirements of Par. 815 of the *Book of Discipline*, 1968, concerning former EUB/Methodist representation. There shall be no more than two members of the Board from any one annual conference regardless of category.

d. For the 1973-76 quadrennium only, there shall be an additional twelve members of the Board. In order to assure continuity of the work of the merging agencies and to provide a relatively smooth transition of activities, the Commission on Worship, the Board of Evangelism, and the Board of the Laity shall each name four persons from their present membership as members of the Board of Discipleship. These members shall be named without regard to residence or category of membership and will not affect the clergy-laywomen-laymen ratio.

2. *Meetings.* Within three months after the adjournment of the last jurisdictional conference to meet in any General Conference year, the elected members of the board shall be assembled by a convener designated by the Council of Bishops to organize the board, and the first order of business shall be the election and seating of the members at large.

The board shall hold at least one meeting in each calendar year. It shall convene at such other times as are necessary on the call of the president or on written request of one-fifth of its members. Fifty percent of the voting members shall constitute a quorum.

3. *Officers.* The board shall have a president, who shall be a bishop, and a recording secretary, each elected from the membership of the board. Each division shall have a chairperson, a vice-chairperson and a recording secretary elected from the membership of the division. The chairpersons of the divisions shall be vice-presidents of the board. These chairpersons should, where possible, be lay persons with the proviso that the chairpersons of Lay Life and Work and of Stewardship shall be lay persons. The president of the board and the chairpersons of the divisions shall be presiding, not administrative officers. Officers shall be elected for the quadrennium.

4. *Board Executive Committee.* There shall be an executive committee of the board consisting of the officers of the board and its divisions, and such other members as the board determines and elects. It shall meet at least twice a year other than the meetings held in connection with the annual meeting of the board.

5. *Temporary Nominating Committee.* There shall be a temporary nominating committee composed of: (1) the per-

son designated by the Council of Bishops to convene the organizational meeting of the board and, (2) one lay woman, one layman, and one minister from each jurisdiction, chosen from among and by the members of the board elected by such jurisdictions, which hopefully will reflect racial and ethnic minority groups and youth. In organizing for the 1973-76 quadrennium, the committee shall consult with the three General Secretaries of the merging agencies.

The temporary nominating committee shall:

a. Nominate the at-large members in accordance with P. 0005.1, with particular attention to subparagraph (c), provided that other nominations may be made by the board.

b. Nominate the president and recording secretary of the board.

c. Nominate the members of the divisions as agreed on by the board, provided adjustments may be made by the board.

d. Nominating officers of the divisions for election by the divisions, provided that other nominations may be made by the divisions.

e. Nominate the members of the executive committee other than the officers of the board and divisions.

When the elections have been completed, the temporary nominating committee shall be discharged. The executive committee shall then become the nominating committee of the board to serve the remainder of the quadrennium.

6. *Board Staff.* On nomination of the executive committee the board shall elect quadrennially a general secretary who shall be the chief administrative officer of the board with the privilege of sitting with the board and its divisions but without vote. On nomination of the general secretary, the board shall elect a treasurer of the board (#1508) and an associate general secretary for each of the divisions. All other staff shall be appointed by and amenable to the general secretary, within policy established by the board.

The president of the board and the general secretary, with prior approval of the board or executive committee, shall have the power to execute on behalf of the board legal papers such as conveyances of real estate, releases on mortgages, transfers of securities, contracts, and all other legal documents.

7. *Vacancies.* Vacancies in the membership of the board shall be filled in kind by the College of Bishops from the jurisdiction in which the vacancies occur, provided that vacancies among the members at large shall be filled in kind by the executive committee.

8. *Financial Support.* The financial support of the board

and its divisions shall be determined as follows: The General Conference shall determine and provide, on recommendation of the Council on World Service and Finance, budgets for the administration of the board and for the Divisions of Lay Life and Work, Evangelism, Stewardship, and Worship, which shall be provided on ratio from the World Service Fund.

The Division of Discipleship Resources shall assume the management and publication of *The Upper Room* and to create, produce and distribute such literature and resources as that formerly represented by the Division of Devotional and Evangelistic Resources of the Board of Evangelism (*The Upper Room* and *Tidings*) and the Board of the Laity to serve the cause of evangelism, stewardship, worship and lay life and work, provided that the work of this division shall be supported by the income of the sale of such publications and program resources and shall be conserved by the board for the purpose of the Division's ministry (see Par. 0015), and provide further that none of the preceding shall prevent the setting up a reserve fund out of such income as a protection against unforeseen emergencies.

The board is authorized to solicit and receive gifts, special memberships, bequests, annuities, special offerings, and money raised in special projects or collected in meetings held in the interest of the program; to hold properties and securities in trust, and to administer all these financial affairs in accordance with its own rules and the provisions of *The Discipline*.

P. 0006. *Divisions*. The board shall conduct its activities both as a board and through five divisions: The Division of Lay Life and Work; the Division of Evangelism; the Division of Stewardship; the Division of Worship; and the Division of Discipleship Resources.

P. 0007. *Amenability of Divisions*. The divisions shall be amenable to and report regularly to the board and the executive committee of the board.

P. 0008. *Organization of Divisions*. The divisions shall be organized as follows:

1. *Membership*. The membership of the divisions shall be determined by the board, all members shall be assigned to a division, and the board may add to a division not to exceed two (2) persons who are not members of the board.

2. *Meetings*. The divisions shall meet in conjunction with the meeting of the board. Special meetings of any division may be held upon the call of the chairperson of the division, or on written request of one-fifth of its members.

3. *Officers*. Each division shall have a chairperson, vice-

chairperson and recording secretary, elected by the division. The divisions shall determine the power and duties of their officers.

4. *Executive Committee.* Each division may elect an executive committee and establish such rules as necessary for its meetings and the carrying out of its duties.

5. *Division Staff.* The Associate General Secretaries elected by the board shall be the administrative officers of their respective divisions. Each Associate General Secretary shall sit with the division and all its regular committees. In all of these relationships they shall have the right of the floor without the power to vote.

P. 0009. *Functions.* The program functions of the board shall be assigned to the separate divisions. These shall be considered to be the functions of the board. In addition, the board shall have responsibility:

1. To publish, through the office of the General Secretary, or one of its divisions, *Street 'n Steeple*, or its successor, a news and program resource directed toward the local church age level coordinators, the work area chairpersons of evangelism, stewardship, and worship, the pastor and the other local church officers for whom the board and its divisions have primary responsibility.

2. To assign to one or several of its divisions any programs adopted by the General Conference or the General Program Council, and assigned to the board.

3. To coordinate and harmonize the work of its divisions.

4. To review and act upon reports of the divisions, the committees, and the staff.

5. To relate to Annual Conference and District Program Councils and to Annual Conference and District Boards of Discipleship and their committees; all other annual conference and district boards that are concerned with the work of the General Board of Discipleship; and local church age level and family councils, work area chairpersons for evangelism, stewardship, and worship and their commissions and task groups and the local officials named in Par. 0012.

6. To establish appropriate organization of the board, its divisions and sections, and its staff, including the creation or discontinuation, as deemed necessary, of sections, departments, committees, task forces, and consultations to carry out the regular or special duties of the board.

7. To cooperate with the various agencies of the church in the training and nurturing of ministers and lay persons for leadership in the areas of evangelism, stewardship, and worship, in creating new congregations, and in initiating new forms of ministry.

8. To cooperate with the United Methodist seminaries and the Department of the Ministry in the development of programs for the training of seminarians and ministers in all areas of the board's responsibility including local church administration.

9. To provide for representation in ecumenical and interdenominational agencies as they relate to the work of the board.

10. To provide resources and support services to those persons engaged in the enlistment of persons in church occupations, in cooperation with the Office of Personnel Services of the Division of Ministry of the Board of Education.

11. To relate to the Section on Elective Ministries of the Division of Ministry of the Board of Education in its work with the Conference Committee on the Lay Worker and provide such resources and programs as may be needed to undergird its work.

12. To provide such bylaws as necessary to facilitate the work of the board, which shall not violate any provisions of the *Discipline* and which may be amended by a two-thirds vote of the members present and voting thereon at a regular or special meeting, provided that written notice of such amendment has been given to the members and the vote thereon shall be delayed at least one day.

P. 0010. Within the board there shall be a *Division of Lay Life and Work* composed of the members assigned to it by the board.

1. *Function.* The division shall:

a. Develop a responsible biblical and theological understanding of lay life and work, consistent with the doctrine of The United Methodist Church, and communicate and interpret the same to the leadership and membership of the Church.

b. Provide resources and support services for coordinators of age level and family ministries in carrying out their responsibilities as described in Par. 155. To fulfill this function the division, in cooperation with the other agencies and especially the Division of the Local Church of the Board of Education, will:

1. Provide designs for training events and resource materials to support the coordinators as they carry out their responsibilities in the local church.

2. Provide opportunities for coordinators to have contact with coordinators from other local churches so that they may exchange experiences and share ideas leading to a clearer definition of the role of and the improvement of the work of coordinators.

3. Provide information about where and how to find specialized help from other sources, including other program agencies of the church.

4. Provide for the development of a program for the nurture of family life including the planning of area, regional, or national conferences on family life.

c. Provide resources, support services, and training designs and events for the development of the following leaders in the local church: members of the Charge Conference, members of the Administrative Board, members of the Pastor-Parish Relations Committee, members of the Committee on Lay Personnel, members of the Committee on Nominations and Personnel, the Trustees, the Lay Leader, the chairperson of the Council on Ministries, the Lay Member of the Annual Conference, and all other leaders except those specifically delegated to other general agencies.

d. Provide resources, support services, and designs for the training of local church Councils on Ministries in cooperation with other boards and agencies having responsibility for providing resources for work area chairpersons and other designated leaders.

e. Provide resources and support services for the Jurisdictional, Annual Conference, and District Boards of the Laity, or to Boards of Discipleship where they exist, which will assist them to:

1. Seek an adequate understanding of the biblical and theological basis for the life and work of the laity.

2. Develop and interpret an active lay ministry through lay careers, both within and outside the institutional church, and through volunteer service.

f. Provide resources and support services to organized groups of the general, jurisdictional, annual conference, district, and local church, except as specifically delegated to other agencies, and especially the varied forms of youth ministries as described in Par. 1080.

1. Continuously evaluate the ministry provided by and through these groups.

2. Work toward the improvement of all these related groups.

3. Assist in the initiation of new organizations as suggested by the research outlined in section m, below.

g. Provide resources and support services to encourage conference, district and local organizations of United Methodist Men fellowships and to provide a chartering system and service to all organized fellowships.

h. Provide resources and support services for the Certified Lay Speaker Program.

1. Provide a training course to be used by the annual conferences and districts.

2. Set standards for certification.

3. Provide a procedure for certification.

i. Provide resources and materials for the promotion of the observance of Laity Day throughout the church.

j. Provide research, experimentation, program designs and resources in the area of lay-clergy dialogue for the improvement of lay-clergy relations.

k. Provide consultations, conferences, workshops, retreats, and lay schools of theology for the enrichment of lay life and work and the creation of more effective lay ministry.

l. Provide the services of its staff, and to recommend such other professional personnel as may be needed, to the church at all levels for consultation and training.

m. Continually research to discover the needs of persons not affiliated with formally organized groups within the church in order to determine whether new organizations or other ways may assist these persons. The division will initiate such action if the research warrants it.

P. 0012. Within the board there shall be a Division of **Evangelism** composed of the members assigned to it by the board.

1. Functions. The division shall:

a. Develop a responsible biblical and theological basis and understanding for evangelism, consistent with the doctrines of The United Methodist Church, and communicate and interpret the same to the Church.

b. Call the churches to the proclamation of the gospel and persons to discipleship, leading to a personal experience of and commitment to Jesus Christ as Lord and Saviour.

c. Give particular emphasis to the promotion of comprehensive and practical programs of evangelism at the conference, district and local church levels, so that all persons will be included within the responsibility of a local church. (See P. 105)

d. Give guidance to the Church in using leisure time and the appropriate days and seasons of the Christian calendar for special evangelistic emphasis.

e. In cooperation with the Division of Discipleship Resources, to provide resources for the programs of the division and for programs assigned to it by the General Program Council, including resources for the local church work area or commission on evangelism and related committees and task forces.

f. Cooperate with other program agencies of the Church in supporting and equipping both clergy and laity for involvement in evangelism ministries.

g. Engage in experimentation, study, research, analysis and evaluation for the enrichment of evangelism ministries in the Church and in the world.

h. Foster experimentation and demonstration of additional evangelistic approaches, consistent with the nature of the Christian gospel and the Church, at all levels of the Church's life.

i. Develop standards governing the work of those persons seeking to be certified by their Annual Conference as local church ministers and directors of evangelism, and associate and assistant ministers and directors of evangelism. Such standards of certification shall be designed to secure for the work of evangelism persons with viable understandings of evangelism for the contemporary church and who will be able to create and discover ways by which the Gospel can be made real in the lives of persons and events. The division shall make available, upon request, procedures to be followed for the above certification and shall also review the credentials of those persons seeking certification and make appropriate recommendations to the responsible Annual Conference agency.

j. Set minimal standards for elders desiring to serve as Conference Evangelists. The division shall send copies of these standards quadrennially to the bishops, district superintendents, conference Boards of Discipleship and Conference Evangelists. An elder who feels called of God to be a Conference Evangelist should prepare definitely for such service under the guidance of the Annual Conference to which he belongs. (P. 352.6, 1152)

k. Maintain and service for The United Methodist Church the General Military Roll (P. 117), and work in cooperation with the Commission on Chaplains and Related Ministries so that United Methodist chaplains may be aware of and informed concerning all forms and phases of evangelism.

1. Relate and provide liaison services to denominational associations and fellowships of evangelism.

m. Seek mutual cooperation among and with the seminaries of the church and the Department of Ministry in the training and nurturing of persons for ministry and in continuing education where responsibilities intersect.

n. Communicate with other agencies in whose programs the subject matter of evangelism should be included,

and to provide counsel, guidance and resources for the implementation of such programs.

o. Participate in and cooperate with the work of the Program Curriculum Committee of the Board of Education for the inclusion of evangelism concepts and resources in local church study program curriculum.

P. 0013. Within the board there shall be a Division of Stewardship composed of the members assigned to it by the board.

1. Functions. The division shall:

a. Develop a responsible biblical and theological basis for stewardship consistent with the doctrines of The United Methodist Church and communicate and interpret the same to the leadership and membership of the Church.

b. Prepare resources and leadership for a program of proportionate giving, including an emphasis on tithing as having historical and biblical significance, as a minimum standard of giving.

c. Develop a program which will create concern on the part of The United Methodist Church for the ecological and environmental problems which confront our nation and world and will motivate them to accept responsibility for aiding in the solution of such problems.

d. Communicate with all agencies in whose programs the subject matter of stewardship should be included, provide counsel, guidance, and resources for the implementation of such programs, and specifically with the Program-Curriculum Committee and the Division of Curriculum Resources of the Board of Education for the inclusion of stewardship concepts in local church curriculum materials.

e. Develop program resources and training materials for local church Stewardship Work Area Chairpersons and Commissions on Stewardship, Committees on Finance, and Church Administrators in cooperation with the Division of Discipleship Resources.

f. Counsel with jurisdictional and annual conference Commissions of Stewardship and Finance relative to their organizational structure and program responsibilities and assisting them in their interpretation of program and resources.

g. Take action, as necessary, to encourage United Methodists to provide for their continued participation in World Service, or in one or more of the World Service agencies, through estate planning, wills, special gifts, and foundations. The division shall give leadership to local church Committees on Estate Planning and with conference Committees on Estate Planning and to founda-

tions in such ways as may be deemed mutually helpful.

h. Seek to develop and promote, through stewardship education and the Every Member Commitment program, sound financial methods to aid local churches, districts, annual conferences, areas and their related institutions, and general benevolent causes in raising funds for current expenses and capital needs. When projects of this nature are so extended as to exceed the conventional amount of service rendered, a fee may be charged.

i. Develop programs and materials to assist in securing adequate financial support for all United Methodist ministers and church-related employees.

j. Provide guidance and consultation in the area of local-church administration, including establishment of professional standards, a training program, certification of church administrators, sponsorship of an association of United Methodist Church administrators, and placement services.

k. Provide materials and give leadership and training to jurisdictional, annual conference, and district conference Commissions of Stewardship and Finance, and such other persons as have an assigned stewardship responsibility.

l. Prepare materials and provide guidance and training for local church treasurers, financial secretaries, and any other officers related to the financial operation of the local church.

P. 0014. Within the board there shall be a Division of Worship composed of the members assigned to it by the board.

1. Functions: The division shall:

a. Cultivate the fullest possible meaning in the worship and celebration experiences of the Church, both corporately and personally, including the use of music, arts and drama.

b. Develop standards and resources for the conduct of public worship in the churches.

c. Cooperate with the Board of Missions and Board of Education in jointly developing and recommending architectural standards for facilities needed to house the church's program of worship, education, and fellowship, and for parsonages; and to cooperate in recommending training ventures to interpret these recommended standards.

d. Prepare new and alternate rituals and orders of worship for optional use.

e. Revise existing rituals and orders of worship, when

necessary, for recommendation to the General Conference for adoption.

f. Supervise future editions of *The Book of Worship for Church and Home* and *The Book of Hymns* as may be authorized by the General Conference.

g. Foster, gather, evaluate, and share new and creative worship materials.

h. Advise the general agencies of the Church in the preparation, publication and circulation of orders of service and other liturgical materials bearing the imprint of The United Methodist Church.

i. Counsel with the editors of the periodicals and publications of The United Methodist Church concerning material offered in the fields of worship and the liturgical arts.

j. Participate in and cooperate with the Program-Curriculum Committee of the Board of Education for the inclusion of worship concepts and resources in local church study curriculum.

k. Encourage in the seminaries, and pastors' schools and other settings, the offering of instruction in the meaning and conduct of worship.

l. Counsel with those responsible for planning and conducting the worship services of the General Conference and other general assemblies of the Church.

P. 0015. Within the board there shall be a Division of Discipleship Resources composed of the members assigned to it by the board.

1. Functions: The division shall:

a. In cooperation with the other divisions of the board, create, produce, and distribute such literature and resources as those now represented by *The Upper Room*, *Tidings*, and the Board of the Laity to serve the cause of evangelism, stewardship and lay life and work in The United Methodist Church.

b. Assume the management and publication of *The Upper Room*, for the development and cultivation of devotional living, in keeping with P. 0005.8 above.

P. 0016. Conference and District Boards of Discipleship:

a) To effect the work of the General Board of Discipleship at the Conference and District levels, there may be Conference and District Boards of Discipleship.

b) The Conference Lay Leader shall be chairperson of the Conference Board of Discipleship and the District Lay Leader shall be chairperson of the District Board of Discipleship, where there are such conference and district boards.

Minority Report

We recommend that the portion of the recommendations of the General Board of the Laity dated March 7, 1972 be adopted as follows:

Board of the Laity The General Board

¶1183. Name.—There shall be a General Board of the Laity of The United Methodist Church.

¶1184. Incorporation.—The General Board of the Laity of The United Methodist Church shall be incorporated under the laws of the State of Illinois. It shall be the successor to the General Board of Lay Activities of the former The Methodist Church and the Department of Christian Stewardship and the general organization of Evangelical United Brethren Men of the former The Evangelical United Brethren Church. It shall operate under the charter of its incorporation and the Discipline of The United Methodist Church to hold and administer trust funds and assets of every kind and character, real, personal or mixed, held by it, and to develop and promote a program in keeping with its objective and functions.

¶1185. Headquarters.—The headquarters of the Board shall be fixed by the General Conference.

¶1186. Goal.—The Board supports the objectives of The United Methodist Church as stated in the preamble to the constitution. The goal of the Board is to do this through work with jurisdictional, annual conference, district, and local church leaders so that the spiritual life of all the laos (people of God) will be deepened and enriched so they can achieve fulfillment of their personal lives and become more active and supportive of the total church and particularly the mission and activities of The United Methodist Church.

¶1187. Scope of Work.—The Board of the Laity as one of the agencies serving The United Methodist Church at the general level implements its specific objective in close cooperation with other boards and agencies, especially those engaged in programming. In this cooperative endeavor the scope of work of the General Board of the Laity includes:

1. The support of all members of The United Methodist Church as they seek to lead persons to accept Jesus Christ as Lord and Savior.

2. Engagement in research, consultation, and experimentation in search of an understanding of what it means to be Christian, to love the world, to identify with its need, to go into the world to meet God at work there, to live in redemptive fellowship in the world, and to be in mission in the world.

3. The development of settings for conversation between

laity and clergy in which understanding of the common ministry of witness and service of all Christians is sought.

4. Participation in the study of lay movements, union with ecumenical movements for action, and experimentation with new forms of expressing the lay movement and with new methods of educating the laity.

5. The interpretation of the nature of the lay ministry.

6. The proclamation of the call of God to all persons to be good stewards of the gifts of life, time, abilities, and possessions; to all congregations to be faithful stewards of the resources at their disposal; and to members to provide adequate financial support for the Church's ministries.

7. The interpretation of the leadership functions of Christians in the world and in the Church and the support of congregations as they call and educate persons for designated leadership responsibilities.

8. The assisting of jurisdictional, annual, district, and charge conferences as they establish and maintain the structures which are essential to vital witness and service of the laity.

9. The provision of resources for the laity which interpret the nature of obedient response to God's call, and assist the laity in developing their skills for witness and service.

10. The preparation of materials for the promotion of the observance of Laity Day throughout the church.

¶ 1188. **Membership.**—The Board shall be composed of: three to five bishops elected by the Council of Bishops, no more than one from any jurisdiction, with the final number to be determined by the Council; and one person from each episcopal area in the United States and Puerto Rico, elected by the Jurisdictional Conferences on nomination of the Committee on the Laity. Each of the jurisdictions will nominate and elect representatives in such a way as to insure that each of the following groups is represented: laymen, laywomen, clergy, youth (age 12-17 at time of election), young adults (age 18-30 at time of election). Each of the nominating committees is reminded of ¶ 815 in the Discipline concerning former EUB/Methodist representation. The committees are also reminded of the importance of having racial and ethnic minority groups represented in the membership of the general agencies. The Board may elect such members at large as it deems necessary in order to achieve racial and ethnic representation.

¶ 1189. **Officers.**—The officers of the General Board of the Laity shall be a president, a vice-president, a recording

secretary, and the division chairpersons. The president of the Board and the chairpersons of the divisions shall be presiding, not administrative officers.

¶ 1190. *Election.*—The Board shall elect its officers at the first annual meeting following the session of General Conference. The chairperson of each division shall be nominated by the respective division and elected by the Board.

¶ 1191. *Term of Office.*—All officers provided for in ¶ 1189 shall be elected for the quadrennium and shall remain in office until their successors are duly elected and installed. Vacancies occurring in any office shall be filled by the Board.

¶ 1192. *Divisions.*—The General Board of the Laity shall function through the Division of Lay Life and Work and the Division of Stewardship and Finance. Further subdivisions may be created by the Board as it determines.

¶ 1193. *Division Membership.*—The Board shall assign its members to the divisions so that each shall be approximately the same size and shall have members from each jurisdiction and from both clergy and laity. Members shall be appointed to the division on the basis of their major interest. The executive committee of the Board shall review the division membership annually and recommend such changes as it deems advisable.

¶ 1194. *Staff of the General Board.* The board shall quadrennially elect a general secretary who shall have general supervision of the work under the direction of the Board and who shall be subject to the authority and control of the Board. On nomination of the general secretary, such other staff members as the Board deems necessary shall be elected by the Board.

¶ 1195. *Committees.*—1. There shall be an executive committee composed of the elected officers of the Board, four members at large who shall be elected by the Board, and the general secretary who serves without vote. The executive committee shall be representative of the groups who are members of the Board of the Laity as listed in ¶ 1188. The four members at large shall be elected for two year terms. Each jurisdiction shall be represented on this committee and no jurisdiction shall have more than two representatives. The officers of the Board shall be the officers of the executive committee. The executive committee is authorized and empowered to act for the General Board of the Laity in the interim between its annual sessions to implement the actions of the Board. It shall present its records to the annual meeting of the Board for approval.

2. The Board shall have such functional committees

as it deems advisable and shall determine their duties and relations.

¶ 1196. *Meetings*.—The Board shall meet annually at the time and place which it shall determine. The executive committee of the Board shall meet at such times and places as it deems necessary.

¶ 1197. *Finances*.—The work of the Board shall be considered a benevolent interest of the Church, and the Council on World Service and Finance shall include in the appropriation recommended for adoption by the General Conference such sum as may be necessary for the proper support of the Board and its program. The Board shall report to said Council an estimate of the amount needed annually for its work.

The Board is authorized to solicit and receive gifts, special memberships, bequests, annuities, special offerings, and money raised in special projects or collected in meetings held in the interest of the program; to hold properties and securities in trust; and to administer all these financial affairs in accordance with its own rules and the provisions of the *Discipline*.

The Board is encouraged to invest in institutions, companies, corporations, or funds which make a positive contribution toward the realization of the goals outlined in the Social Principles of our Church.

¶ 1198. *Laity Day*.—Laity Day shall be observed annually in every church on the Sunday which will be designated by the General Conference. Its purpose shall be to interpret the role of the laity in the world and to provide the laity with opportunity to witness to their faith in Jesus Christ and their commitment to his mission in the world. A conference Board of the Laity may promote and receive an offering on Laity Day for such benevolent purpose or project as it shall deem worthy.

¶ 1199. *Bylaws*.—The Board may adopt bylaws consistent with the provisions of the *Discipline*. The bylaws may be amended at any regular meeting of the Board, a quorum being present, by a two-thirds vote of the members present and voting thereon; provided that notice of the proposed amendment has been given in writing to the members of the Board at least thirty days in advance of the meeting.

DIVISION OF LAY LIFE AND WORK

¶ 1200. *Organization*.—The Division of Lay Life and Work shall be organized as specified in ¶¶ 1192-93.

¶ 1201. *Objective*.—The goal of the General Board of the Laity shall be implemented by the Division of Lay Life and Work.

¶ 1202. *Scope of Work.*—The scope of work for the Division of Lay Life and Work shall include:

1. The search for an adequate understanding of the theological and biblical basis for lay life and work, consistent with the doctrine of The United Methodist Church, and the development of methods and settings for the involvement of the laity in this search.

2. Cooperation with other program agencies of the Church in supporting and equipping the laity for their life and ministry in the Church and in the world.

3. Provide resources and support for men, women, youth and young adults in the church who are not otherwise provided for by church structure.

4. Developing United Methodist Men as a part of the total program of The United Methodist Church.

5. Engaging in study, research, experimentation, analysis, and evaluation for the enrichment of lay life and work and for the creation of more effective lay ministry.

6. The provision of resources for the program of the division and for programs assigned to it by the General Program Council.

7. Keeping abreast of latest trends in the ministry of the church through its laity within the ecumenical movement, educational forum and the published literature.

8. The offering of the services of its members and of such professional personnel as it may select to all levels of the Church for consultation, interpretation, training, and promotion. It shall keep a close liaison with the other program agencies of the Church in an effort to provide a united approach, particularly at the local level.

9. Develop plans and educational procedures for the effective enlistment and guidance of persons in church-related occupations, and interpret to the church the total field in Christian terms.

¶ 1203. *Services*—1. These services will support the lay ministries of the Boards of the Laity in the jurisdictional, annual, and district conferences through:

a) Consultations, conferences, workshops, retreats, lay schools of theology, and opportunities for lay-clergy dialogue.

b) Educational opportunities for jurisdictional, annual, and district conference Boards of the Laity.

c) Opportunities for service to humanity by the laity.

d) Experimental projects in lay life and work.

e) Printed resources.

f) Consultation for annual conference lay leaders.

2. These services will support the lay ministry of the local church through:

a) Provision of resources for consultations of the laity: retreats, lay schools of theology, lay-clergy dialogue.

b) Resources and designs for the improvement of leadership in local churches, especially those who serve as members of the Charge Conference, Administrative Boards, Pastor-Parish Relations Committees and Committees on Lay Personnel, Committees on Nominations and Personnel and those who serve as trustees, lay leader, and lay members of Annual Conference.

c) Resources and designs for the interpretation of the nature of Christian leadership and witness in the world and the improvement of the same.

d) Provision of resources for lay speaker courses and certification procedures for lay speakers.

e) Discovering, developing, and recommending resources for lay study groups.

f) Encouraging the laity in all churches to use resource materials which are provided by all boards and departments of The United Methodist Church.

g) Developing procedures for voluntary and other service projects for the laity and encouraging local congregations to initiate the same.

h) Encouraging local congregations to provide counseling services for those who volunteer for unordained church careers and supplying resources which will enable congregations to render effective service in this area.

i) Supporting local congregations as they seek to provide other ministries which will enable the laity to be more effective servants of Jesus Christ in the world.

¶ 1204. These services will support United Methodist Men, the authorized organization of the men of the church, through:

1. Defining and interpreting the purposes of United Methodist Men.

2. Applying the findings and utilizing the resources of the Division for improvement of the quality of the men's fellowship and for the increased effectiveness of the ministry of Christian men in the world.

3. Anticipating the nature of the ministry which the Church must provide for its men who are called to be servants of Christ in the world.

4. Engaging in projects which will challenge United Methodist Men.

5. Evaluating the need for national meetings of United Methodist Men and planning, promoting, and conducting them.

6. Assisting the work of United Methodist Men on jurisdictional, annual, and district conference levels.

7. Encouraging the organization and chartering of local fellowships of United Methodist Men, providing a chartering service and maintaining liaison with them, and encouraging the formation of country, metropolitan, and subdistrict groups when there is a mission to be served.

8. Providing program resources for local fellowships of United Methodist Men which are coordinated with other program resources of the Church.

9. Relating United Methodist Men to ecumenical activities.

10. Engaging in related phases of men's work as the Board or division may authorize.

¶ 1205. *Membership*.—Membership of the division shall be determined as outlined in ¶1193.

¶ 1206. *Officers*.—Officers of the Division of Lay Life and Work shall be a chairperson, a vice-chairperson, and a recording secretary. The division shall elect its officers, except its chairperson, who shall be nominated by the division and elected by the Board.

¶ 1207. *Term of Office*.—All officers shall be elected for a quadrennium and shall remain in office until their successors are elected and installed. Vacancies occurring in any office shall be filled by the division, except the division chairperson, who shall be elected by the executive committee of the Board.

¶ 1208. *Meetings*.—The division shall meet at the same time and place as the Board. Special meetings of the division may be called only when authorized by the Board or its executive committee.

DIVISION OF STEWARDSHIP AND FINANCE

¶ 1209. *Organization*.—The Division of Stewardship and Finance shall be organized as specified in ¶¶ 1192-93.

¶ 1210. *Objective*.—The goal of the General Board of the Laity shall be implemented by the Division of Stewardship and Finance.

¶ 1211. *Scope of Work*.—The scope of work for the Division of Stewardship and Finance shall include:

1. The interpretation of the biblical and theological basis for stewardship consistent with the doctrines of The United Methodist Church and informing the Church of the same through educational channels and study materials.

2. Communication with all agencies in whose programs the subject matter of stewardship should be included, to provide counsel, guidance, and resources for the implementation of such programs, and specifically with the Program-Curriculum Committee and the Division of Curriculum Resources of the Board of Education for the inclusion of stewardship concepts in local-church curriculum materials.

3. Development of program resources and training materials for local-church Stewardship Work Area Chairmen and Commissions on Stewardship, Committees on Finance, and Church Administrators.

4. Counseling with jurisdictional and annual conference Commissions of Stewardship and Finance relative to their organizational structure and program responsibilities and assisting them in their interpretation of program and resources.

5. Taking action, as necessary, to encourage United Methodists to provide for their continued participation in World Service, or in one or more of the World Service agencies, through estate planning, wills, special gifts, and foundations. The division shall give leadership to local church Committees on Estate Planning and with conference Committees on Estate Planning and to foundations in such ways as may be deemed mutually helpful.

6. Seeking to develop and promote, through stewardship education and the Every Member Commitment program, sound financial methods to aid local churches, districts, annual conferences, areas and their related institutions, and general benevolent causes in raising funds for current expenses and capital needs. When projects of this nature are so extended as to exceed the conventional amount of service rendered, a fee may be charged.

7. The development of programs and materials to assist in securing adequate financial support for all United Methodist ministers and church-related employees.

8. Giving guidance and consultation in the area of local-church administration, including establishment of professional standards, a training program, certification of administrators, sponsorship of an association of United Methodist Church administrators, and placement services.

9. To develop a program which will create concern on the part of The United Methodist Church for the ecological and environmental problems which confront our nation and world and will motivate them to accept responsibility for aiding in the solution of such problems.

10. To provide materials and give leadership and training to jurisdictional, annual conference, and district conference Commissions of Stewardship and Finance, and such other persons as have an assigned stewardship responsibility.

11. To prepare materials and provide guidance and training for local church treasurers, financial secretaries, and any other officers related to the financial operation of the local church.

¶ 1212. *Membership*.—Membership of the division shall be determined as outlined in ¶ 1193.

¶ 1213. *Officers.*—Officers of the Division of Stewardship and Finance shall be a chairperson, a vice-chairperson, and a recording secretary. The division shall elect its officers, except its chairperson who shall be nominated by the division and elected by the Board.

¶ 1214. *Term of Office.*—All officers are elected for a quadrennium and shall remain in office until their successors are elected and installed. Vacancies occurring in any office shall be filled by the division, except the division chairperson who shall be elected by the Board.

¶ 1215. *Meetings.*—The division shall meet at the same time and place as the board. Special meetings of the division may be called only when authorized by the Board or its executive committee.

(S) Charles F. Schoenlein, Morris D. Walter, Edwin E. Moorhead, Mrs. Thomas DeVaux, Donald A. Waterfield, Harry R. Kent, Joe N. Pevahouse, Grier L. Garrick, James T. Patrick, Leo L. Baker, Donald J. Hand, B. I. Thornton, Roy M. Jordan, Harold Fagan, E. Clay Bumpers, J. Clinton Hawkins, Dale F. DeLong, William F. Marima, Harold Rose, Odin W. Poppe, Leon E. Walker, J. Everett Walker, Cecil E. Bland.

Report No. 25—Structure Study Commission Report, Para. 840-848

Petitions: D-5704.

April 21, 1972—Membership 99; Present 66; For 65;
Against 0; Not Voting 1.

Calendar No. 473; Adopted April 27, 1972; Journal Page 493.

The Committee votes concurrence of the Structure Commission Report on Council on Finance and Administration with the following changes: On line 19, page 21 change the word **development** to **compilation** so that Para. 843 will read as follows:

Amenability.—The council shall report to and be amenable to the General Conference, and it shall cooperate with the Council on Ministries in the **compilation** of budgets for program agencies . . .

On line 20, page 21 change reference to Par. 845 to Para. 845.1. so line 20 will read as follows: in World Service Funds, as defined in Para. 845.1.

On page 21, line 26 change the word **seven** to **nine**; then on page 22, line 4, insert the word **voting** after the word "The"; then Para. 844.1 would read as follows:

Membership . . . The members of the council shall be elected quadrennially by the General Conference as follows: three bishops, nominated by the Council of Bishops; two

clergy in full connection, two laymen and two laywomen from each jurisdiction, nominated by the bishops of that jurisdiction; **nine** members-at-large, at least one of whom shall not be over twenty-one years of age at the time of election, and at least two of whom shall represent ethnic minorities, and most of whom shall be elected for special skills, nominated by the Council of Bishops without reference to jurisdictions. The General Secretaries shall be members with full participation in all hearings of the Council, without vote. The **voting** members, including bishops, shall not be eligible to membership on, or employment by any other agency receiving funds administered by the council. The rest of the paragraph remains unchanged.

On page 22, line 13 change **twenty-one** to **twenty-two** so that Para. 844.2 will read as follows:

The Council shall meet annually and at such other times as are necessary on call of the president or on written request of one fifth of the members. **Twenty-two** members shall constitute a quorum.

On page 23, line 1, change the word **seven** to **twelve** so that Para. 844.4a will read as follows:

Executive Committee.—There shall be an executive committee of the council consisting of the episcopal members, the officers of the council and **twelve** members, one lay person and one clergy from each jurisdiction plus two lay persons at large, to be elected annually by the council. The remaining part of the paragraph is unchanged.

On page 25, line 6 delete the words *they deem* so that Para. 845.1b will read as follows:

In the case of the World Service Fund, the Council on Ministries, in cooperation with the Council on Finance and Administration, shall determine the church's general program needs through consultation with the general boards and agencies and shall recommend to the Council on Finance and Administration the programs worthy of the church's support. The rest of the paragraph remains unchanged.

On page 25, line 23 delete the following words after "General Conference" or *adjusted in accordance with the provisions of Para. 830.2* so that the Para. would now read as follows:

2. To receive and disburse in accordance with budgets approved by General Conference all funds raised throughout the church for:

On page 26, line 9, line 16, line 17 delete the word *treasury* and insert in its place the words **accounting and reporting**, and on line 12 delete the word *immediately*, so that Para. 845.3 would read as follows:

To perform the **accounting and reporting** function for the

Council on Ministries and the boards and agencies amenable to it. The council shall assume this responsibility for the Board of Discipleship and the Board of Church and Society upon their organization; and for the Board of Higher Education and Ministry and the Board of Global Ministries prior to the General Conference of 1976. The council shall work with the Board of Higher Education and Ministry and the Board of Global Ministries to assure an efficient assumption of the boards' **accounting and reporting** functions by the council. If necessary for the efficient performance of the **accounting and reporting** function, the council may establish branch offices.

On page 27, delete line 4 through line 23, which is Para. 845.5, then renumber the remaining paragraphs as follows: 845.6 would become 845.5, 845.7 would become 845.6, 845.8 would become 845.7, 845.9 would become 845.8, 845.10 would become 845.9, 845.11 would become 845.10 and 845.12 would become 845.11.

On page 27, line 26 after "council may" change the words *elect to* to **upon mutual consent of agencies involved** so that the new Para. 845.5 would read as follows:

To establish policy governing the functions of payroll, purchasing, accounting, and budget control for all agencies receiving general church funds. The council may **upon mutual consent of agencies involved** perform these functions on behalf of an agency in order to maximize efficiency of operation. All boards and agencies shall observe the uniform fiscal year.

On page 28, line 12, delete the word *to* and replace it with **in cooperation with the Board of the Laity**, then Para. 845, the new 7, would read as follows:

In cooperation with the Board of the Laity encourage United Methodists to provide for their continued participation in world service, in one or more of the world service agencies, through wills and special gifts; . . . the rest of the paragraph remains the same.

On page 29, line 9, change the word *council* to **commission** so that Para. 845, the new 11, would read as follows:

The council shall recommend to each conference Commission on Finance and Administration a uniform procedure for presenting its report to the annual conference and shall prepare a form for the guidance of the conference treasurer in making his or her annual statement in the conference journal.

Delete from the top of page 30 the words in italics: "*The following paragraph substitutes for paragraph 1518.*"

On page 31, line 13 after the word "agency" insert the

following: including itself, so that Para. 846.6 will read as follows:

The council shall require each general agency including itself to follow uniform policies and practices in the employment and remuneration of personnel, recognizing differences in local employment conditions. The rest of the paragraph would remain the same.

On page 32, line 15, which reads as follows: *The following paragraph substitutes for Paragraphs 1228.4 and 1228.9* is to be deleted.

On page 32, line 24 and 25, Para. 846.11 is to be deleted.

Report No. 26—Investment Policy of United Methodist Church

Petitions: D-5035, D-5036, D-5052, D-5053, D-5066, D-5097, D-5100, D-5101, D-5104, D-5116, D-5123, D-5132, D-5133, D-5134, D-5135, D-5136, D-5137, D-5138, D-5160, D-5161, D-5162, D-5163, D-5164, D-5165, D-5166, D-5167, D-5168, D-5179, D-5195, D-5224, D-5225, D-5226, D-5227, D-5228, D-5229, D-5230, D-5231, D-5232, D-5233, D-5234, D-5235, D-5236, D-5253, D-5324, D-5330.

April 22, 1972—(Vote not reported.)

Calendar No. 474; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence. Thus positions on investment policies are all nonconcurrence, the subject being handled by concurrence and statement adopted on petition D-5124 which is report #48.

Report No. 27—Annual Church Finance

Petitions: D-5012.

April 22, 1972—Membership 99; Present 72; For 65; Against 4; Not Voting 3.

Calendar No. 475; No action taken.

The committee recommends concurrence on the principle of the petition. We recommend the following:

We request each general board and each general agency of The United Methodist Church to make available to each local church a full and complete accounting of all receipts and disbursements for each fiscal year. Reports shall be mailed to each local church body requesting same, provided that each such church requesting such reports shall pay the cost of printing and mailing same.

Report No. 28—Trustees of John Street Church

Petitions: D-5317 and D-5319.

April 22, 1972—Membership 99; Present 72; For 69;

Against 0; Not Voting 3.

Calendar No. 476; Adopted April 28, 1972; Journal Page 563.

The committee recommends concurrence with the nomination for Trustees of John Street Methodist Church as follows:

Miss Allene Ford, Colonel William O. Elzay, Mr. C. Wesley Meytrott, Mr. Charles Parlin, Mr. Robert Preusch, Resident Bishop of New York Area, Mr. Henry Smith, Mr. William Staubach, Jr., Mr. Wilson P. Tanner.

Report No. 29—Membership on Committee on Finance
Petitions: D-5140.

April 22, 1972—Membership 99; Present 72; For 69;
Against 2; Not Voting 1.

Calendar No. 477; No action taken.

The committee recommends concurrence adding words
Lay Members of Annual Conference to paragraph 161.3.

Paragraph 161.3 will read: There shall be a Committee on Finance composed of the pastor; the **Lay Member of Annual Conference**; the chairman of Administrative Board; etc.—(The remainder of the paragraph is not changed.)

Report No. 30—Fund United Methodist Voluntary Program
Petitions: D-5114.

April 22, 1972—Membership 99; Present 72; For 68;
Against 0; Not Voting 4.

Calendar No. 478; No action taken.

The committee feels this is a worthwhile project and recommends concurrence in funding this program.

**Report No. 31—Guarantee Amount From Ministerial
Education Fund**

Petitions: D-5115.

April 22, 1972—Membership 101; Present 72; For 70;
Against 1; Not Voting 1.

Calendar No. 479; No action taken.

The committee recommends concurrence so that no conference would receive less than it received in 1969 for ministerial education.

**Report No. 32—Distribution of Monies from Ministerial
Education Fund**

Petitions: D-5085.

April 22, 1972—Membership 101; Present 72; For 72;
Against 0; Not Voting 0.

Calendar No. 480; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee recommends nonconcurrence with the request to change the percent allocation of this fund, as report #31 guarantees no conference will receive less from Ministerial Education funds than received in 1969.

Report No. 33—Disbursement of Funds by General Boards and Agencies

Petitions: D-5056, D-5067, D-5068, D-5069, D-5070, D-5071, D-5465 thru D-5694, D-5696, D-5697, D-5007, D-5006, D-5008, D-5698.

April 22, 1972—Membership 99; Present 72; For 72; Against 0; Not Voting 0.

Calendar No. 503; Adopted April 28, 1972; Journal page 563.

The Committee recommends nonconcurrence but does recommend the following policy be added to the Discipline as Par. 817.8:

Paragraph 817.8. It is the policy of The United Methodist Church that all the funds administered by any board, commission, or agency of The United Methodist Church which are proposed to be used for funding a program shall be disbursed or used only after the Program Council of the annual conference in which the program is proposed has been consulted.

Report No. 34—Composition of District Board of Laity

Petitions: D-5043, D-5049, D-5077, D-5087, D-5148, D-5333, D-5381.

April 22, 1972—Membership 99; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 504; No action taken.

The committee amends the present paragraph 1263 by adding: and such other persons as the district Board of the Laity may authorize. The section will read "Para. 1263. Membership—The board shall be . . . the district president of United Methodist Youth; and such other persons as the district Board of the Laity may authorize."

Report No. 35—Freedom of Local Church to Withdraw from United Methodist Church

Petitions: D-5382, D-5464, D-5112, L-5561-D.

Calendar No. 505; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence as the need for unification for all United Methodists is necessary to continue to have a great church.

Report No. 36—Women in Leadership Positions

Petitions: D-5190.

April 22, 1972—Membership 99; Present 76; For 75;
Against 1; Not Voting 0.

Calendar No. 506; No action taken.

The committee recommends concurrence in having more women in national, regional, and local positions of leadership.

Report No. 37—Retain Structure of Board of Laity

Petitions: D-5211.

April 22, 1972—Membership 99; Present 76; For 63;
Against 12; Not Voting 1.

Calendar No. 507; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence as the structure of the Board of Laity has been handled by the structure report.

Report No. 38—Local Board of Trustees

Petitions: D-5150, D-5089.

April 22, 1972—Membership 99; Present 76; For 68;
Against 0; Not Voting 8.

Calendar No. 508; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence as action taken on D-5213, report #39 handles the needs for local church boards of trustees.

Report No. 39—Local Church Board of Trustees

Petitions: D-5213, N-5016-D.

April 22, 1972—Membership 99; Present 68; For 49;
Against 15; Not Voting 4.

Calendar No. 509; No action taken.

The committee recommends the following to be added to Par. 1528, **the Chairman to be a member of The United Methodist Church.**

Paragraph 1528 to read:

In each pastoral charge consisting of one local church there shall be a Board of Trustees, consisting of not fewer than three nor more than nine persons, each of whom shall be not less than twenty-one years of age and at least two-thirds of whom shall be members of The United Methodist Church, **the Chairman to be a member of The United Methodist Church.** By action of the Charge Conference the local church may limit the age of trustees to a maximum of seventy-two years of age.

Report No. 40—Legislative Council on World Service and Finance

Petitions: D-5713.

April 22, 1972—Membership 99; Present 76; For 75; Against 0; Not Voting 1.

Calendar No. 510; No action taken.

The committee recommends concurrence with Annual Conference Budget as proposed *DCA* page 38.

Report No. 41—Conference Benevolences Definition

Petitions: D-5712, D-5062.

April 22, 1972—Membership 99; Present 76; For 74; Against 0; Not Voting 2.

Calendar No. 511; No action taken.

The committee recommends concurrence with the proposed definition of Conference Benevolences as shown in Council on World Service and Finance report page 38, *DCA*.

Report No. 42—Recommend Legislation; Council on World Service and Finance

Petitions: D-5714.

April 22, 1972—Membership 99; Present 76; For 70; Against 4; Not Voting 2.

Calendar No. 512; No action taken.

The committee recommends concurrence with the change in wording as reported by Council on World Service and Finance on page 39 of *DCA*.

Report No. 43—Funding of Religion and Race

Petitions: D-5710A.

April 22, 1972—Membership 101; Present 76; For 75; Against 0; Not Voting 1.

Calendar No. 513; Adopted April 27, 1972; Journal Page 498.

The committee recommends concurrence with continued funding of Commission on Religion and Race.

Report No. 44—Report on Commission on Religion and Race Recommendation #10

Petitions: D-5711, D-5254, D-5180, D-5255.

April 22, 1972—Membership 99; Present 68; For 64; Against 1; Not Voting 3.

Calendar No. 514; No action taken.

The committee recommends concurrence with Recommendation #10 regarding use of United Methodist property and private schools.

Report No. 45—Salary Aid for Rio Grande Conference

Petitions: D-5322, D-5321, D-5217.

April 22, 1972—Membership 99; Present 68; For 66; Against 2; Not Voting 0.

Calendar No. 515; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence due to previous action on D-5013 report #9.

Report No. 46—Special Gifts to Benvolences

Petitions: D-5242, D-5002, D-5001.

April 22, 1972—Membership 99; Present 68; For 68; Against 0; Not Voting 0.

Calendar No. 516; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence as all amounts in conference budgets need to be met, and special gifts not included in the budgets would require more apportionments of budget requirements.

Report No. 47—Annual Conference, District and Local Boards of Laity

Petitions: D-5149.

April 22, 1972—Membership 99; Present 68; For 49; Against 5; Not Voting 14.

Calendar No. 517; No action taken.

The committee recommends concurrence in adoption of a change in make up on these boards as follows:

JURISDICTIONAL BOARDS

¶ 1216. In each jurisdiction there may be a jurisdictional Board of the Laity, auxiliary to the general Board, as the Jurisdictional Conference may determine.

ANNUAL CONFERENCE BOARDS

¶ 1217. *Name*—There shall be in every Annual Conference a conference Board of the Laity, which shall be auxiliary to the general and jurisdictional Boards of the Laity. It shall cooperate with the Annual Conference Program Council.

¶ 1218. *Objective and Scope of Work*.—The goal and scope of work of the conference Board of the Laity shall be related to those set forth for the General Board of the Laity and its divisions. (See ¶ 1186-87, 1202-3, 4, 1211).

¶ 1219. *Membership*.—The Board shall be composed of the conference lay leader, who shall be chairman; the associate conference lay leaders; the district lay leaders; the associate district lay leaders for stewardship and

finance; the associate district lay leaders for lay life and work; the district superintendents; members of the general and jurisdictional Boards of the Laity residing within the Annual Conference; conference directors of program activities, as the Board shall determine; directors of adults', youth, and children's ministries of the conference Program Council; the conference director or president of United Methodist Men; the conference president of the Women's Society of Christian Service; the conference president of United Methodist Youth; and such other persons as the conference Board of the Laity may authorize.

¶ 1220. *Officers.*—The conference lay leader shall be elected annually by the Annual Conference on nomination of the Board. The nomination shall be by written ballot. The associate conference lay leader for lay life and work, the associate conference lay leader for stewardship and finance, the conference director or president of United Methodist Men, the secretary, the treasurer, and such other officers as the conference Board may authorize, shall be elected annually by the Annual Conference or the Board.

¶ 1221. *Tenure and Vacancies.*—All elections of Board members shall be for the term of one year. Any vacancy occurring in the office of conference lay leader or in any other office elected by the Board shall be filled by the Board.

¶ 1222. *Commissions.*—The conference Board of the Laity shall function through two commissions: the Commission of Lay Life and Work and the Commission of Stewardship and Finance.

¶ 1223. *Commission Membership.*—The conference Board of the Laity shall assign its members to the two commissions in a manner similar to that in ¶ 1193 and shall have members from each of the districts on each commission.

¶ 1224. *Committees.*—1. There shall be an executive committee, consisting of the conference lay leader, who shall be chairman; associate conference lay leaders; the secretary and the treasurer of the Board; the conference director or president of United Methodist Men; the conference president of the Women's Society of Christian Service; the conference directors of special program activities, elected by the Board; a district superintendent, selected by the Cabinet; a youth representative, selected by the conference Council on Youth Ministries; and one or more district lay leaders as selected by the Board.

2. There shall be such other committees as the Board may from time to time find necessary.

¶ 1225. *Meetings.*—The Board shall hold an annual meeting in connection with or immediately after the Annual Conference session, at which time it shall elect its officers.

It shall hold such other meetings as are deemed advisable by the Board or its executive committee.

¶ 1226. *Finances.*—1. The work of the Board shall be considered a benevolent interest of the Church, and the conference Commission on World Service and Finance shall include in the appropriations recommended for adoption by the Annual Conference such sum as may be necessary for the proper support of the Board.

2. The Board, through its officers, shall report annually its proposed budget to the conference Commission on World Service and Finance.

¶ 1227. *Conference Lay Leader.*—The conference lay leader is the designated leader of the conference laity (¶ 1220), with responsibility for becoming increasingly aware of the work of the laity in achieving the mission of the Church. He shall guide the deliberation of the Board in developing long-range and annual objectives, direct the implementation of these objectives, and represent the Board in other conference agencies as determined by the *Discipline*. He shall guide the work of the Board so that it will be coordinated with the comprehensive program of the conference. He shall present a written report annually to the Board and to the Annual Conference. The conference lay leader shall be seated in the Annual Conference as a voting member. (¶ 36)

¶ 1228. *Associate Conference Lay Leaders.*—The associate conference lay leader of lay life and work and the associate conference lay leader of stewardship and finance are co-workers with the conference lay leader responsible for the same general concerns. They shall provide leadership for their respective commissions.

¶ 1229. *Commission of Lay Life and Work.*—There shall be an Annual Conference Commission of Lay Life and Work, auxiliary to the general, jurisdictional, and conference Boards of the Laity.

1. *Objective and Scope of Work.*—The goal and scope of work of the Commission of Lay Life and Work shall be related to those set forth for the Division of Lay Life and Work of the General Board of the Laity. (See ¶ 1186-87 and 1202-04.)

2. *Officers.*—The associate conference lay leader for lay life and work shall serve as chairman of the commission. The commission shall elect annually a vice-chairman and a recording secretary.

3. *Committee on United Methodist Men.*—There may be a conference Committee on United Methodist Men, whose goal and scope of work shall be related to those set forth for the Division of Lay Life and Work of the Gen-

eral Board of the Laity (§ 1204). The committee shall be composed of the district directors of United Methodist Men. The conference director or president of United Methodist Men, elected by the Board (§ 1220) on nomination of the committee where it exists, shall serve as chairman. The committee shall elect its vice-chairman and recording secretary and shall function as authorized by the conference Commission of Lay Life and Work.

4. *Additional Committees.*—There shall be such additional committees as the commission deems necessary.

5. *Meetings.*—The commission shall meet during the annual sessions of the conference Board of the Laity. Additional meetings may be held when authorized by the conference Board or its executive committee.

6. *Finance.*—The commission shall present annually its proposed budget to the conference Board of the Laity.

§ 1230. *Commission of Stewardship and Finance.*—There shall be an Annual Conference Commission of Stewardship and Finance auxiliary to the general, jurisdictional, and conference Boards of the Laity.

1. *Objective and Scope of Work.*—The goal and scope of work of the Commission of Stewardship and Finance shall be related to those set forth for the Division of Stewardship and Finance of the General Board of the Laity in §§1186 and §1211.

2. *Officers.*—The associate conference lay leader for stewardship and finance shall serve as chairman of the commission. The commission shall elect annually a vice-chairman and a recording secretary.

3. *Function of the Commission.*—The commission, under the leadership of the associate conference lay leader for stewardship and finance and in consultation with the conference director of stewardship, shall be responsible for developing the basic policy of the Board in the area of stewardship.

4. *Conference Director of Stewardship.*—There shall be, in each annual conference, a director of stewardship who will perform such functions, and represent such interests of stewardship and finance in the coordinated conference program as may be delegated by the conference Program Council to the Commission of Stewardship and Finance of the conference Board of the Laity.

An employed staff member of the conference Program Council may, following consultation between the Program Director and the executive committee of the conference Board of the Laity, be designated director of stewardship. If this is not done, the conference Board of the Laity shall elect a volunteer director of stewardship.

The director shall become a member of the conference Commission of Stewardship and Finance. In carrying out such elements of the conference coordinated program as may be assigned to him, the director shall involve and utilize the existing lay structure at annual conference and district levels.

5. *Committees.*—There shall be such committees as the Board or commission deems necessary.

6. *Meetings.*—The commission shall meet during the annual session of the conference Board of the Laity. Additional meetings may be held when authorized by the conference Board of the Laity or its executive committee.

7. *Finance.*—The commission shall present its proposed annual budget to the conference Board of the Laity for approval and funding.

DISTRICT BOARDS

¶ 1231. *Name.*—There shall be in every district a district Board of the Laity, which shall be auxiliary to the General, Jurisdictional, and Annual Conference Boards of the Laity.

¶ 1232. *Objective and Scope of Work.*—The goal and scope of work of the district Board of the Laity shall be related to those adopted by the General Board of the Laity and the conference Board of the Laity as shown in ¶¶ 1186-87, 1201-04, 1211, and 1218.

¶ 1233. *Membership.*—The Board shall be composed of the district lay leader, who shall be chairman, the associate district lay leaders, program directors elected by the district Board, local church lay leaders, the district superintendent, one or more pastors selected by the Board, the district director of United Methodist Men, the district president of the Women's Society of Christian Service, and the district president of United Methodist Youth.

¶ 1234. *Officers.*—The district lay leader shall be elected annually by the Annual Conference on nomination of the district superintendent and the conference lay leader; provided that, where the conference so determines, the nominations may be made by the Board. The associate district lay leader for lay life and work, the associate district lay leader for stewardship and finance, the district director of United Methodist Men, other directors as authorized by the conference Board, the recording secretary, and the treasurer shall be elected annually by the district Board.

¶ 1235. *Tenure and Vacancies.*—All elections of Board members shall be for the term of one year. Any vacancy occurring in the district Board shall be filled by the Board.

¶ 1236. *Executive Committee.*—There shall be an execu-

tive committee, consisting of the district lay leader, who shall be chairman, the associate district lay leaders, district directors of special program activities selected by the Board, the district director of United Methodist Men, the district president of the Women's Society of Christian Service, a youth representative selected by the District Council on Youth Ministries, the district superintendent, and the elected officers.

¶ 1237. *Commissions and Committees.*—The district Board may function through two commissions: the Commission of Lay Life and Work and the Commission of Stewardship and Finance. A Committee on United Methodist Men may be formed as part of the Commission of Lay Life and Work, with the district director of United Methodist Men as chairman. Other committees may be formed as the district Board deems advisable. The scope of work shall be related to that described for the general divisions and conference Commissions of Lay Life and Work and Stewardship and Finance. (See ¶¶ 1186-87, 1202-04, 1211, 1218 and 1222.) A Committee on Lay Speaking may be organized for the purpose of screening and certifying lay speakers recommended by local churches (¶ 145.8). The committee, when organized, shall be composed of the district director of lay speaking, the district superintendent, and such other persons as needed.

¶ 1238. *Meetings.*—The Board and/or its executive committee shall meet as often as necessary to perform its duties.

¶ 1239. *Finances.*—The Board, through its duly elected officers, shall cooperate with the conference Board of the Laity to obtain from its allocated funds such sums as may be necessary to carry on its proposed program of work.

¶ 1240. *District Lay Leader and Associates.*—The work of the district lay leader and his associates is related to that of their conference counterparts, described in ¶¶ 1227-28.

¶ 1241. *District Director of United Methodist Men.*—The district director of United Methodist Men is expected to keep himself informed about the potential ministries of United Methodist Men, to encourage and support men in local congregations as they seek to be in mission, and to serve as chairman of the district Committee on United Methodist Men when such committee is formed. He shall maintain liaison with the Jurisdictional and Annual Conference organizations and with the Division of Lay Life and Work of the General Board of the Laity. (¶ 1204.)

LOCAL CHURCH ACTIVITIES

¶ 1242. 1. Each local church has the following disciplinary

groups or persons for which the General Board of the Laity provides resources: a) Lay Leader(s) (§ 152.1), b) Lay Member(s) of the Annual Conference (§ 146.1), c) Chairperson of Stewardship Work Area (§ 157), d) The Church Administrator (§ 149), e) The Administrative Board (§ 148), f) Committee on Nominations and Personnel (§ 161.1), g) Committee on Finance (§ 161.3), h) Committee on Pastor-Parish Relations (§ 161.2), i) Trustees (§ 151.1, 1528).

2. Each local church may have the following groups or persons for which the General Board of the Laity provides: a) United Methodist Men Fellowships (§ 159.4), b) Commission on Stewardship (§ 157.5), c) Committee on Estate Planning (§ 161.4), d) Committee on Lay Personnel (§ 161.2).

§ 1243. *Lay Speaker*. 1.—A lay speaker is a member of a local church qualified to perform the following duties, subject to the consent and direction of the pastor:

a) To serve the church in any way in which the witness of the spoken word inspires the laity to better churchmanship, to give assistance and support to the program emphases of the church, and to assist in giving better leadership to the work of the church.

b) To conduct services of worship and hold meetings for prayer and exhortation when requested by the pastor or district superintendent.

2. To become a lay speaker the candidate shall:

a) Be recommended by the Administrative Board of the person's church or the Charge Conference. (§ 145.8)

b) Be certified by the district Committee on Lay Speaking (§ 1227), preferably on completion of the training course for lay speakers recommended by the General Board of the Laity.

3. A lay speaker shall report to the Charge Conference and be subject to an annual examination by it as to character, gifts, labors, and usefulness, and a renewal of certificate, to be signed by the president thereof.

Report No. 48—Investment Ethics

Petitions: D-5124.

April 22, 1972—Membership 99; Present 72; For 62; Against 6; Not Voting 4.

Calendar No. 518; Adopted April 28, 1972; Journal Page 563.

The committee concurs in principle with this petition and recommends adoption of the following statement, but no change in *Discipline*.

WHEREAS, over the years church agencies at local,

conference, and national levels to some degree expressed social consciousness in investments by their refusal to invest in liquor, tobacco and munitions industries; and

WHEREAS, recent years, and events related to them, have intensified interest in trying to correlate investment policies with expanding social consciousness; and

WHEREAS, the General Conference in 1970 adopted legislation urging the general boards and agencies to invest in "institutions and corporations which make a positive contribution toward the realization of goals outlined in the Social Principles of our church . . ."; and

WHEREAS, the General Conference in 1972 in its adoption of the *Bishops' Call to Peace and Self-Development of Peoples* called upon each local congregation "to analyze and review its investment policies (if it has investments), bringing them into conformity with the goals outlined in the *Bishops' Call* and in the social principles of The United Methodist Church . . ." and called upon boards and agencies of the general church and of annual conferences and local churches "to review and analyze their investments in corporations holding military contracts, seeking an immediate influence upon policies from within corporate structures" . . .;

WHEREAS, the complexities of the interrelationships of investments, stewardship, fiscal responsibilities and social principles demand constant analysis and evaluation; and

FURTHER WHEREAS, actions of the General Conference in 1970 and the *Bishops' Call* in 1972 need to be implemented:

BE IT RESOLVED that the Council on Finance and Administration is directed to appoint a committee to:

1. review and correlate the guidelines for investments already developed by several boards and agencies of the church;
2. develop guidelines and procedures for investment review to be used by local churches, annual conferences, general boards and agencies, and church-related institutions;
3. report regularly concerning its work to the Council on Ministries;
4. work faithfully with the "Coordinating Committee on Peace and Self-Development of Peoples."

Report No. 49—Structure Study Report on Par. 849-868
 Petitions: D-5705.

April 24, 1972—Membership 99; Present 66; For 65;
 Against 1; Not Voting 0.

Calendar No. 524; Adopted April 27, 1972, Journal Page 493.

We concur with paragraph 849-868 of the Structure Study Commission report with the following changes:

page 38, line 22 remove the words *a general* so the par. 853.1 will read: There shall be an Advance Committee, (the balance of the paragraph remains the same).

page 39, line 10 and 11 shall be deleted and each succeeding paragraph will be renumbered.

page 40, delete from para. 853.7 (now changed to Par. 853.6) on line 16 beginning with first word "*general*" and through line 17 with the word "*the*" prior to the word "respective" and end of line 17 with words "*the amount*" and all of line 18. The following shall be added after word "agencies" on line 17: **in a manner determined by the General Church Treasurer. Individuals may remit directly to the respective agencies in a manner determined by the General Church Treasurer.**

Report No. 50—Structure Study Committee Report

Paragraph 939, 1010 and 1086

Petitions: D-5707.

April 24, 1972—Membership 99; Present 66; For 65; Against 1; Not Voting 0.

Calendar No. 525; No action taken.

The committee concurred on par. 939 in regard to Real Estate and Buildings.

The committee voted nonconcurrence on par. 1010 as "the Upper Room" is presently being financed very satisfactorily.

The committee voted concurrence on par. 1086 in regard to properties, funds and endowments.

Report No. 51—Support Assistance for Pensions and Salaries in Merging Conferences

Petitions: D-5250, D-5251 and D-5252.

April 23, 1972—Membership 99; Present 54; For 54; Against 0; Not Voting 0.

Calendar No. 610; No action taken.

The request is to concur with Report #7 of the General Council on World Service and Finance which sets forth financial assistance in support of pensions and salaries in those conferences affected by the elimination of the former Central Jurisdiction.

Report No. 52—Resubmit Proposals for Building

Petitions: D-5695.

April 23, 1972—Membership 99; Present 54; For 43;

Against 8; Not Voting 3.

Calendar No. 611; No action taken.

The committee recommends concurrence. Resubmission of building plans to the District Board of Church Location, if changes in design or cost occur, are required by changing paragraph 1545 section 7 to read as it does now with the added sentence:

"After approval of the District Board of Church Location and Extension has been given, should bid revision, design modification or cost escalation occur increasing costs by 10% or more, the local Church Building Committee shall resubmit the proposal in its entirety to the District Board of Church Location and Extension before proceeding. The District Board shall study the data and report its conclusion."

Report No. 53—Equitable Salaries

Petitions: D-5099.

April 23, 1972—Membership 99; Present 54; For 43;

Against 9; Not Voting 2.

Calendar No. 612; Adopted April 28, 1972; Journal Page 564.

The committee recommends concurrence. Paragraph 924 is changed to deal with **equitable** salaries rather than *minimum* salaries; a new section is added to describe the system.

Paragraph 924. Equitable Salaries

(1) It shall be the purpose of the equitable salary system to provide for the most effective assignment of conference ministerial manpower and financial resources within the framework of the conference program. Each Annual Conference is expected to develop and maintain guidelines and policies for the effective deployment of ministerial manpower.

Present section 1—renumbered 2, change word *minimum* to **equitable** 3 times.

Present section 2—renumbered 3, change *minimum* to **equitable** 1 time.

Present section 3—renumbered 4, change *minimum* to **equitable** 2 times.

Present section 4—renumbered 5, change *minimum* to **equitable** 3 times and change reference subsection 3 to 4.

Present section 5—renumbered 6, change *minimum* to **equitable** 2 times.

Add section 7:

Consistent with the provisions of this paragraph the primary responsibility for the payment of pastoral salaries remains with individual pastoral charges.

Report No. 54—Engaging of Fund Raising Agent by a Local Church

Petitions: D-5096.

April 23, 1972—Membership 99; Present 54; For 51; Against 1; Not Voting 2.

Calendar No. 613; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee does not concur with the petition because the requirement to use only the Board of Missions' agency except with the approval of the District Superintendent is unnecessarily restrictive.

Report No. 55—Discontinue Benevolences to Groups Outside The United Methodist Church

Petitions: D-5072.

April 23, 1972—Membership 99; Present 54; For 54; Against 0; Not Voting 0.

Calendar No. 614; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee voted nonconcurrence because there are other organizations other than National Council of Churches and World Council of Churches such as American Bible Society which should continue to be supported.

Report No. 56—Disposition of Parsonages in Reorganization of Charges

Petitions: D-5075, D-5076, D-5325, D-5158 and D-5194.

April 23, 1972—Membership 99; Present 54; For 54; Against 0; Not Voting 0.

Calendar No. 615; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee voted nonconcurrence with these petitions because it can be provided by the cooperation of the churches involved or by Annual Conference charter.

Report No. 57—Disposal of Church Properties

Petitions: D-5073.

April 23, 1972—Membership 99; Present 55; For 55; Against 0; Not Voting 0.

Calendar No. 616; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee did not concur that the General Conference should be involved in a matter of property disposal which is properly an Annual Conference problem.

Report No. 58—District Board of Church Location and Building Approval of Local Church Building Plans

Petitions: D-5086.

April 23, 1972—Membership 99; Present 55; For 50; Against 1; Not Voting 4.

Calendar No. 617; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee did not concur with the required review of plans by the Department of Architecture since this is already permissive by the Discipline.

Report No. 59—Dispose of Holdings in Companies Selling Tobacco Products

Petitions: D-5074.

April 23, 1972—Membership 99; Present 55; For 53; Against 0; Not Voting 2.

Calendar No. 618; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee voted nonconcurrence since the determination of whether or not tobacco represents 25% of gross sales is impractical.

Report No. 60—Sales of Property: Use of Proceeds

Petitions: D-5159, D-5326 & D-5327.

April 23, 1972—Membership 99; Present 51; For 51; Against 0; Not Voting 0.

Calendar No. 666; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee voted nonconcurrence because proceeds from the sales of property are not for operating expenses.

Report No. 61—Additional Nonvoting Members on Commission on World Service and Finance

Petitions: D-5003.

April 23, 1972—Membership 99; Present 51; For 50; Against 1; Not Voting 0.

Calendar No. 667; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence as the content of the petition is provided elsewhere.

Report No. 62—Mandatory Basic Salary Plan

Petitions: D-5139.

April 23, 1972—Membership 99; Present 51; For 50; Against 1; Not Voting 0.

Calendar No. 668; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence since the present section 925.1 provides the permissive "may" for any Annual Conference to act in providing salaries for clergy.

Report No. 63—Eliminate Provision for Proportional Payment

Petitions: D-5093.

April 23, 1972—Membership 99; Present 50; For 49; Against 0; Not Voting 1.

Calendar No. 669; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence since the present legislation expresses a positive responsibility in the local ministry.

Report No. 64—World Service Apportionment on an Annually Graduated Basis

Petitions: D-5332.

April 23, 1972—Membership 99; Present 50; For 49; Against 0; Not Voting 1.

Calendar No. 670; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence since the finance program is developed relative to the needs of each year.

Report No. 65—Lay Workers' Benefits

Petitions: D-5129.

April 23, 1972—Membership 99; Present 50; For 48; Against 0; Not Voting 2.

Calendar No. 671; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence since the content of the petition is properly the responsibility of the Annual Conference.

Report No. 66—Taxation of Income Producing Properties

Petitions: D-5316.

April 23, 1972—Membership 99; Present 50; For 46; Against 0; Not Voting 4.

Calendar No. 672; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence since legal proceedings exist for any abuses of the tax system.

Report No. 67—Taxation of Church Property

Petitions: D-5315.

April 23, 1972—Membership 99; Present 50; For 49; Against 0; Not Voting 1.

Calendar No. 673; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence since the principle

applies to a broad variety of church and philanthropic effort across the nation.

Report No. 68—Uniform Provisions on Ministerial Salaries
 Petitions: D-5320.

April 23, 1972—Membership 99; Present 50; For 49;
 Against 0; Not Voting 1.

Calendar No. 674; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence since the committee feels no study could develop an acceptable program which would adapt to all local conditions.

Report No. 69—Responsibilities of a Local Church Building Committee

Petitions: N-5214-D

April 23, 1972—Membership 99; Present 50; For 49;
 Against 0; Not Voting 1.

Calendar No. 675; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence to requiring conformance to standards of the Joint Committee of Architecture since national standards of architecture are promulgated by professional societies and ordinances.

Report No. 70—Program to Justify Building

Petitions: N-5195-D, D-5023, D-5024, D-5025, D-5026, D-5027, D-5028 and D-5029, D-5030, D-5034.

April 23, 1972—Membership 99; Present 50; For 49;
 Against 0; Not Voting 1.

Calendar No. 676; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence on this group since the task force suggested may be constituted without further legislation.

Report No. 71—Simplify Accounting Procedure

Petitions: D-5241.

April 23, 1972—Membership 99; Present 50; For 49;
 Against 0; Not Voting 1.

Calendar No. 677; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence since the petition considers a minor need in the total accounting systems needed for general operation.

Report No. 72—Trustees of John Street Church

Petitions: D-5318.

April 23, 1972—Membership 99; Present 50; For 49;

Against 0; Not Voting 1.

Calendar No. 678; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence since this petition is the same as D-5317 and D-5319 and reported on report No. 28.

Report No. 73—The Ministry of the Laity

Petitions: D-5154.

April 23, 1972—Membership 99; Present 76; For 54;

Against 17; Not Voting 5.

Calendar No. 679; No action taken.

The committee voted concurrence and introduces a new par. 301.2 as follows:

“All members of The United Methodist Church are called to be ministers of Jesus Christ. Therefore, the laity make up the vast majority of our membership is recognized as a great force at the local church level in furthering the ministry of our church. The ministry of the laity must go beyond the traditional areas of church concern to new forms of ministry. There is no one place of ministry. The laity in its ministry must always be conscious of not only belonging to their local church, but also of being the church visible in the world.”

Present Par. 301 to be numbered Par. 301.1.

Report No. 74—Function of Lay Life and Work

Petitions: D-5113.

April 24, 1972—Membership 99; Present 76; For 65;

Against 6; Not Voting 5.

Calendar No. 680; No action taken.

The committee recommends to add the following to Par. 1206:

Par. 1206.7. Provide resources and support services for coordinators of age level and family ministries in carrying out their responsibilities as described in Paragraph 155. To fulfill this function, the division in cooperation with other agencies will:

a. Provide designs for training events and resource materials to support the coordinators as they carry out their responsibilities in the local church.

b. Provide opportunities for coordinators to have contact with coordinators from other local churches so that they may exchange experiences and share ideas leading to a clearer definition of the role of and the improvement of the work of coordinators.

c. Provide information about when and how to find specialized help from other sources.

d. Provide for the development of a program for the

nurture of family life including the planning of area, regional or national conferences on family life.

Report No. 75—Include Conference Staff in Plan for Proportional Payment

Petitions: D-5117-D-5118.

April 24, 1972—Membership 99; Present 76; For 73; Against 0; Not Voting 3.

Calendar No. 681; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee recommends nonconcurrence as the matter is taken care of by each conference involved.

Report No. 76—Special Offerings

Petitions: D-5243.

April 24, 1972—Membership 99; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 682; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal Page 542.

The committee recommends nonconcurrence. The matter is taken care of in the report of World Service and Finance.

Report No. 77—Liquidate Methodist Corporation

Petitions: D-5131, D-5078, D-5079, D-5088.

April 24, 1972—Membership 99; Present 76; For 68; Against 5; Not Voting 3.

Calendar No. 683; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence. It would be financially unwise to do this at this time.

Report No. 78—Additional Columns in Treasurer's Report

Petitions: D-5003.

April 24, 1972—Membership 99; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 684, No action taken.

The committee recommends concurrence with the request to improve the Treasurer's Report and include columns for

1. World Service and Conference Benevolence—Asking.
2. World Service and Conference Benevolence—Acceptance.
3. World Service and Conference Benevolence—Paid.

Report No. 79—Committee on Finance in Local Church

Petitions: D-5051.

April 24, 1972—Membership 99; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 685; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency with reference to the Board of Laity as they work directly with the finances of local churches.

Report No. 80—Church Provide Minimum Wage and Other Benefits

Petitions: D-5037.

April 24, 1972—Membership 99; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 686; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency. There are sufficient plans which will handle the matter satisfactorily.

Report No. 81—Study Capital Investment

Petitions: D-5240.

April 24, 1972—Membership 99; Present 76; For 65; Against 8; Not Voting 3.

Calendar No. 687; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency as general boards and agencies have priorities of the General Conference to direct their investment program.

Report No. 82—Examine Policies on Investment of Funds Re: South Africa

Petitions: D-5103, D-5102.

April 24, 1972—Membership 99; Present 76; For 41; Against 27; Not Voting 8.

Calendar No. 688; Adopted April 28, 1972, Journal Page 564.

The committee recommends concurrence and reference to all program boards and agencies of The United Methodist Church.

Report No. 83—Basis for Determining Askings from Local Church

Petitions: D-5017.

April 24, 1972—Membership 99; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 689; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency with petition using church membership in determining apportionments.

Report No. 84—Audit on Finance of General Agencies

Petitions: D-5016.

April 24, 1972—Membership 99; Present 76; For 75;
Against 1; Not Voting 0.

Calendar No. 690; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence.

Report No. 85—Age Limit for Lay Members of Conference

Petitions: D-5004.

April 24, 1972—Membership 99; Present 76; For 72;
Against 1; Not Voting 3.

Calendar No. 691; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence as the petition would be too restrictive.

Report No. 86—Change Ministerial Education Fund to World Service Apportionment

Petitions: D-5031.

April 24, 1972—Membership 99; Present 76; For 76;
Against 0; Not Voting 0.

Calendar No. 692; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence as the General Conference has handled this fund.

Report No. 87—Church Architecture

Petitions: D-5033.

April 24, 1972—Membership 99; Present 76; For 76;
Against 0; Not Voting 0.

Calendar No. 693; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence as the petition is not feasible.

Report No. 88—Include Special Offerings in Benevolence

Petitions: D-5119.

April 24, 1972—Membership 99; Present 76; For 76;
Against 0; Not Voting 0.

Calendar No. 694; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee votes nonconcurrence as the petition would be too restrictive.

Report No. 89—Delete Rule of Written Consent in Sale of Property

Petitions: D-5065.

April 24, 1972—Membership 99; Present 76; For 76;

Against 0; Not Voting 0.

Calendar No. 695; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency as present method regarding procedures of the sale of property more nearly meets the needs of our church.

Report No. 90—Delete Provision by which United Methodist Church holds Title to Local Church Property

Petitions: D-5064.

April 24, 1972—Membership 99; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 696; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency as our connectional system requires the rules of title to remain as they are.

Report No. 91—Consider Budget Economics

Petitions: D-5054.

April 24, 1972—Membership 99; Present 76; For 73; Against 2; Not Voting 1.

Calendar No. 697; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency as it is financially unwise to reduce all budgets by an arbitrary 10%.

Report No. 92—Church Year to Coincide with Calendar Year

Petitions: D-5038.

April 24, 1972—Membership 99; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 698; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency as it is already taken care of by the General Conference.

Report No. 93—Claim of Conference to Property of Local Church

Petitions: D-5039.

April 22, 1972—Membership 99; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 699; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency as we need our legal court system to complete our democratic form of government.

Report No. 94—Task Force on Lay Ministry

Petitions: D-5256-5314, D-5106, D-5122, D-5105, D-5092, D-5127, D-5128, D-5050, D-5249, D-5248, D-5246, D-5244, D-5055.

April 24, 1972—Membership 99; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 656; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal Page 542.

The committee recommends nonconcurrence as the matter was previously handled in the Structure reports to general conference.

Report No. 95—Recommended Legislation by Council on World Service and Finance “Rental Value of Parsonages”

Petitions: D-5715.

April 23, 1972—Membership 99; Present 55; For 53; Against 1; Not Voting 1.

Calendar No. 738, No action taken.

The committee voted concurrence with the petition which deletes Par. 1531.3 in its entirety from the *Discipline*.

Report No. 96—Support of Retired Bishops and Dependents

Petitions: H-5188-D.

April 23, 1972—Membership 99; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 739; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence since the World Service council provides for this and is presented in their report.

Report No. 97—Method of Computing the Ability of a Charge to Pay Apportionments

Petitions: D-5151.

April 23, 1972—Membership 99; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 740; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence since the proposal represents selective giving.

Report No. 98—Selective Giving to Black Colleges

Petitions: D-5221, D-5222, D-5223.

April 23, 1972—Membership 99; Present 56; For 42; Against 4; Not Voting 10.

Calendar No. 741; Adopted April 28, 1972, Journal Page 563.

The committee concurred with the request that the report of The Council on World Service and Finance regardless of the amount designated for Black Colleges shall include a provision that: "An Annual Conference may choose to direct up to 75% of its paid apportioned share of support for black colleges to a specific black college(s) in such manner that the college so selected may receive no more than its fair share of the total funds achieved for black college(s) support," and that "the Annual Conference may raise its apportioned share in such manner as it may determine as long as the said amount remains the full responsibility of the Annual Conference."

Report No. 99—Program of Financial Aid for Ministerial Students

Petitions: D-5178.

April 23, 1972—Membership 99; Present 56; For 53; Against 0; Not Voting 3.

Calendar No. 742; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence because the intent of the Ministerial Education Fund is not limited to students for the ministry but provides educational opportunity for ordained ministers.

Report No. 100—Prepare a Manual for Local Church Treasurer and Financial Secretary

Petitions: D-5174.

April 23, 1972—Membership 99; Present 56; For 55; Against 0; Not Voting 1.

Calendar No. 743, Adopted blanket referral, April 28, 1972, Journal page 552.

The committee concurred and recommends referral to the General Board of the Laity for the preparation of suitable manuals.

Report No. 101—Reaffirm Right of John St. Church to Seek Funds

Petitions: D-5196.

April 23, 1972—Membership 99; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 744, Adopted April 28, 1972, Journal Page 563.

The committee voted concurrence to reaffirm the peculiar right and privilege of this church at John St. to seek financial and other assistance from individuals, congregations and other organizations of The United Methodist Church at large to help defray the expenses of the current church

work, and to provide an income to insure the continuation of that work, and to request the editors of our church publications to render aid to carry out the intention of this action.

Report No. 102—Recruitment of Laymen for Staff Positions

Petitions: D-5198.

April 23, 1972—Membership 99; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 745, No action taken.

The committee voted concurrence and appeals to all boards and agencies to respect this request which states: "Be it resolved that all agencies of The United Methodist Church be urged to review and examine their selection process and requirements for the appointment of staff, and consider the recruitment of qualified lay persons wherever possible."

Report No. 103—Council on World Service and Finance Members at Large

Petitions: D-5058.

April 23, 1972—Membership 99; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 746; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence since the matter has been accomplished in the structure commission recommendations.

Report No. 104—Budget Item for American Bible Society

Petitions: D-5020.

April 23, 1972—Membership 99; Present 56; For 51; Against 3; Not Voting 2.

Calendar No. 747; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence since provision is recommended by the Council on World Service and Finance.

Report No. 105—Apportionment of Episcopal Fund

Petitions: D-5014.

April 23, 1972—Membership 99; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 748; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence based on the acceptance of the 1¾% recommended by Council on World Service and Finance.

Report No. 106—Board of Ministry Administrative Expense as a Separate Budgetary Item

Petitions: D-5019.

April 23, 1972—Membership 99; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 749; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee votes nonconcurrence with the petition since control of the administrative expense resides with the annual conference.

Report No. 107—Study Feasibility of Laymen Becoming Elders

Petitions: D-5247.

April 23, 1972—Membership 99; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 750; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence based on the satisfactory historical experience of the church.

Report No. 108—Study to Develop Plan for Group Health Insurance

Petitions: D-5245.

April 23, 1972—Membership 99; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 751; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence because suitable agencies exist to perform this service and because the general church does not have suitable reserve funds to support such a plan.

Report No. 109—Service of Deconsecration

Petitions: D-5239.

April 23, 1972—Membership 90; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 752; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence since such a service is the proper choice of a local congregation if desired.

Report No. 110—Claims on Proceeds from Sale of Property

Petitions: D-5040.

April 23, 1972—Membership 90; Present 50; For 25; Against 16; Not voting 9.

Calendar No. 753; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence since priorities are established by Par. 1550 and this petition makes demands without regard for the purpose of the sale.

Report No. 111—Limitation of Terms for Local Church Trustees

Petitions: D-5130 and N-5148 D.

April 23, 1972—Membership 99; Present 56; For 51; Against 5; Not Voting 0.

Calendar No. 754; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence since this can be controlled by internal local church agreements.

Report No. 112—Restriction on Financial Support

Petitions: D-5209.

April 23, 1972—Membership 99; Present 56; For 34; Against 16; Not Voting 6.

Calendar No. 755, No action taken.

The committee voted concurrence on the following:

All boards and agencies receiving financial support from the World Service Fund, the General Administration Fund or any authorized special appeal, shall not provide financial support for any project of any board or agency which would go to a labor union, union organizer, political party, lobbyist or any other cause which would jeopardize the tax deduction claim of contributors to churches for the World Service Fund, the General Administration Fund, or any other church-wide appeal based on current guidelines of the Internal Revenue Service of the United States government.

Report No. 113—Forbid the Use of Church Property for Political Purposes

Petitions: D-5109.

April 23, 1972—Membership 99; Present 52; For 37; Against 14; Not Voting 1.

Calendar No. 756, Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence; there has been a continuing history of the use of churches for all types of community activities including political.

Report No. 114—Annual Conference Trustees

Petitions: D-5094.

April 23, 1972—Membership 99; Present 54; For 52; Against 2; Not Voting 0.

Calendar No. 757; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee voted nonconcurrence since this is a matter properly covered by the present wording of Par. 1519.

Report No. 115—Restriction on Use of Parsonage

Petitions: D-5156.

April 24, 1972—Membership 99; Present 76; For 75; Against 0; Not Voting 1.

Calendar No. 758; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence as it would be unwise handling of property.

Report No. 116—Appropriation Funds for National Project Equality

Petitions: D-5015

April 23, 1972—Membership 99; Present 58; For 36; Against 20; Not Voting 2.

Calendar No. 759, No action taken.

The committee concurred with the petition and requests that \$20,000 be paid annually for the next quadrennium to Project Equality. The committee voted nonconcurrence, but reconsidered this petition a second time and changed the original vote to concurrence. A minority report followed the first action but becomes the majority report after the reconsideration. It is as follows:

The general church budget should pay the \$20,000.00 annually to Project Equality for the United Methodist share of support for the National Project Equality Office. Boards and agencies will pay Project Equality for the direct service which they receive, under guidelines worked out through the Council of Secretaries.

Report No. 117—Optional Commission on Stewardship and Finance

Petitions: D-5157.

April 24, 1972—Membership 99; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 760; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence as we feel the Commission on Stewardship and Finance is necessary in an annual conference.

Report No. 118—Episcopal Address

Petitions: D-5710 B.

April 24, 1972—Membership 99; Present 72; For 70; Against 0; Not Voting 1.

Calendar No. 761, No action taken.

The committee recommends concurrence and we note the Episcopal Address with appreciation.

Report No. 119—Work of Appalachia Ghetto

Petitions: D-5202.

April 24, 1972—Membership 99; Present 71; For 68; Against 2; Not Voting 1.

Calendar No. 762; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence with reference to Board of Missions to take action necessary for Appalachia Ghetto.

Report No. 120—Report of Apportionment Increase

Petitions: D-5206.

April 24, 1972—Membership 99; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 763; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence as the matter is not feasible.

Report No. 121—Withhold Funds from Agencies that Practice Discrimination

Petitions: D-5331.

April 24, 1972—Membership 99; Present 71; For 70; Against 1; Not Voting 0.

Calendar No. 764; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence as we are working in said direction and *Discipline* paragraph is not needed.

Report No. 122—Prohibition on Leasing of Property

Petitions: D-5181.

April 24, 1972—Membership 99; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 765; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence as it should not be made mandatory in leasing property to review all that the leasee plans to do with the property.

Report No. 123—Consulting Local Churches before Funding

Petitions: N-5074 D.

April 24, 1972—Membership 99; Present 71; For 66; Against 4; Not Voting 1.

Calendar No. 766; Nonconcurrence agreed upon by blanket

motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence as the matter has been previously handled.

Report No. 124—Annual Basic Salary Plan

Petitions: D-5010.

April 24, 1972—Membership 99; Present 71; For 71;
Against 0; Not Voting 0.

Calendar No. 767; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence as the matter is not financially feasible.

Report No. 125—Preparation of Conference Program Budget

Petitions: D-5175.

April 24, 1972—Membership 99; Present 71; For 68;
Against 1; Not Voting 2.

Calendar No. 783, No action taken.

The committee recommends concurrence.

Par. 901 shall have the following sentence added:

In preparation of the Annual Conference program budget(s) and in making adjustments which become advisable between sessions of the annual conference, the commission shall act upon the recommendations of the Conference Program Council as provided in 841.10j.

Report No. 126—Procedure for Determining Conference Benevolence Apportionment

Petitions: D-5176.

April 24, 1972—Membership 99; Present 71; For 71;
Against 0; Not Voting 0.

Calendar No. 784; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence as the matter should be permissive not mandatory.

Report No. 127—Property Use Committee

Petitions: D-5186.

April 24, 1972—Membership 99; Present 71; For 67;
Against 4; Not Voting 0.

Calendar No. 785; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence as the procedure is presently adequate and the general or annual conference should not prescribe to local churches what should be done with their property.

Report No. 128—Provision for Dependent Children in Minimum Salary Schedule

Petitions: D-5192.

April 24, 1972—Membership 99; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 786; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence as present plan is adequate.

Report No. 129—Provision for District Trustees to Administer Funds

Petitions: D-5193.

April 24, 1972—Membership 99; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 787; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence as this type of funds should not be handled by District Board of Trustees.

Report No. 130—Recommend Pictorial Windows

Petitions: D-5197.

April 24, 1972—Membership 99; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 788; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence as it should be permissive not mandatory as to the type of windows installed in church buildings.

Report No. 131—Reduce Apportionments for Small Churches

Petitions: D-5199.

April 24, 1972—Membership 99; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 789; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence as the subject is a matter for Annual Conferences.

Report No. 132—Re-Evaluate Formula For Apportionments

Petitions: D-5200.

April 24, 1972—Membership 99; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 790; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency as the petition is financially not feasible.

Report No. 133—Removal of Existing Buildings on Church Property

Petitions: D-5204.

April 24, 1972—Membership 99; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 791; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency as present legislation is adequate.

Report No. 134—Responsibility of Trustees for Invested Funds

Petitions: D-5208.

April 24, 1972—Membership 99; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 792; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency as the matter has been previously handled.

Report No. 135—Restriction on Use of Church Property

Petitions: D-5210.

April 24, 1972—Membership 99; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 793; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency as there is current legislation handling the matter.

Report No. 136—Require Approval of Superintendent in Mortgaging Property

Petitions: D-5212.

April 24, 1972—Membership 99; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 794; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency as the petition is too permissive and current legislation is sufficient.

Report No. 137—Salary Scale for Personnel of General Agencies

Petitions: D-5218.

April 24, 1972—Membership 99; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 795; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency as we should not limit salaries and would restrict our ability to hire the proper persons.

Report No. 138—Proportional Payment

Petitions: D-5187, D-5188, D-5182, D-5220, D-5191, D-5215, D-5219.

April 24, 1972—Membership 99; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 796; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency as it is now permissive and shall not be made mandatory.

Report No. 139—Property Decisions in Ecumenical Situations

Petitions: D-5183 through D-5184.

April 24, 1972—Membership 99; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 797; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency as the matter was previously handled.

Report No. 140—Remittance of Funds for Advance Special Petitions: D-5201.

April 24, 1972—Membership 99; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 798; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency as the matter has been previously handled.

Report No. 141—Procedure for Remitting General Advance Specials

Petitions: D-5177.

April 24, 1972—Membership 99; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 799; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency as the matter has been previously handled.

Report No. 142—Annual Conference Budget

Petitions: D-5011, D-5021, D-5022

April 24, 1972—Membership 99; Present 71; For 71;
Against 0; Not Voting 0.

Calendar No. 800; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence as these were previously handled in connection with structure reports.

Report No. 143—Financial Investments and Selective Giving

Petitions: D-5005, D-5203, D-5205, D-5214, D-5216.

April 24, 1972—Membership 99; Present 71; For 71;
Against 0; Not Voting 0.

Calendar No. 801; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on these miscellaneous petitions as each has been handled in previous action of the committee.

COMMITTEE NO. 5

MEMBERSHIP AND EVANGELISM

Emerson Colaw, Chairman—Marvin A. Schilling, Secretary

(Committee duties and personnel are listed on page 162.)

Report No. 1—Organization for Board of Discipleship
Petitions: E-5043.

April 22, 1972—Membership 76; Present 54; For 46;
Against 8; Not Voting 0.

Calendar No. 342. No action taken; reports related to the structure of the proposed Board of Discipleship were considered under terms of the Bray procedural motion (see page 425). Neither the majority nor the minority report contained in this calendar item were selected for consideration by the Conference.

The Committee recommends the following as the organizational structure for the General Board of the Laity, the General Board of Evangelism, the Local Church Division of the General Board of Education, and the Commission on Worship—to be known as the General Board of Discipleship. (This legislation would replace paragraphs 1065-1084; 1086; 1125-1161; 1183-1245; and 1384-1386, inclusive.)

Board of Discipleship

P.0001. Name. The name of this agency shall be the General Board of Discipleship of The United Methodist Church, hereinafter called the board.

P.0002. Purpose. The purpose of the board is to help all persons be aware of and grow in their understanding of God, especially of his redeeming love as revealed in Jesus Christ, and committing their lives to him, they may respond in faith and love—to the end that they may know who they are and what their human situation means, increasingly identify themselves as the people of God and members of the Christian community, live in the spirit of God in every relationship, fulfill their common discipleship in the world and abide in the Christian hope.

P.0003. Incorporation. The board shall be incorporated. Divisions of the board may be incorporated. These corporations shall be successor corporations to the corporations whose functions are assigned to them. The board and its divisions shall be incorporated in such state or states as the board may elect.

P.0004. Amenability. The board is amenable to the General Conference, to which it shall report and submit the records of its proceedings. In carrying out its work the board shall cooperate with other general boards and the General Program Council, or its successor.

P.0005. Board Organization. The management, business, property, and all affairs of the board shall be governed and administered by the board, which shall be organized as follows:

1. **Membership.** The board shall be composed of members from three categories; episcopal, jurisdictional representatives and at-large; and shall be one-third clergy, one-third laywomen, and one-third laymen. The three categories shall be elected in the following manner:

a. Seven bishops shall be elected by the Council of of Bishops—at least one from each jurisdiction and no more than two from any jurisdiction.

b. Each Jurisdictional Conference shall elect such members as to equal the number of episcopal areas of the jurisdiction, plus two, provided that each episcopal area shall have at least one representative and no episcopal area more than two, and further that no more than one person shall be elected from any annual conference, except that in the Western Jurisdiction one Conference only shall have two persons elected. No more than three clergy members shall be elected from the Western Jurisdiction and no more than four clergy members from each of the other Jurisdictions. The other members to be elected by the Jurisdictional Conferences shall be divided as equally as possible between laywomen and laymen. The Jurisdictions are encouraged to elect such persons as will represent the pluralism of their people and interests.

c. At-large members shall be nominated by the Temporary Nominating Committee and elected by the Board and shall be no greater in number than one-half of the total members elected in a and b above. The at-large membership will assure the proper clergy-laywomen-laymen representation and will assure the representation of young persons, racial and ethnic minority groups in the church and will bring to the Board special knowledge and background. If necessary, the at-large membership will also be used to meet the requirements of Par. 815 of the Book of Discipline, 1968, concerning former EUB/Methodist representation. There shall be no more than two members of the board from any one annual conference regardless of category.

d. For the 1973-76 quadrennium only, there shall be an additional sixteen members of the board. In order

to assure continuity of the work of the merging agencies and to provide a relatively smooth transition of activities, the Commission on Worship, the Division of Local Church, Board of Education, the Board of Evangelism, and the Board of the Laity shall each name four persons from their present membership as members of the Board of Discipleship. These members shall be named without regard to residence or category of membership and will not affect the clergy-laywomen-laymen ratio.

2. Meetings. Within three months after the adjournment of the last jurisdictional conference to meet in any General Conference year, the elected members of the board shall be assembled by a convenor designated by the Council of Bishops to organize the board, and the first order of business shall be the election and seating of the members at large.

The board shall hold at least one meeting in each calendar year. It shall convene at such other times as are necessary on the call of the president or on written request of one-fifth of its members. Fifty percent of the voting members shall constitute a quorum.

3. Officers. The board shall have a president and a secretary, each elected by the board from the membership of the board. Each division shall elect its own officers and shall have a chairman, a vice-chairman and a recording secretary elected from the membership of the division. The chairmen of the divisions shall be vice-presidents of the board. The president of the board and the chairmen of the divisions shall be presiding, not administrative officers. Officers shall be elected for the quadrennium.

4. Board Executive Committee. There shall be an executive committee of the board consisting of the officers of the board and its divisions, one representative from each jurisdiction of the church and such other members as the board determines and elects. It shall meet at least twice a year other than the meetings held in connection with the annual meeting of the board, at the call of the chairman, or at the request of any five members of the executive committee. All minutes of any executive committee meeting shall be mailed immediately to all members of the Board.

5. Temporary Nominating Committee. There shall be a temporary nominating committee composed of the person designated by the Council of Bishops to convene the organizational meeting of the board and one lay woman, one layman, and one minister from each jurisdiction, chosen from among and by the members of the board elected by such jurisdiction. In organizing for the 1972-76 quadrennium, the committee shall consult with the four General

Secretaries of the boards involved in the formation of the Board of Discipleship.

The temporary nominating committee shall:

a. Nominate the at-large members in accordance with P.0005.1.

b. Nominate a president and a recording secretary of the board.

c. Nominate the members of the divisions.

d. Nominate officers of the divisions for election by the divisions.

e. Nominate the members of the executive committee other than the officers of the board and divisions. Additional nominations for any board position may be made by any member of the board, and additional nominations for any division may be made by any member of the division.

When the elections have been completed, the temporary nominating committee shall be discharged. The executive committee shall then become the nominating committee of the board to serve the remainder of the quadrennium.

6. Board Staff. After nomination by the executive committee and such other nominations which may be made the board shall elect a general secretary who shall be the chief administrative officer of the board with the privilege of sitting with the board and its divisions but without vote. On nomination by the general secretary, the board shall elect a treasurer of the board (#1508) and an associate general secretary for each of the divisions. All other staff shall be appointed by the general secretary, within policy established by the executive committee.

The President of the board and the general secretary, with prior approval of the board or executive committee, shall have the power to execute on behalf of the board legal papers such as conveyances of real estate, releases on mortgages, transfers of securities, contracts, and all other legal documents.

7. Vacancies. Vacancies in the membership of the board shall be filled by the Board.

8. Financial Support. The financial support of the Board and its divisions shall be determined as follows: The General Conference shall determine and provide, on recommendation of the Council on World Service and Finance, budgets for the administration of the board and for the Divisions of Lay Life and Work, Local Church Education, Evangelism, Stewardship, and Worship, which shall be provided on ratio from the World Service Fund.

The Board of Discipleship is hereby instructed to assume the management and publication of "The Upper Room"

and to produce and distribute such literature as that now represented by "The Upper Room" for the cultivation of the devotional life; provided, however, that no funds either now in hand or hereafter accumulated by "The Upper Room" or other devotional and related literature hereafter produced shall be used for the support of other features of the board's work, but that all net income from the sale of such publications shall be conserved by the board for the purpose of preparing and circulating such literature; provided, however, that this shall not prevent the setting up of a reserve fund out of such income as a protection against unforeseen emergencies.

The cost of other materials and resources produced by the various divisions of this board shall be included as a part of the operational budget of the divisions with the net income accruing therefrom being taken into account at the time of the distribution of the World Service Fund to the Board of Discipleship. The Board of Discipleship shall be responsible for the coordination of the production of these resources and insofar as possible cooperate with the Board of Communication and Publication in their printing and distributing.

The board is authorized to solicit and receive gifts, special memberships, bequests, annuities, special offerings, and money raised in special projects or collected in meetings held in the interest of the program; to hold properties and securities in trust, and to administer all these financial affairs in accordance with its own rules and the provisions of The Discipline.

P.0006. The Curriculum Committee. 1. The Board of Discipleship shall organize and administer a Curriculum Committee for the purpose of designing and coordinating and authorizing the development of an official curriculum for the church, i.e., learning resources and educational programs related thereto, including the courses for the education of leaders, which are provided by the boards, commissions and other agencies of the church for use in the educational ministry of the local churches of the denomination. The authorized curriculum shall be consistent with the educational philosophy and approach formulated for the educational ministry of the church by the General Conference. The authorized curriculum shall become the official curriculum of the church when it has been approved by the Board of Discipleship after review of the full, detailed design submitted by the Curriculum Committee.

2. The Curriculum Committee shall consist of thirty-five voting members, one of whom shall be a bishop chosen on the basis of training and experience in Christian educa-

tion and in the local church. The members shall be elected by the Board of Discipleship; plus fourteen advisory members from the program boards as follows: the general secretary of the Board of Discipleship, the associate general secretaries from the Board of Discipleship; and the publisher, the vice-president in charge of publishing, and the editors of adult, youth and children's publications.

a. One of the purposes of the committee shall be to prepare confirmation resources for use in the local church. All confirmation resources shall be coordinated with the church school curriculum. These resources shall be designed for use in special classes for various age groups and for various lengths of time, and there shall be ample resources for extended courses.

b. The associate general secretary of the Division of Education shall serve as the staff secretary for the Curriculum Committee.

P.0007. Divisions. The board shall conduct its activities both directly and through six divisions: The Division of Lay Life and Work; The Division of Stewardship; The Division of Local Church Education; the Division of Evangelism; the Division of Worship; and the Division of Discipleship Resources.

P.0008. Amenability of Divisions. The divisions shall be amenable to and report regularly to the board and the executive committee of the board.

P.0009. Organization of Divisions. The divisions shall be organized as follows:

1. Membership. The membership of the divisions shall be determined by the board and all members shall be assigned to a division.

2. Meetings. The divisions shall meet in conjunction with the meeting of the board. Special meetings of any division may be held upon the call of the chairman of the division, or on written request of one-fifth of its members.

3. Officers. Each division shall have a chairman, vice-chairman and recording secretary, elected by the division. The divisions shall determine the power and duties of their officers.

4. Executive Committee. Each division may elect an executive committee and establish such rules as necessary for its meetings and the carrying out of its duties.

5. Division Staff. The Associate General Secretaries and Assistant General Secretaries elected by the board shall be the administrative officers of their respective divisions and sections. Each Associate General Secretary and Assistant General Secretary shall sit with the division or section and all its regular committees. In all of these relationships they

shall have the right of the floor without the power to vote.

P.0010. Functions. The program functions of the board shall be assigned to the separate divisions. These shall be considered to be the functions of the board. In addition, the board shall have responsibility:

1. To publish, through the office of the General Secretary, or one of its divisions, special audience news media directed toward the local church age level coordinators, the work area chairmen of education, evangelism, stewardship, and worship, the pastor, the lay leader, and the other local church officers for whom the board and its divisions have primary responsibility.

2. To assign to one or several of its divisions any programs adopted by the General Conference or the General Program Council, and assigned to the board.

3. To coordinate and harmonize the work of its divisions.

4. To review and act upon reports of the divisions, the committees, and the staff.

5. To relate to Annual Conference and District Program Councils and to Annual Conference and District Boards of Laity, Education, Evangelism, Stewardship, and Worship, or their successors, and their committees; all other annual conferences and district boards that are concerned with the work of the General Board of Discipleship; and local church age level and family councils, work area chairmen for education, evangelism, stewardship, and worship and their commissions and task groups and the local officials named in Par. 0012.

6. To establish appropriate organization of the board, its divisions and sections, and its staff, including the creation or discontinuation, as deemed necessary, of sections, departments, committees, task forces, and consultations to carry out the regular or special duties of the board.

7. To cooperate with the various agencies of the church in the training and nurturing of ministers and lay persons for leadership in the areas of education, evangelism, stewardship, and worship, in creating new congregations, and in initiating new forms of ministry.

8. To provide for a structural unit on the Status and Role of Women within The United Methodist Church for the quadrennium 1972-76 for the purpose of enhancing the role and participation of women in the life of the church at all levels. This unit shall be administratively related to the Division of Lay Life and Work.

9. To cooperate with the United Methodist seminaries and the Department of the Ministry in the development of programs for the training of seminarians and ministers

in all areas of the board's responsibility including local church administration.

10. To provide for representation in ecumenical and interdenominational agencies as they relate to the work of the board.

11. To provide resources, leadership, support services, and educational procedures for leaders at all levels of the church who have the responsibility for motivation, enlistment, and guidance for persons considering volunteer and/or professional church related careers.

a. In cooperation with the Office of Personnel Services of the Division of Ministry of the Board of Higher Education assist in providing resources and support services to those persons engaged in the enlistment of persons in church occupations.

b. To relate to the Section on Elective Ministries of the Division of Ministry of the Board of Higher Education in its work with the Conference Committee on the Lay Worker and provide such resources and programs as may be needed to undergird its work.

12. To provide such bylaws as necessary to facilitate the work of the board, which shall not violate any provisions of the Discipline and which may be amended by a two-thirds vote of the members present and voting thereon at a regular or special meeting, provided that written notice of such amendment has been given to the members and the vote thereon shall be delayed at least one day.

P.0011. Within the board there shall be a Division of Lay Life and Work composed of the members assigned to it by the board.

1. Function. The division shall:

a. Develop a responsible biblical and theological understanding of lay life and work, consistent with the doctrines of The United Methodist Church, and communicate and interpret the same to the leadership and membership of the Church.

b. Provide resources and support services for coordinators of age level and family ministries in carrying out their responsibilities as described in Par. 155. To fulfill this function the division, in cooperation with the other agencies will:

(1) Provide designs for training events and resource materials to support the coordinators as they carry out their responsibilities in the local church.

(2) Provide opportunities for coordinators to have contact with coordinators from other local churches so that they may exchange experiences and share ideas leading

to a clearer definition of the role of and the improvement of the work of coordinators.

(3) Provide information about where and how to find specialized help from other sources, including other program agencies of the church.

(4) Provide for the development of a program for the nurture of family life including the planning of area, regional, or national conferences on family life.

c. Provide resources, support services, and training designs and events for the development of the following leaders in the local church: members of the Charge Conference, members of the Administrative Board, members of the Pastor-Parish Relations Committee, members of the Committee on Lay Personnel, members of the Committee on Nominations and Personnel, the Trustees, the Lay Leader, the Chairman of the Council on Ministries, the Lay Member of the Annual Conference, and all other leaders except those specifically delegated to other general agencies.

d. Provide resources, support services, and designs for the training of local church Councils on Ministries in cooperation with other boards and agencies having responsibility for providing resources for work area chairmen and other designated leaders.

e. Provide resources and support services for the Jurisdictional, Annual Conference, and District Boards of the Laity, or to Boards of Discipleship where they exist, which will assist them to:

(1) Seek an adequate understanding of the biblical and theological basis for the life and work of the laity.

(2) Develop and interpret an active lay ministry through lay careers, both within and outside the institutional church, and through volunteer service.

f. Serve as the agency to which the United Methodist Council on Youth Ministry shall be administratively related. (see Par. 832.5).

g. Provide resources and support services to organized groups of the general, jurisdictional, annual conference, district, and local church, except as specifically delegated to other agencies, and especially the varied forms of youth ministries as described in Par. 1080.

(1) Continuously evaluate the ministry provided by and through these groups.

(2) Work toward the improvement of all these related groups.

(3) Assist in the initiation of new organizations as suggested by the research outlined in section m, below.

h. Provide resources and support services to encourage the organization of local United Methodist Men Fellowships and to provide a chartering system and service to all organized fellowships.

i. Provide resources and support services for the Certified Lay Speaker Program.

(1) Provide a training course to be used by the annual conferences and districts.

(2) Set standards for Certification.

(3) Provide a procedure for certification.

j. Provide resources and materials for the promotion of the observance of Laity Day throughout the church.

k. Provide research, experimentation, program designs, and resources in the area of lay-clergy dialogue for the improvement of lay-clergy relations.

1. Provide consultations, conference, workshops, retreats, and lay schools of theology for the enrichment of lay life and work and the creation of more effective lay ministry.

m. Provide the services of its staff, and to recommend such other professional personnel as may be needed, to the church at all levels for consultation and training.

n. Continually research to discover the needs of persons not affiliated with formally organized groups within the church in order to determine whether new organizations or other ways may assist these persons. The division will initiate such action if the research warrants it.

P.0012. Within the Board there shall be a Division of Evangelism composed of the members assigned to it by the board.

1. Functions. The division shall:

a. Develop a responsible biblical and theological basis and understanding for evangelism, consistent with the doctrines of The United Methodist Church, and communicate and interpret the same to the Church.

b. Call the churches to the proclamation of the gospel and persons to discipleship, leading to a personal experience of and commitment to Jesus Christ as Lord and Saviour.

c. Give particular emphasis to the promotion of comprehensive and practical programs of evangelism at the conference, district and local church levels, so that all persons will be included within the responsibility of a local church. (see p. 105)

d. Give guidance to the Church in using leisure time and the appropriate days and seasons of the Christian calendar for special evangelistic emphasis.

e. In cooperation with the Division of Discipleship

Resources, to provide resources for the programs of the division and for programs assigned to it by the General Program Council, including resources for the local church work area or commission on evangelism and related committees and task forces.

f. Cooperate with other program agencies of the Church in supporting and equipping both clergy and laity for involvement in evangelism ministries.

g. Engage in experimentation, study, research, analysis and evaluation for the enrichment of evangelism ministries in the Church and in the world.

h. Foster experimentation and demonstration of additional evangelistic approaches, consistent with the nature of the Christian gospel and the Church, at all levels of the Church's life.

i. Develop standards governing the work of those persons seeking to be certified by their Annual Conference as local church ministers and directors of evangelism. Such standards of certification shall be designed to secure for the work of evangelism persons with viable understandings of evangelism for the contemporary church and who will be able to create and discover ways by which the Gospel can be made real in the lives of persons and events. The division shall make available, upon request, procedures to be followed for the above certification and shall also review the credentials of those persons seeking certification and make appropriate recommendations to the responsible Annual Conference agency.

j. Set minimal standards for elders desiring to serve as Approved Evangelists. The division shall send copies of these standards quadrennially to the bishops, district superintendents, conference Boards of Discipleship and Approved Evangelists. An elder who feels called of God to be an Approved Evangelist should prepare definitely for such service under the guidance of the Annual Conference to which he belongs. (P. 352.6, 1152).

k. Maintain and service for The United Methodist Church the General Military Roll, (P. 117), and work in cooperation with the Commission on Chaplains and Related Ministries so that United Methodist chaplains may be aware of and informed concerning all forms and phases of evangelism.

l. Relate and provide liaison services to denominational associations and fellowships of evangelism.

m. Seek mutual cooperation among and with the seminaries of the church and the Division of Ministry in the training and nurturing of persons for ministry and in continuing education where responsibilities intersect.

n. Communicate with other agencies in whose programs the subject matter of evangelism should be included, and to provide counsel, guidance and resources for the implementation of such programs.

o. Participate in and cooperate with the work of the Program Curriculum Committee of the Board of Education for the inclusion of evangelism concepts and resources in local church study program curriculum.

P.0013. Within the board there shall be a Division of Stewardship composed of the members assigned to it by the board.

1. Functions. The division shall:

a. Develop a responsible biblical and theological basis for stewardship consistent with the doctrines of The United Methodist Church and communicate and interpret the same to the leadership and membership of the Church.

b. Develop a program which will create concern on the part of The United Methodist Church for the ecological and environmental problems which confront our nation and world and will motivate them to accept responsibility for aiding in the solution of such problems.

c. Communicate with all agencies in whose programs the subject matter of stewardship should be included, provide counsel, guidance, and resources for the implementation of such programs, and specifically with the Curriculum Committee and the Division of Curriculum Resources for the inclusion of stewardship concepts in local church curriculum materials.

d. Develop program resources and training materials for local church Stewardship Work Area Chairmen and Commissions on Stewardship, Committees on Finance, and Church Administrators in cooperation with the Division of Discipleship Resources.

e. Counsel with jurisdictional and annual conference Commissions of Stewardship and Finance relative to their organizational structure and program responsibilities and assisting them in their interpretation of program and resources.

f. Take action, as necessary, to encourage United Methodists to provide for their continued participation in World Service, or in one or more of the World Service agencies, through estate planning, wills, special gifts, and foundations. The division shall give leadership to local church Committees on Estate Planning and with conference Committees on Estate Planning and to foundations in such ways as may be deemed mutually helpful.

g. Seek to develop and promote, through stewardship education and the Every Member Commitment program, sound financial methods to aid local churches, districts, annual conferences, areas and their related institutions, and general benevolent causes in raising funds for current expenses and capital needs. When projects of this nature are so extended as to exceed the conventional amount of service rendered, a fee may be charged.

h. Develop programs and materials to assist in securing adequate financial support for all United Methodist ministers and church-related employees.

i. Provide guidance and consultation in the area of local church administration, including establishment of professional standards, a training program, certification of church administrators, sponsorship of an association of United Methodist Church administrators, and placement services.

j. Provide materials and give leadership and training to jurisdictional, annual conference, and district conference Commissions of Stewardship and Finance, and such other persons as have an assigned stewardship responsibility.

k. Prepare materials and provide guidance and training for local church treasurers, financial secretaries, and any other officers related to the financial operation of the local church.

P.0014. Within the board there shall be a Division of Worship composed of the members assigned to it by the board.

1. Functions: The division shall:

a. Cultivate the fullest possible meaning in the worship and celebration experiences of the Church, both corporately and personally, including the use of music, arts and drama.

b. Develop standards and resources for the conduct of public worship in the churches.

c. Cooperate with the Board of Missions and the Board of Education in jointly developing and recommending architectural standards for facilities needed to house the church's program of worship, education, and fellowship, and for parsonages; and to cooperate in recommending training ventures to interpret these recommended standards.

d. Prepare new and alternate rituals and orders of worship for optional use.

e. Revise existing rituals and orders of worship, when necessary, for recommendation to the General Conference for adoption.

f. Supervise future editions of *The Book of Worship* for Church and Home and *The Book of Hymns* as may be authorized by the General Conference.

g. Foster, gather, evaluate, and share new and creative worship materials.

h. Advise the general agencies of the Church in the preparation, publication and circulation of orders of service and other liturgical materials bearing the imprint of The United Methodist Church.

i. Counsel with the editors of the periodicals and publications of The United Methodist Church concerning material offered in the fields of worship and the liturgical arts.

j. Participate in and cooperate with the Program-Curriculum Committee of the Board of Education for the inclusion of worship concepts and resources in local church study curriculum.

k. Encourage in the seminaries, and pastors' schools and other settings, the offering of instruction in the meaning and conduct of worship.

l. Counsel with those responsible for planning and conducting the worship services of the General Conference and other general assemblies of the Church.

P.0015. Within the Board there shall be a Division of Education, composed of the members assigned to it by the Board.

1. Functions. The division shall:

a. Be responsible for the development and promotion of a comprehensive and unified educational ministry for the church. The Division shall devote itself to studying, supervising, strengthening, evaluating, and extending the educational ministry of the church. It shall be responsible for the educational work which is carried on through the structure adopted for the local church; the education work area chairman, commission and task groups.

b. Be comprehensive and unified and shall seek to encourage persons to commitment to Christ and membership in his church and to a knowledge of the Holy Scriptures, the Christian religion, and the Christian church. The educational ministry shall provide for study, worship, fellowship, and service including social, recreational, evangelistic, stewardship and missionary activities as education in the Christian way of life.

c. Establish and maintain standards and shall give direction to the program of Christian education in the local church, in camps, in conferences, and elsewhere.

d. Establish standards defining membership and at-

tendance in the church school and governing and maintenance of the membership roll.

e. Cooperate with the Office of Personnel of the Board of Higher Education and Ministry in order to develop standards governing the work of local church directors, ministers, and associates of Christian education and educational assistants and concerning their certification. It is authorized to cooperate with the Christian Educators Fellowship of The United Methodist Church in developing and strengthening the educational leadership of the church.

f. Cooperate with the Office of Personnel of the Board of Higher Education and Ministry in order to develop standards governing the work of local church ministers, directors, and associates of music and music assistants and shall serve as may be possible in advancing this field of work in the church. It shall cooperate with the Divisions of Evangelism, Worship and Stewardship in order to assist the Fellowship of United Methodist Musicians in developing an effective ministry of education in music and hymnody in local churches and other settings for which the church has responsibility.

g. Develop standards governing all types of camping in regard to physical facilities, program, and leadership. All camps shall be available to persons without regard to race or national origin.

h. In cooperation with Curriculum Resources, shall seek to inform the church on all phases of church school work and shall seek to interpret and support the curriculum resources planned by the Curriculum Committee and approved by the Board.

i. Provide for instruction concerning the significance and work of the church and the functions of its various officers and boards, and for education in churchmanship with the cooperation of other agencies.

j. Seek ways and means of promoting the membership and attendance of children, youth, young adults, and adults in all Christian education activities.

k. Assist in the promotion of observance of special days and other occasions related to Christian education as approved by the Council on Ministries and in conformity with Para. 845.11.

l. Develop an effective educational ministry throughout the whole life-span of persons for whom The United Methodist Church has responsibility.

m. In cooperation with the section Curriculum Resources and the United Methodist Publishing House, seek

to provide program resources and information for educational ministries.

n. Plan and provide education in the processes and procedures by which teaching, learning, and educational communication occur, and in the selection, development and use of learning resources, media and technology.

o. Provide guidance for local churches in equipment, arrangement, and design for church school buildings or rooms.

p. Shall cooperate with the Board of Global Ministries and the Divisions of Evangelism, Worship and Stewardship in jointly developing and recommending architectural standards for facilities needed to house the church's program of worship, education, and fellowship, and for parsonages; and to cooperate in recommending training ventures to interpret these recommended standards.

P.0016. Within the board there shall be a Division of Discipleship Resources composed of the members assigned to it by the board.

1. Functions: The division shall:

a. In cooperation with the other divisions of the board, create, produce, and distribute such literature and resources as those now represented by The Upper Room, Tidings, Division of the Local Church, the Commission on Worship and the Board of the Laity to serve the cause of education, evangelism, stewardship, worship and lay life and work in The United Methodist Church.

b. Assume the management and publication of The Upper Room, for the development and cultivation of devotional living, in keeping with P.0005.8 above.

Minority Report

Minority report moves to amend Majority Report on petition E-5043 so as to provide for a merger of the present General Board of the Laity, Commission on Worship, and General Board of Evangelism into a new board to be known as the General Board of Discipleship. (This legislation would replace Paragraphs 1125-1144-1161; 1183-1245, and 1384-1386 inclusive.)

P.0001. *Name.* The name of this agency shall be the General Board of Discipleship of The United Methodist Church, hereinafter called the board.

P.0002. *Purpose.* The purpose of the board is to help all persons be aware of and grow in their understanding of God, especially of his redeeming love as revealed in Jesus Christ, and committing their lives to him, they may respond in faith and love—to the end that they may know who they

are and what their human situation means, increasingly identify themselves as the people of God and members of the Christian community, live in the spirit of God in every relationship, fulfill their common discipleship in the world and abide in the Christian hope.

P.0003. *Incorporation.* The board shall be incorporated. Divisions of the board may be incorporated. These corporations shall be successor corporations to the corporations whose functions are assigned to them. The board and its divisions shall be incorporated in such state or states as the board may elect.

P.0004. *Amenability.* The board is amenable to the General Conference, to which it shall report and submit the records of its proceedings. In carrying out its work the board shall cooperate with other general boards and the General Program Council.

P.0005. *Board Organization.* The management, business, property, and all affairs of the board shall be governed and administered by the board, which shall be organized as follows:

1. *Membership.* The board shall be composed of members from three categories: episcopal, jurisdictional representatives, and at-large; and shall be one-third clergy, one-third laywomen, and one-third laymen. The three categories shall be elected in the following manner.

a. Seven bishops shall be elected by the Council of Bishops—at least one from each jurisdiction and no more than two from any jurisdiction.

b. The Jurisdictional Conferences shall elect such members as to equal the number of episcopal areas of the jurisdiction, plus two, provided that each episcopal area shall have at least one representative and no episcopal area more than two, and further that no more than one person shall be elected from any annual conference with one exception being granted to the Western Jurisdiction. No more than three clergy members shall be elected from the Western Jurisdiction and no more than four clergy members from each of the other Jurisdictions. The other members shall be divided between laywomen and laymen. The Jurisdictions are encouraged to elect such persons as will represent the pluralism of their people and interests.

c. At-large members shall be nominated by the Temporary Nominating Committee and elected by the Board and shall be no greater in number than one-half of the total members elected in a and b above. The at-large membership will assure the proper clergy-laywomen-laymen representation and will assure the representation

of young persons, racial and ethnic minority groups in the church and will bring to the Board knowledge and background. If necessary, the at-large membership will also be used to meet the requirements of Par. 815 of the *Book of Discipline*, 1968, concerning former EUB/Methodist representation. There shall be no more than two members of the board from any one annual conference regardless of category.

d. For the 1973-76 quadrennium only, there shall be an additional twelve members of the board. In order to assure continuity of the work of the merging agencies and to provide a relatively smooth transition of activities, the Commission on Worship, the Board of Evangelism, and the Board of the Laity shall each name four persons from their present membership as members of the Board of Disciplineship. These members shall be named without regard to residence or category of membership and will not affect the clergy-laywomen-laymen ratio.

2. *Meetings.* Within three months after the adjournment of the last jurisdictional conference to meet in any General Conference year, the elected members shall be assembled by a convenor designated by the Council of Bishops to organize the board, and the first order of business shall be the election and seating of the members at large.

The board shall hold at least one meeting in each calendar year. It shall convene at such other times as are necessary on the call of the president or on written request of one-fifth of its members. Fifty percent of the voting members shall constitute a quorum.

3. *Officers.* The board shall have a president, who shall be a bishop, and a recording secretary, each elected from the membership of the board. Each division shall have a chairman, a vice-chairman and a recording secretary elected from the membership of the division. The chairmen of the divisions shall be vice-presidents of the board. The president of the board and the chairmen of the divisions shall be presiding, not administrative officers. Officers shall be elected for the quadrennium.

4. *Board Executive Committee.* There shall be an executive committee of the board consisting of the officers of the board and its divisions, and such other members as the board determines and elects. It shall meet at least twice a year other than the meetings held in connection with the annual meeting of the board.

5. *Temporary Nominating Committee.* There shall be a temporary nominating committee composed of the person designated by the Council of Bishops to convene the organi-

zational meeting of the board and one lay woman, one layman, and one minister from each jurisdiction, chosen from among and by the members of the board elected by such jurisdictions. In organizing for the 1973-76 quadrennium, the committee shall consult with the three General Secretaries of the merging agencies.

The temporary nominating committee shall:

a. Nominate the at-large members in accordance with P.0005.1, provided that other nominations may be made by the board.

b. Nominate the president and recording secretary of the board.

c. Nominate the members of the divisions as agreed on by the board provided adjustments may be made by the board.

d. Nominate officers of the divisions for election by the divisions provided that other nominations may be made by the divisions.

e. Nominate the members of the executive committee other than the officers of the board and divisions.

When the elections have been completed, the temporary nominating committee shall be discharged. The executive committee shall then become the nominating committee of the board to serve the remainder of the quadrennium.

6. *Board Staff.* On nomination of the executive committee the board shall elect a general secretary who shall be the chief administrative officer of the board with the privilege of sitting with the board and its divisions but without vote. On nomination of the general secretary, the board shall elect a treasurer of the board (#1508) and an associate general secretary for each of the divisions. All other staff shall be appointed by the general secretary, within policy established by the executive committee.

The President of the board and the general secretary, with prior approval of the board or executive committee, shall have the power to execute on behalf of the board legal papers such as conveyances of real estate, releases on mortgages, transfers of securities, contracts, and all other legal documents.

7. *Vacancies.* Vacancies in the membership of the board shall be filled by the College of Bishops from the jurisdiction in which the vacancies occur, provided that vacancies among the members at large shall be filled by the executive committee.

8. *Financial Support.* The financial support of the Board and its divisions shall be determined as follows: The General Conference shall determine and provide, on recommendation of the Council on World Service and Finance,

budgets for the administration of the board and for the Divisions of Lay Life and Work, Evangelism, Stewardship, and Worship, which shall be provided on ratio from the World Service Fund.

The Division of Discipleship Resources shall assume the management and publication of *The Upper Room* and to create, produce and distribute such literature and resources as that formerly represented by the Division of Devotional and Evangelistic Resources of the Board of Evangelism (*The Upper Room* and *Tidings*) and the Board of the Laity to serve the cause of evangelism, stewardship, worship and lay life and work, provided that the work of this division shall be supported by the income of the sale of such publications and program resources and shall be conserved by the board for the purpose of the Division's ministry (see Par. 0015), and provided further that none of the preceding shall prevent the setting up a reserve fund out of such income as a protection against unforeseen emergencies.

The board is authorized to solicit and receive gifts, special memberships, bequests, annuities, special offerings, and money raised in special projects or collected in meetings held in the interest of the program; to hold properties and securities in trust, and to administer all these financial affairs in accordance with its own rules and the provisions of The Discipline.

P.0006. *Divisions*. The board shall conduct its activities both directly and through five divisions: the Division of Lay Life and Work; the Division of Evangelism; the Division of Stewardship; the Division of Worship; and the Division of Discipleship Resources.

P.0007. *Amenability of Divisions*. The division shall be amenable to and report regularly to the board and the executive committee of the board.

P.0008. *Organization of Divisions*. The divisions shall be organized as follows:

1. *Membership*. The membership of the divisions shall be determined by the board and all members shall be assigned to a division.

2. *Meetings*. The divisions shall meet in conjunction with the meeting of the board. Special meetings of any division may be held upon the call of the chairman of the division, or on written request of one-fifth of its members.

3. *Officers*. Each division shall have a chairman, vice-chairman and recording secretary, elected by the division. The division shall determine the power and duties of their officers.

4. *Executive Committee.* Each division may elect an executive committee and establish such rules as necessary for its meeting and the carrying out of its duties.

5. *Division Staff.* The Associate General Secretaries and Assistant General Secretaries elected by the board shall be the administrative officers of their respective divisions and sections. Each Associate General Secretary and Assistant General Secretary shall sit with the division or section and all its regular committees. In all of these relationships they shall have the right of the floor without the power to vote.

P.0009. *Functions.* The program functions of the board shall be assigned to the separate divisions. These shall be considered to be functions of the board. In addition, the board shall have responsibility:

1. To publish, through the office of the General Secretary, or one of its divisions, *Street 'n Steeple*, or its successor, a news and program resource directed toward the local church age level coordinator, the work area chairmen of evangelism, stewardship, and worship, the pastor and the other local church officers for whom the board and its divisions have primary responsibility.

2. To assign to one or several of its divisions any programs adopted by the General Conference or the General Program Council, and assigned to the board.

3. To coordinate and harmonize the work of its divisions.

4. To review and act upon reports of the divisions, the committees, and the staff.

5. To relate to Annual Conference and District Program Councils and to Annual Conference and District Boards of Discipleship and their committees; all other annual conferences and district boards that are concerned with the work of the General Board of Discipleship; and local church age level and family councils, work area chairmen for evangelism, stewardship, and worship and their commissions and task groups and the local officials named in Par. 0012.

6. To establish appropriate organization of the board, its divisions and sections, and its staff, including the creation or discontinuation, as deemed necessary, of sections, departments, committees, task forces, and consultations to carry out the regular or special duties of the board.

7. To cooperate with the various agencies of the church in the training and nurturing of ministers and lay persons for leadership in the areas of evangelism, stewardship, and worship, in creating new congregations, and in initiating new forms of ministry.

8. To provide for a structural unit on the Status and Role of Women within The United Methodist Church for

the quadrennium 1973-76 for the purpose of enhancing the role and participation of women in the life of the church at all levels. This unit shall be administratively related to the Division of Lay Life and Work.

9. To cooperate with the United Methodist seminaries and the Department of the Ministry in the development of programs for the training of seminarians and ministers in all areas of the board's responsibility including local church administration.

10. To provide for representation in ecumenical and inter-denominational agencies as they relate to the work of the board.

11. To provide resources, leadership, support services, and educational procedures for leaders at all levels of the church who have the responsibility for motivation, enlistment, and guidance for persons considering volunteer and/or professional church related careers.

a. In cooperation with the Office of Personnel Services of the Division of Ministry of the Board of Education assist in providing resources and support services to those persons engaged in the enlistment of persons in church occupations.

b. To relate to the Section on Elective Ministries of the Division of Ministry of the Board of Education in its work with the Conference Committee on the Lay Worker and provide such resources and programs as may be needed to undergird its work.

12. To provide such bylaws as necessary to facilitate the work of the board, which shall not violate any provisions of the Discipline and which may be amended by a two-thirds vote of the members present and voting thereon at a regular or special meeting, provided that written notice of such amendment has been given to the members and the vote thereon shall be delayed at least one day.

P.0010. Within the board there shall be a *Division of Lay Life and Work* composed of the members assigned to it by the board.

1. *Function.* The division shall:

a. Develop a responsible biblical and theological understanding of lay life and work, consistent with the doctrine of The United Methodist Church, and communicate and interpret the same to the leadership and membership of the Church.

b. Provide resources and support services for coordinators of age level and family ministries in carrying out their responsibilities as described in Par. 155. To fulfill this function the division, in cooperation with the other

agencies and especially the Division of the Local Church of the Board of Education, will:

1. Provide designs for training events and resource materials to support the coordinators as they carry out their responsibilities in the local church.
 2. Provide opportunities for coordinators to have contact with coordinators from other local churches so that they may exchange experiences and share ideas leading to a clearer definition of the role of and the improvement of the work of coordinators.
 3. Provide information about where and how to find specialized help from other sources, including other program agencies of the church.
 4. Provide for the development of a program for the nurture of family life including the planning of area, regional, or national conferences on family life.
- c. Provide resources, support services, and training designs and events for the development of the following leaders in the local church: members of the Charge Conference, members of the Administrative Board, members of the Pastor-Parish Relations Committee, members of the Committee on Lay Personnel, members of the Committee on Nominations and Personnel, the Trustees, the Lay Leader, the Chairman of the Council on Ministries, the Lay Member of the Annual Conference, and all other leaders except those specifically delegated to other general agencies.
- d. Provide resources, support services, and designs for the training of local church Councils on Ministries in cooperation with other boards and agencies having responsibility for providing resources for work area chairmen and other designated leaders.
- e. Provide resources and support services for the Jurisdictional, Annual Conference, and District Boards of the Laity, or to Boards of Discipleship where they exist, which will assist them to:
1. Seek an adequate understanding of the biblical and theological basis for the life and work of the laity.
 2. Develop and interpret an active lay ministry through lay careers, both within and outside the institutional church, and through volunteer service.
- f. Serve as the agency to which the United Methodist Council on Youth Ministry shall be administratively related. (see Par. 832.5) . .
- g. Provide resources and support services to organized groups of the general, jurisdictional, annual conference, district, and local church, except as specifically delegated

to other agencies, and especially the varied forms of youth ministries as described in Par. 1080.

1. Continuously evaluate the ministry provided by and through these groups.

2. Work toward the improvement of all these related groups.

3. Assist in the initiation of new organizations as suggested by the research outlined in section n, below.

- h. Provide resources and support services to encourage the organization of local United Methodist Men Fellowships and to provide a chartering system and service to all organized fellowships.

- i. Provide resources and support services for the Certified Lay Speaker Program.

1. Provide a training course to be used by the annual conferences and districts.

2. Set standards for Certification.

3. Provide a procedure for certification.

- j. Provide resources and materials for the promotion of the observance of Laity Day throughout the church.

- k. Provide research, experimentation, program designs and resources in the area of lay-clergy dialogue for the improvement of lay-clergy relations.

- l. Provide consultations, conferences, workshops, retreats, and lay schools of theology for the enrichment of lay life and work and the creation of more effective lay ministry.

- m. Provide the services of its staff, and to recommend such other professional personnel as may be needed, to the church at all levels for consultation and training.

- n. Continually research to discover the needs of persons not affiliated with formally organized groups within the church in order to determine whether new organizations or other ways may assist these persons. The division will initiate such action if the research warrants it.

P. 0012. Within the Board there shall be a Division of Evangelism composed of the members assigned to it by the board.

1. Functions. The division shall:

- a. Develop a responsible biblical and theological basis and understanding for evangelism, consistent with the doctrines of The United Methodist Church, and communicate and interpret the same to the Church.

- b. Call the churches to the proclamation of the gospel and persons to discipleship, leading to a personal experience of and commitment to Jesus Christ as Lord and Saviour.

c. Give particular emphasis to the promotion of comprehensive and practical programs of evangelism at the conference, district and local church levels, so that all persons will be included within the responsibility of a local church. (see p. 105)

d. Give guidance to the Church in using leisure time and the appropriate days and seasons of the Christian calendar for special evangelistic emphasis.

e. In cooperation with the Division of Discipleship Resources, to provide resources for the programs of the division and for programs assigned to it by the General Program Council, including resources for the local church work area or commission on evangelism and related committees and task forces.

f. Cooperate with other program agencies of the Church in supporting and equipping both clergy and laity for involvement in evangelism ministries.

g. Engage in experimentation, study, research, analysis and evaluation for the enrichment of evangelism ministries in the Church and in the world.

h. Foster experimentation and demonstration of additional evangelistic approaches, consistent with the nature of the Christian gospel and the Church, at all levels of the Church's life.

i. Develop standards governing the work of those persons seeking to be certified by their Annual Conference as local church ministers and directors of evangelism, and associate and assistant ministers and directors of evangelism. Such standards of certification shall be designed to secure for the work of evangelism persons with viable understandings of evangelism for the contemporary church and who will be able to create and discover ways by which the gospel can be made real in the lives of persons and events. The division shall make available, upon request, procedures to be followed for the above certification and shall also review the credentials of those persons seeking certification and make appropriate recommendations to the responsible Annual Conference agency.

j. Set minimal standards for elders desiring to serve as Conference Evangelists. The division shall send copies of these standards quadrennially to the bishops, district superintendents, conference Boards of Discipleship and Conference Evangelists. An elder who feels called of God to be a Conference Evangelist should prepare definitely for such service under the guidance of the Annual Conference to which he belongs. (P. 352.6, 1152)

k. Maintain and service for The United Methodist Church the General Military Roll, (P. 117), and work in cooperation with the Commission on Chaplains and Related Ministries so that United Methodist chaplains may be aware of and informed concerning all forms and phases of evangelism.

l. Relate and provide liaison services to denominational associations and fellowships of evangelism.

m. Seek mutual cooperation among and with the seminaries of the church and the Department of Ministry in the training and nurturing of persons for ministry and in continuing education where responsibilities intersect.

n. Communicate with other agencies in whose programs the subject matter of evangelism should be included, and to provide counsel, guidance and resources for the implementation of such programs.

o. Participate in and cooperate with the work of the Program Curriculum Committee of the Board of Education for the inclusion of evangelism concepts and resources in local church study program curriculum.

P. 0013. Within the board there shall be a Division of Stewardship composed of the members assigned to it by the board.

1. Functions. The division shall:

a. Develop a responsible biblical and theological basis for stewardship consistent with the doctrines of The United Methodist Church and communicate and interpret the same to the leadership and membership of the Church.

b. Develop a program which will create concern on the part of The United Methodist Church for the ecological and environmental problems which confront our nation and world and will motivate them to accept responsibility for aiding in the solution of such problems.

c. Communicate with all agencies in whose programs the subject matter of stewardship should be included, provide counsel, guidance, and resources for the implementation of such programs, and specifically with the Program-Curriculum Committee and the Division of Curriculum Resources of the Board of Education for the inclusion of stewardship concepts in local-church curriculum materials.

d. Develop program resources and training materials for local church Stewardship Work Area Chairmen and Commissions on Stewardship, Committees on Finance, and Church Administrators in cooperation with the Division of Discipleship Resources.

e. Counsel with jurisdictional and annual conference Commissions of Stewardship and Finance relative to their organizational structure and program responsibilities and assisting them in their interpretation of program and resources.

f. Take action, as necessary, to encourage United Methodists to provide for their continued participation in World Service, or in one or more of the World Service agencies, through estate planning, wills, special gifts, and foundations. The division shall give leadership to local church Committees on Estate Planning and with conference Committees on Estate Planning and to foundations in such ways as may be deemed mutually helpful.

g. Seek to develop and promote, through stewardship education and the Every Member Commitment program, sound financial methods to aid local churches, districts, annual conferences, areas and their related institutions, and general benevolent causes in raising funds for current expenses and capital needs. When projects of this nature are so extended as to exceed the conventional amount of service rendered, a fee may be charged.

h. Develop programs and materials to assist in securing adequate financial support for all United Methodist ministers and church-related employees.

i. Provide guidance and consultation in the area of local-church administration, including establishment of professional standards, a training program, certification of church administrators, sponsorship of an association of United Methodist Church administrators, and placement services.

j. Provide materials and give leadership and training to jurisdictional, annual conference, and district conference Commissions of Stewardship and Finance, and such other persons as have an assigned stewardship responsibility.

k. Prepare materials and provide guidance and training for local church treasurers, financial secretaries, and any other officers related to the financial operation of the local church.

P. 0014. Within the board there shall be a Division of Worship composed of the members assigned to it by the board.

1. Functions: The division shall:

a. Cultivate the fullest possible meaning in the worship and celebration experiences of the Church, both corporately and personally, including the use of music, arts and drama.

b. Develop standards and resources for the conduct of public worship in the churches.

c. Cooperate with the Board of Missions and Board of Education in jointly developing and recommending architectural standards for facilities needed to house the church's program of worship, education, and fellowship, and for parsonages; and to cooperate in recommending training ventures to interpret these recommended standards.

d. Prepare new and alternate rituals and orders of worship for optional use.

e. Revise existing rituals and orders of worship, when necessary, for recommendation to the General Conference for adoption.

f. Supervise future editions of *The Book of Worship for Church and Home* and *The Book of Hymns* as may be authorized by the General Conference.

g. Foster, gather, evaluate, and share new and creative worship materials.

h. Advise the general agencies of the Church in the preparation, publication and circulation of orders of service and other liturgical materials bearing the imprint of *The United Methodist Church*.

i. Counsel with the editors of the periodicals and publications of *The United Methodist Church* concerning material offered in the fields of worship and the liturgical arts.

j. Participate in and cooperate with the Program-Curriculum Committee of the Board of Education for the inclusion of worship concepts and resources in local church study curriculum.

k. Encourage in the seminaries, and pastors' schools and other settings, the offering of instruction in the meaning and conduct of worship.

l. Counsel with those responsible for planning and conducting the worship services of the General Conference and other general assemblies of the Church.

P. 0015. Within the board there shall be a Division of Discipleship Resources composed of the members assigned to it by the board.

1. Functions: The division shall:

a. In cooperation with the other divisions of the board, create, produce, and distribute such literature and resources as those now represented by *The Upper Room*, *Tidings*, and the Board of the Laity to serve the cause of evangelism, stewardship, worship and lay life and work in *The United Methodist Church*.

b. Assume the management and publication of *The*

Upper Room, for the development and cultivation of devotional living, in keeping with P.0015.8 above.

Signatures to the Minority Report

T. Russell Reitz, R. Jack Featherstone, S. Covey Page, Bert Jordan, Robert L. Wilson, Delma L. Hagood, E. A. Bailey, Paul Sheperd

Report No. 2—Task Force on Evangelism Ministry (Delete Par. 1146-1147-1148-1149-1150-1151-1153-1154-1155-1156-1157-1158-1159-1160

Petitions: E5101, 5102, 5103, 5104, 5105, 5107, 5108, 5109, 5110, 5111, 5112, 5113, 5114, 5115.

April 22, 1972—Membership 76; Present 54; For 49; Against 1; Not Voting 4.

Calendar No. 427; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee recommends nonconcurrence.

Report No. 3—More Information on Membership Transfer Forms

Petitions: E-5056.

April 21, 1972—Membership 76; Present 50; For 42; Against 0; Not Voting 8.

Calendar No. 449; Adopted April 28, 1972; Journal page 534.

The Committee recommends that the Membership Transfer Forms be amended to include space for sending to pastors of receiving churches information about the transferee's skills, experience, possible church interest, and other information that will assist the receiving church in assimilating and utilizing the individual's talents.

Report No. 4—Student Representative on Board of Evangelism

Petitions: E-5098.

April 21, 1972—Membership 76; Present 50; For 50; Against 0; Not Voting 0.

Calendar No. 450; Adopted April 28, 1972; Journal Page 535.

The committee recommends concurrence with the following:

That Paragraph 1130. Article 3.—1 be amended by deleting in line 12, "*In the University Christian movement.*" The paragraph will then read:

"Article 3.—1. Membership.—The membership of the board shall be composed of one bishop from each jurisdiction, elected by the Council of Bishops; four lay persons

(of whom at least two are to be women) and four ministers from each jurisdiction, elected by the Jurisdictional Conferences; a representative of the Women's Division of the Board of Missions, nominated by the Women's Division and elected by the board; a representative of the Board of the Laity, nominated by the Board of the Laity and elected by the board; a youth representative, nominated by the national youth organization and elected by the board; a student representative, nominated by the Department of Campus Ministry in consultation with United Methodist student leaders, and elected by the board; a seminary. . . ."

Report No. 5—Develop Statement on Evangelism

Petitions: E-5033.

April 21, 1972—Membership 76; Present 50; For 44; Against 0; Not Voting 6.

Calendar No. 451; Adopted April 28, 1972; Journal Page 535.

The committee concurs with the idea presented in the petition and recommends that it be referred to the General Board of Evangelism, or its successor, for development during the coming quadrennium.

Report No. 6—Appointment as an Approved Evangelist

Petitions: E-5008.

April 21, 1972—Membership 76; Present 52; For 50; Against 0; Not Voting 2.

Calendar No. 452; Adopted April 28, 1972; Journal Page 535.

The committee recommends concurrence and that Paragraph 352.6 be amended as follows:

That Paragraph 352.6 which now reads: "6. A conference member, on recommendation of the Conference Board of Evangelism, confirmed by a two-thirds vote of the Annual Conference, may be appointed a conference evangelist; provided that the appointee shall meet the standards set by the General and conference Boards of Evangelism for conference evangelists."

Be amended by deleting from lines three and five of Paragraph 352.6 the following words *conference evangelist*.

Insert in line three of Paragraph 352.6 immediately after the words "appointed a" the words **approved evangelist**; in line five of Paragraph 352.6 immediately after the word "for" **approved evangelists**.

Paragraph 352.6, as amended, would then read as follows:

"6. A conference member, on recommendation of the

conference Board of Evangelism, confirmed by a two-thirds vote of the Annual Conference, may be appointed an **approved evangelist**; provided that the appointee shall meet the standards set by the General and conference Boards of Evangelism for **approved evangelists**."

Report No. 7—Conference Evangelists

Petitions: E-5021.

April 21, 1972—Membership 76; Present 52; For 50; Against 0; Not Voting 2.

Calendar No. 453; Adopted April 28, 1972; Journal Page 535.

The committee concurs and recommends that Paragraph 1140, Article 13 be amended as follows:

Delete from the first line of Paragraph 1140, Article 13 the word *conference*; from line eight Paragraph 1140, the word *conference*; from line ten Paragraph 1140 the word *conference*.

Insert in line one Paragraph 1140 after the words "Article 13" the word "**Approved**"; in line three Paragraph 1140 after the word "full-time" the word "**approved**"; in line eight Paragraph 1140 after the words "and the" the word "**approved**"; in line ten Paragraph 1140 after the words "appointment as" the word "**approved**."

Paragraph 1140, as amended, would then read as follows: 1140, Article 13. **Approved Evangelists**.—Evangelism as a full-time ministerial service is recognized by The United Methodist Church. An elder who feels called of God to be a full-time **approved** evangelist should prepare definitely for such service under the guidance of the Annual Conference to which he belongs, according to the standards established by the Board. The board shall send copies of these standards annually to the bishops, the district superintendents, the conference Boards of Evangelism, and the **approved** evangelists. Only elders who feel so called and who meet these standards should be considered eligible for appointment as **approved** evangelists.

Report No. 8—Recommendation of Approved Evangelists

Petitions: E-5079.

April 21, 1972—Membership 76; Present 52; For 50; Against 0; Not Voting 2.

Calendar No. 454; Adopted April 28, 1972; Journal Page 535.

Committee concurs and recommends that Paragraph 1152, Article 7 be amended as follows:

Paragraph 1152 which now reads: "1152. Article 7. Con-

ference Evangelists.—The board may recommend to the Annual Conference and to the bishop in charge the appointment of certain effective members of the conference as conference evangelists; provided that such persons shall meet the standards set up by the general board and the conference board for conference evangelists.”

Delete from line one of Paragraph 1152, the word *conference*; from line three of Paragraph 1152 the word *conference*; from line five of Paragraph 1152 the word *conference*.

Insert in line one of Paragraph 1152 immediately after the words “Article 7” the word **approved**; in line three of Paragraph 1152 immediately after the words “conference is” the word **approved**; in line five of Paragraph 1152 immediately after the words “board for” the word **approved**.

Paragraph 1152, as amended, would then read as follows:

“1152. Article 7. **Approved** Evangelists.—The board may recommend to the Annual Conference and to the bishop in charge the appointment of certain effective members of the conference as **approved** evangelists; provided that such persons shall meet the standards set up by the general board and the conference board for approved evangelists.”

Report No. 9—Requirement to Engage as an Approved Evangelist

Petitions: E-5085.

April 21, 1972—Membership 76; Present 52; For 50; Against 0; Not Voting 2.

Calendar No. 455; Adopted April 28, 1972; Journal Page 535.

The committee concurs and recommends that Paragraph 1152.4 be amended as follows:

Paragraph 1152.4 which now reads:

“4. No pastor shall engage for an evangelist any person who is not a conference evangelist, a regular member of an Annual Conference, a lay pastor, a local preacher, or a lay speaker in good standing in The United Methodist Church without first obtaining written consent of his district superintendent.”

Be amended by deleting in Paragraph 1152.4 line two the word *conference*.

Insert in Paragraph 1152.4, line two immediately after the words “not a” the word **approved**.

Paragraph 1152.4, as amended, would then read as follows:

“4. No pastor shall engage for an evangelist any person who is not an **approved** evangelist, a regular member of an

Annual Conference, a lay pastor, a local preacher, or a lay speaker in good standing in The United Methodist Church without first obtaining written consent of his district superintendent."

Report No. 10—Renewal of Credentials of Approved Evangelists

Petitions: E-5086.

April 21, 1972—Membership 76; Present 52; For 50; Against 0; Not Voting 2.

Calendar No. 456; Adopted April 28, 1972; Journal Page 535.

The committee concurs and recommends that Paragraph 1152.1 be amended as follows:

Paragraph 1152.1 which now reads:

"1. When an individual meets the standards for evangelists of The United Methodist Church, the Annual Conference, upon recommendation of the Board of Evangelism, may vote him the designation of evangelist and grant him a certificate as such as an expression of confidence in him. Such certificate, to remain valid, must be renewed annually by vote of the Annual Conference upon recommendation of the Board of Evangelism on the basis of review and approval of his work methods and financial plans."

Be amended by inserting in line four, Paragraph 1152.1, immediately before the word "evangelist" the word **approved**.

Paragraph 1152.1, as amended, would then read as follows:

"1. When an individual meets the standards for evangelists of The United Methodist Church, the Annual Conference, upon recommendation of the Board of Evangelism, may vote him the designation of **approved** evangelist and grant him a certificate as such as an expression of confidence in him. Such certificate, to remain valid, must be renewed annually by vote of the Annual Conference upon recommendation of the Board of Evangelism on the basis of review and approval of his work methods and financial plans."

Report No. 11—Responsibility of an Approved Evangelist

Petitions: E-5087.

April 21, 1972—Membership 76; Present 52; For 50; Against 0; Not Voting 2.

Calendar No. 457; Adopted April 28, 1972; Journal Page 535.

The committee concurs and recommends that Paragraph 1152.2 be amended as follows:

Paragraph 1152.2 which now reads:

"2. When an elder receives assignment as an evangelist in his own conference, he shall submit to the conference board a complete annual report of his work in triplicate, one for his district superintendent, one for the conference board, and one for the general board. These forms shall be prepared by the general board."

Be amended by inserting in line one of Paragraph 1152.2 immediately after the words "as an" the word **"approved."**

Paragraph 1152.2, as amended, would then read as follows:

"2. When an elder receives assignment as an **approved** evangelist in his own conference, he shall submit to the conference board a complete annual report of his work in triplicate, one for his district superintendent, one for the conference board, and one for the general board. These forms shall be prepared by the general board."

Report No. 12—Responsibility of Board of Evangelism
Petitions: E-5088.

April 21, 1972—Membership 76; Present 52; For 50;
Against 0; Not Voting 2.

Calendar No. 458; Adopted April 28, 1972; Journal Page 535.

The committee concurs and recommends that Paragraph 1152.3 be amended as follows:

Paragraph 1152.3 which now reads:

"3. The board shall assist ministers who may need help in planning their evangelistic programs for the year. It shall encourage ministers to be their own evangelists. It shall help plan for mutual pastoral exchanges in evangelistic endeavors when feasible. It shall assist the local church in the choice of recognized United Methodist evangelists."

Be amended by inserting in line five of Paragraph 1152.3 immediately following the word "Methodist" the word **approved.**

Paragraph 1152.3, as amended, would then read as follows:

"3. The board shall assist ministers who may need help in planning their evangelistic programs for the year. It shall encourage ministers to be their own evangelists. It shall help plan for mutual pastoral exchanges in evangelistic endeavors when feasible. It shall assist the local church in the choice of recognized United Methodist **approved** evangelists."

Report No. 13—Responsibility of Membership Secretary
Petitions: Responsibility of Membership Secretary.
April 21, 1972—Membership 76; Present 55; For 53;
Against 1; Not Voting 1.

Calendar No. 619; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.
The committee recommends nonconcurrence.

Report No. 14—Study on Membership Loss and Conservation

Petitions: E-5169.

April 21, 1972—Membership 76; Present 65; For 58;
Against 2; Not Voting 5.

Calendar No. 620; Adopted April 28, 1972; Journal Page 535.

The committee concurs with the recommendations in the report of the Study on Membership Loss and Conservation as printed in the *DCA* of April 17, pp. 81-83 and recommends that they be referred to the Board of Evangelism, or its successor, for possible program implementation.

The committee further recommends that the General Board of Evangelism, or its successor, appoint a task force of qualified persons to study the meanings of church membership, along with the associated matters of the meaning of infant dedication, infant baptism, confirmation, and the transfer of local church membership in a manner consistent with these understandings. The study should take place during the 1972-76 quadrennium and a recommendation be brought to the 1976 session of the General Conference.

Report No. 15—14 Petitions Dealing with the Subject of Membership of Active, Inactive, and Renewal of Membership

Petitions: E-5084, E-5130, E-5127, E-5093, E-5038, E-5001, E-5048, E-5012, E-5076, E-5040, E-5060, E-5015, E-5167, E-5044.

April 21, 1972—Membership 76; Present 65; For 58;
Against 2; Not Voting 5.

Calendar No. 621; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal Page 542.

The committee recommends nonconcurrence because of other legislation already in process to cover these items, namely Petition E-5169, which deals with the study on Membership Loss and Conservation.

Report No. 16—Infant Dedication and Baptism

Petitions: E-5030.

April 21, 1972—Membership 76; Present 55; For 52; Against 0; Not Voting 3.

Calendar No. 622; Nonconcurrence agreed upon by the blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence because of other legislation already in process to cover this item, namely petition E-5169, which deals with the subject of a study on membership loss and conservation and associated matters including infant dedication and infant baptism.

Report No. 17—Centrality of Christ and Salvation

Petitions: E-1318.

April 22, 1972—Membership 76; Present 50; For 46; Against 0; Not Voting 4.

Calendar No. 623; Adopted April 28, 1972; Journal Page 535.

The committee recommends concurrence as amended:

WHEREAS: the following statements appear in the historical section of the Discipline for 1968: . . . The Methodist Church believes today, as Methodism has from the first, that the only infallible proof of a true Church of Christ is its ability to seek and save the lost, to disseminate the Pentecostal spirit and life, to spread scriptural holiness, and to transform all peoples and nations through the gospel of Christ . . ." (p. 10)

" . . in obedience to this call, they (E.U.B. founders) invited men to accept salvation. To be saved, they held, meant both awareness, as real as any sensory awareness, of God's acceptance, and personal commitment to Christ . . ." (p. 11)

" . . they (founders of E.U.B. and Methodist churches) were deeply moved by a common faith and zeal and held a like emphasis upon personal spiritual experience of salvation . . ." (p. 14)

And Whereas we believe that these basic principles need to be further stressed and emphasized:

Be it, therefore, resolved that this General Conference call upon all United Methodists to renew our personal commitment to Jesus Christ and to place Him at the center of every aspect of our personal lives; and

Be it further resolved that Jesus Christ and His great salvation be made obvious and central in all aspects of our church life, including programs initiated by the General Conference, Jurisdictional Conferences, Annual Conferences, districts, local churches and all boards and agencies of The United Methodist Church.

Be it further resolved that: Jesus Christ is central to all of life and stands as judge and redeemer of all of life's relationships.

Report No. 18—1351 Petitions on Centrality of Christ and Salvation

Petitions: E-0001 through 1317; 1319-1350 and 5013 and 5014.

April 22, 1972—Membership 76; Present 50; For 46; Against 0; Not Voting 4.

Calendar No. 624; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence because of concurrence on petition 1318.

Report No. 19—Petitions on Various Aspects of Church Membership

Petitions: E-5158, E-5157, E-5156, E-5122, E-5121, E-5123, E-5120, E-5117 thru E-5119, E-5057 thru E-5059, E-5099, E-5017, E-5089, E-5003 thru E-5007, E-5096, E-5092, E-5061, E-5082, E-5083, E-5095, E-5075, E-5020, E-5041, E-5023 thru E-5025, E-5032, E-5051, E-5133 thru E-5155, E-5160 thru E-5166, E-5159, E-5074, E-5034, E-5070, E-5091, E-5069, F-5021-E.

April 22, 1972—Membership 76; Present 65; For 58; Against 1; Not Voting 6.

Calendar No. 625; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence because of legislation already in process, namely, that pertaining to the Study of Membership Loss and Conservation, petition # E-5169.

Report No. 20—Emphasis on Personal Experience of Christ

Petitions: E-1400.

April 22, 1972—Membership 76; Present 46; For 31; Against 11; Not Voting 4.

Calendar No. 626; Adopted April 28, 1972; Journal Page 535.

The committee concurs and recommends the following substitute:

In order to undergird and strengthen all the varied ministries of The United Methodist Church, the Committee makes the following recommendations:

1. That a continuing emphasis be made, throughout the whole church, on the saving personal experience of Jesus

Christ followed by the empowerment by the Holy Spirit for service to God and people.

2. That the Council of Bishops give spiritual and administrative leadership to this emphasis.

3. That, where possible, the following methods of implementation be used:

A. The Council of Bishops prepare a series of printed messages and a historical statement on the importance of a personal experience of Jesus Christ and empowerment by the Holy Spirit; supervise the preparation of a study book on these topics which can be used in pastors' schools, leadership training schools, retreats, etc.

B. We solicit the help of all existing Boards of Evangelism in the annual conference, district and local church in proclaiming the empowerment of the Holy Spirit.

C. That pastors be encouraged to have preaching missions using these topics as the theme; and small groups be formed in the local church for the nurture of the spiritual life of the members; that every member be encouraged to participate in such a group.

D. That the General Board of Evangelism, or its successor, use such of these methods of implementation as are feasible in the *Key '73* program.

Report No. 21—Episcopal Address

Petitions: E-5173.

April 22, 1972—Membership 76; Present 45; For 44;

Against 0; Not Voting 1.

Calendar No. 627; Adopted, Blanket Referral, April 28, 1972; Journal Page 552.

The committee concurs and commends the Council of Bishops for those references in the Episcopal Message reflecting concern for the task of evangelism and recommends these sections be referred to the General Board of Evangelism, or its successor, for such implementation as appears feasible.

Report No. 22—Structure Study Commission Report

Petitions: EE-5072-5171-1570.

April 22, 1972—Membership 76; Present 52; For 52;

Against 0; Not Voting 0.

Calendar No. 628; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrency because of other legislation already in process.

Report No. 23—Quadrennial Reports of Board of Evangelism

Petitions: E-5168.

April 22, 1972—Membership 76; Present 45; For 43; Against 0; Not Voting 2.

Calendar No. 629; Adopted, Blanket Referral, April 28, 1972; Journal Page 552.

The committee commends the Board of Evangelism for participating in and giving leadership to the interdenominational program entitled *Key '73*. We encourage every United Methodist congregation to give careful consideration to the opportunity *Key '73* affords for an effective cooperative witness to Jesus Christ and the hope He offers persons today for freedom, reconciliation and redemptive love.

We affirm the purposes of *Key '73*, which are:

To share with every person in North America more fully and more forcefully the claims and message of the Gospel of Jesus Christ.

To employ every means and method of communicating the Gospel in order to create the conditions in which men may more readily respond to the leading of the Holy Spirit.

To apply the message and meaning of Jesus Christ to the issues shaping man and his society in order that they may be resolved.

To develop new resources for effective evangelism for consideration, adoption, adaptation, or rejection by the participating churches or Christian groups.

To assist the efforts of Christian congregations and organizations in becoming more effective redemptive centers and more aggressive witnesses of God's redeeming power in the world.

We believe that the proposed program and purposes of *Key '73* can and will elicit many kinds of participation for it affords every United Methodist congregation the opportunity to decide upon and design its own method for fulfilling the *Key '73* objectives among its own constituents and its own community.

We urge all United Methodists to join the other 130 denominations and Christian groups involved in *Key '73*. Considering how we can bring a united witness of our common faith in Jesus Christ, as Savior and Lord to all citizens of our practice, to the end that His Kingdom might come in earth as it is in heaven.

The committee further recommends that the General Board of Evangelism or its successor be charged with the responsibility to give leadership and support to the United Methodist churches' evangelistic thrust in cooperation with

the World Methodist Council action for a major evangelism program in 1975.

Report No. 24—A Program of Evangelism to Hispanic Americans

Petitions: E-5072.

April 21, 1972—Membership 76; Present 57; For 54; Against 2; Not Voting 1.

Calendar No. 630; Adopted April 28, 1972; Journal Page 535.

The committee concurs with the objective of the petition and recommends that the petition be amended to change the last three paragraphs to read:

BE IT RESOLVED, that during the next quadrennium the Board of Evangelism, or its successor, develop a program of evangelism ministry to serve the need of Hispanic Americans and other language groups.

BE IT FURTHER RESOLVED, that the Board of Evangelism, or its successor, seek adequate funds to carry out this program.

Report No. 25—38 Different Subjects

Petitions: E-5002, E-5009, E-5010, E-5011, E-5016, E-5018, E-5026, E-5027, E-5028, E-5029, E-5031, E-5036, E-5037, E-5039, E-5042, E-5045, E-5046, E-5047, E-5064, E-5065, E-5066, E-5049, E-5050, E-5062, E-5067, E-5068, E-5071, E-5073, E-5077, E-5080, E-5081, E-5094, E-5100, E-5125, E-5128, E-5129, E-5131, E-5132.

April 21, 1972—Membership 76; Present 50; For 47; Against 0; Not Voting 3.

Calendar No. 631; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee votes nonconcurrence on all of the above numbered petitions which include the following subjects: after death witness for Christ, prayers of the dying, attendance at funerals, Bible Clubs, public reading of Scripture, Christ worship in non-Christian religions, contingency plans to keep Christianity alive, continuous prayers in churches, conversion of pagan shrines, splinter religious groups, deepening Christ-consciousness, spiritual renewal, evangelistic endeavors, gospel chain, instructions for the dead, Protestant rosary, restore symbolism of burning cross, and support of prayer amendment.

Report No. 26—Petitions Dealing with Various Phases of Evangelism

Petitions: E-5019, E-5124, E-5126, E-5078, E-5052, E-5022, E-5035, E-5063, E-5097.

April 22, 1972—Membership 76; Present 65; For 54; Against 5; Not Voting 6.

Calendar No. 632; Adopted April 28, 1972; Journal Page 535.

The committee recommends concurrence with referral to the Board of Evangelism or its successor, for *possible* program suggestions. Petition subjects include: using the Bishop's office for evangelism, adapting the Mormon style of evangelism for our purposes; coin evangelism, use of traveling ministers for evangelism, conferences an instrument of evangelism, plans for contemporary evangelism, request for statement on charismatic renewal.

Report No. 27—Membership of General Board of Evangelism

Petitions: E-5053.

April 24, 1972—Membership 76; Present 55; For 50; Against 0; Not Voting 5.

Calendar No. 633; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee recommends nonconcurrence.

The intent of the petition would make the president of the National Association of United Methodist Evangelists a member of the General Board of Evangelism.

Report No. 28—Membership of the Conference Board of Evangelism

Petitions: E-5054 and E-5055.

April 24, 1972—Membership 76; Present 55; For 52; Against 0; Not Voting 3.

Calendar No. 634; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence.

The intent of #5054 is to make an approved evangelist an ex-officio member of the Conference Board of Evangelism. The intent of #5055 is to remove the district secretary from the Conference Board of Evangelism.

Report No. 29—Merge Board of Evangelism and the Commission on Worship

Petitions: Not reported.

April 27, 1972—Membership 76; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 880; No action taken.

RE: Proposed legislation to merge the present General Board of Evangelism and Commission on Worship into a General Board of Evangelism and Worship in the event

that the petition to create a new Board of Discipleship should be denied or postponed by the General Conference.

(This legislation would replace paragraphs 1125-1144, 1161, and 1384-1386 inclusive.)

P.0001. *Name.* The name of this agency shall be the General Board of Evangelism and Worship of The United Methodist Church, hereinafter called the board.

P.0002. *Purpose.* The purpose of the board is to help all persons be aware of and grow in their understanding of God, especially of his redeeming love as revealed in Jesus Christ, and committing their lives to him, they may respond in faith and love—to the end that they may know who they are and what their human situation means, increasingly identify themselves as the people of God and members of the Christian community, live in the spirit of God in every relationship, fulfill their common discipleship in the world and abide in the Christian hope.

P.0003. *Incorporation.* The board shall be incorporated. Divisions of the board may be incorporated. These corporations shall be successor corporations to the corporations whose functions are assigned to them. The board and its divisions shall be incorporated in such state or states as the board may elect.

P.0004. *Amenability.* The board is amenable to the General Conference, to which it shall report and submit the records of its proceedings. In carrying out its work the board shall cooperate with other General Boards and the General Program Council.

P.0005. *Board Organization.* The management, business, property, and all affairs of the board shall be governed and administered by the board, which shall be organized as follows:

1. *Membership.* The board shall be composed of members from three categories: episcopal, jurisdictional representatives, and at-large; and shall be one-third clergy, one-third laywomen, and one-third laymen. The three categories shall be elected in the following manner:

a. Seven bishops shall be elected by the Council of Bishops—at least one from each jurisdiction and no more than two from any jurisdiction.

b. One person shall be elected from each of the episcopal areas in the United States and Puerto Rico by the Jurisdictional Conferences. No more than two clergy members shall be elected from the Western Jurisdiction and no more than three clergy members from each of the other jurisdictions.

c. At-large members shall be nominated by the Temporary Nominating Committee and elected by the Board

and shall be no greater in number than one-half of the total members elected in a and b above. The at-large membership will assure the proper clergy-laywomen-laymen representation and will assure the representation of young persons, racial and ethnic minority groups in the church and will bring to the Board special knowledge and background. If necessary, the at-large membership will also be used to meet the requirements of Par. 815 of *The Book of Discipline, 1968*, concerning former EUB/Methodist representation.

2. *Meetings.* Within three months after the adjournment of the last jurisdictional conference to meet in any General Conference year, the elected members of the board shall be assembled by a convenor designated by the Council of Bishops to organize the board, and the first order of business shall be the election and seating of the members-at-large.

The board shall hold at least one meeting in each calendar year. It shall convene at such other times as are necessary on the call of the president or on written request of one-fifth of its members. Fifty percent of the voting members shall constitute a quorum.

3. *Officers.* The board shall have a president, and a vice-president who shall be bishops, and a recording secretary, each elected from the membership of the board. The president of the board shall be the presiding, not administrative officer. Officers shall be elected for the quadrennium.

4. *Board Executive Committee.* There shall be an executive committee of the board consisting of the officers of the board and the chairmen of its divisions and sections, if any, and such other members as the board determines and elects, so as to effect an equal representation of lay and clergy. The executive committee shall meet at least twice annually, other than during the annual meeting of the board.

5. *Temporary Nominating Committee.* There shall be a temporary nominating committee composed of the person designated by the Council of Bishops to convene the organizational meeting of the board and one laywoman, one layman and one minister from each jurisdiction, chosen from among and by the members of the board elected by such jurisdictions. The committee shall consult with the General Secretary.

The temporary nominating committee shall:

a. Nominate the at-large members in accordance with P.0005.1, provided that other nominations may be made by the board.

b. Nominate the president, vice-president, and recording secretary of the board.

c. Nominate the members of the divisions as agreed on by the board provided adjustments may be made by the board.

d. Nominate the chairmen of the divisions and sections for election by the division and section.

e. Nominate the members of the executive committee other than the officers of the board, divisions, and sections.

When elections have been completed, the temporary nominating committee shall be discharged. The executive committee shall then become the nominating committee of the board to serve the remainder of the quadrennium.

6. *Board Staff.* The board shall elect a General Secretary upon nomination by the executive committee. On nomination of the General Secretary and the executive committee the board shall elect such Associate and Assistant General Secretaries as may be necessary to fulfill its ministries and a Treasurer (#1508), all of whom shall work under the direction of the General Secretary.

All other staff shall be appointed by the General Secretary within policy established by the executive committee. He shall sit with the board and its divisions, having the rights of the floor without the privilege of voting. He shall be the chief administrative officer of the board.

The President of the board and the general secretary, with prior approval of the Board or Executive Committee, shall have the power to execute on behalf of the board legal papers such as conveyances of real estate, releases on mortgages, transfers of securities, contracts, and all other legal documents.

7. *Vacancies.* Vacancies in the membership of the board shall be filled by the College of Bishops from the jurisdiction in which the vacancies occur, provided that vacancies among the members at large shall be filled by the executive committee.

8. *Financial Support.* The financial support of the board shall be determined by the General Conference upon recommendation of the Council on World Service and Finance, which shall be provided on ratio from the World Service Fund.

The board shall assume the management and publication of *The Upper Room* and create, produce and distribute such literature and resources as that formerly represented by the Division of Devotional and Evangelistic Resources of the Board of Evangelism (*The Upper Room* and *Tidings*) to serve the cause of evangelism and worship, pro-

vided that these ministries shall be supported by the income from the sale of such publications and program resources and shall be conserved by the board for the purpose of the Division's ministry (see P.0011) and further that none of the preceding shall prevent the setting up of a reserve fund out of such income as a protection against unforeseen emergencies.

The board is authorized to solicit and receive gifts, special memberships, bequests, annuities, special offerings, and money raised in special projects or collected in meetings held in the interest of the program; to hold properties and securities in trust, and to administer all these financial affairs in accordance with its own rules and the provisions of The Discipline.

P.0006. *Divisions and Sections.* The board shall conduct its activities both directly and through such divisions and sections as the work of the board may require.

P.0007. *Amenability of Divisions and Sections.* The divisions and sections shall be amenable to and report regularly to the board and its executive committee.

P.0008. *Organization of Divisions and Sections.* The divisions and sections shall be organized as follows:

1. *Membership.* The divisions and sections shall be composed of board members as provided in P.0005.5. In order to provide for division and section members with special knowledge and experience, the divisions and sections, with the approval of the executive committee, may have authority to elect members at large to the divisions and sections in a total number not to exceed 20 percent of the number of members assigned to the divisions and sections, who shall have full membership in the board. The divisions and sections may use non-voting consultants as their work requires.

2. *Meetings.* The divisions and sections shall meet in conjunction with the meeting of the board. Special meetings of any division or section may be held upon the call of the chairman of the division or section, or on written request of one-fifth of its members.

3. *Officers.* Each division or section shall have a chairman elected by the division or section. The divisions and sections may elect such other officers as are necessary to fulfill their responsibilities. The divisions and sections shall determine the power and duties of their officers.

4. *Division and Section Staff.* The Associate and Assistant General Secretaries elected by the board shall be the administrative officers of their respective divisions or sections. Each Associate or Assistant General Secretary shall sit with the division or section and all its regular committees.

In all of these relationships they shall have the right of the floor without the power to vote.

P.0009. Functions. The program functions of the board shall be assigned to the separate divisions and sections. These shall be considered to be the functions of the board. In addition, the board shall have responsibility:

1. To publish, through the office of the General Secretary or one of its divisions or sections, *Street 'n Steeple*, or its successor, a news and program resource directed toward the local church work area chairmen of evangelism and worship, the pastor and other local church officers for whom the board and its divisions and sections have responsibility.

2. To assign to one or several of its divisions or sections any programs adopted by the General Conference or the General Program Council, and assigned to the board.

3. To coordinate and harmonize the work of its divisions and sections.

4. To review and act upon reports of the divisions and sections, the committees, and the staff.

5. To relate to Annual Conference and District Program Councils and to Annual Conference and District Boards of Evangelism and Worship, their committees, task forces, and the work area chairmen for evangelism and worship and their commissions and task groups.

6. To establish appropriate organization of the board, its divisions and sections, and its staff, including the creation or discontinuation, as deemed necessary, of sections, committees, task forces, etc., and consultations to carry out the regular or special duties of the board.

7. To cooperate with the various agencies of the church in the training and nurturing of ministers and lay persons for leadership in the areas of evangelism and worship, in creating new congregations, and in initiating new forms of ministry.

8. To provide for representation in ecumenical and interdenominational agencies as they relate to the work of the board.

9. To provide such bylaws as necessary to facilitate the work of the board, which shall not violate any provisions of the Discipline and which may be amended by a two-thirds vote of the members present and voting thereon at a regular or special meeting; provided that written notice of such amendment has been given to the members and the vote thereon shall be delayed at least one day.

P.0010. Within the board there shall be such divisions and sections as are necessary to fulfill the following functions:

1. To develop a responsible biblical and theological understanding for evangelism and worship, consistent with the doctrines of The United Methodist Church, and to communicate and interpret the same to the Church.

2. To call the churches to the proclamation of the gospel and persons to discipleship, leading to a personal experience of and commitment to Jesus Christ as Lord and Saviour.

3. To give particular emphasis to the promotion of comprehensive and practical programs of evangelism at the conference, district and local church levels, so that all persons will be included within the responsibility of a local church. (See p.105)

4. To give guidance to the Church in using leisure time and the appropriate days and seasons of the Christian calendar for special evangelistic and worship emphases.

5. To cooperate with other program agencies of the Church in supporting and equipping both clergy and laity for involvement in evangelism ministries.

6. To engage in experimentation, study, research, analysis and evaluation for the enrichment of evangelism ministries in the Church and in the world.

7. To foster experimentation and demonstration of additional evangelistic approaches, consistent with the nature of the Christian gospel and the Church, at all levels of the Church's life.

8. To develop standards governing the work of those persons seeking to be certified by their Annual Conference as local church ministers and directors of evangelism and associate and assistant ministers and directors of evangelism. Such standards of certification shall be designed to secure for the work of evangelism persons with viable understandings of evangelism for the contemporary church and who will be able to create and discover ways by which the Gospel can be made real in the lives of persons and events. The board shall make available, upon request, procedures to be followed for the above certification, and shall also review the credentials of those persons seeking certification and make appropriate recommendations to the responsible Annual Conference agency.

9. To set minimal standards for elders desiring to serve as conference evangelists. The division shall send copies of these standards quadrennially to the bishops, district superintendents, conference Boards of Evangelism and Worship and Conference Evangelists. An elder who feels called of God to be a conference evangelist should prepare definitely for such service under the guidance of the Annual Conference to which he belongs. (#352.6, 1152)

10. To maintain and service for The United Methodist

Church the General Military Roll (p. 117), and to work in cooperation with the Commission on Chaplains and Related Ministries so that United Methodist Chaplains may be aware of and informed concerning all forms and phases of evangelism and worship.

11. To relate and provide liaison services to denominational associations and fellowships of evangelism.

12. To seek mutual cooperation among and with the seminaries of the church and the Department of Ministry in the training and nurturing of persons for ministry and in continuing education where responsibilities intersect.

13. To communicate with other agencies in whose programs the subject matter of evangelism and worship should be included, and to provide counsel, guidance and resources for the implementation of such programs.

14. To participate in and cooperate with the work of the Program Curriculum Committee of the Board of Education for the inclusion of evangelism and worship concepts and resources in local church study program curriculum.

15. To cultivate the fullest possible meaning in the worship and celebration experience of the Church, both corporately and personally, including the use of music, arts and drama.

16. To develop standards and resources for the conduct of public worship in the churches.

17. To cooperate with the Board of Missions and the Board of Education in jointly developing and recommending architectural standards for facilities needed to house the church's program of worship, education, and fellowship, and for parsonages; and to cooperate in recommending training ventures to interpret these recommended standards.

18. To prepare new and alternate rituals and orders of worship for optional use.

19. To revise existing rituals and orders of worship, when necessary for recommendation to the General Conference for adoption.

20. To supervise future editions of *The Book of Worship for Church and Home* and *The Book of Hymns* as may be authorized by the General Conference.

21. To foster, gather, evaluate and share new and creative worship materials.

22. To advise the general agencies of the Church in the preparation, publication and circulation of orders of service and other liturgical materials bearing the imprint of The United Methodist Church.

23. To counsel with the editors of the periodicals and publications of The United Methodist Church concerning

material offered in the fields of worship and the liturgical arts.

24. To encourage, in the seminaries, pastors' schools, and other settings, the offering of instruction in the meaning and conduct of worship.

25. To counsel with those responsible for planning and conducting the worship services of the General Conference and other general assemblies of the Church.

P.0011. Within the board there shall be a Division of Evangelism and Worship Resources to fulfill the following functions:

1. In cooperation with the other divisions and sections of the board, to create, produce and distribute such literature and resources as those now represented by *The Upper Room* and *Tidings* to serve the cause of evangelism and worship in The United Methodist Church.

2. To assume the management and publication of *The Upper Room* for the development and cultivation of devotional living, in keeping with P.0005.8 above.

COMMITTEE NO. 6

CLERGY

James M. Ault, Chairman—Mrs. Lamar S. Clark, Secretary (Committee duties and personnel are listed on page 164.)

Report No. 1—Itinerary of Ministers following Merger
Petitions: F-5210, F-5218, F-5529, F-5585.

April 18, 1972—Membership 91; Present 62; For 62;
Against 0; Not Voting 0.

Calendar No. 38; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on the request that the itinerary of the ministers of the Southwest Conference will be on an equal basis (that is that no black or white minister will be asked to serve a black or a white congregation lower in status than the congregation from which he is being moved).

Report No. 2—Definition of Ministerial Student

Petitions: F-5109.

April 18, 1972—Membership 91; Present 62; For 62;
Against 0; Not Voting 0.

Calendar No. 39; No action taken.

The committee recommends deletion of words *but is not yet a probationary member of the Annual Conference* in Paragraph 308.4, lines 5-6, so that the paragraph then reads, in part,

“4. A ministerial student in The United Methodist Church, for the purpose of classification, is a person who has formally declared his purpose to enter the Christian ministry, has been officially recognized as such by the Annual Conference, and is in the process of pursuing collegiate or theological education.”

Report No. 3—Change Wording of Paragraph 304

Petitions: F-5077.

April 18, 1972—Membership 91; Present 64; For 64;
Against 0; Not Voting 0.

Calendar No. 40; No action taken.

The committee recommends concurrence with the proposal to delete the word *tradition* in Par. 304 and substitute the word *heritage*, so that the sentence will read:

“The ordained ministry of The United Methodist Church

cherishes its origins in the Christian tradition and in the Wesleyan heritage."

Report No. 4—Responsibility for Leadership In Continuing Education

Petitions: F-5373.

April 18, 1972—Membership 91; Present 64; For 61; Against 1; Not Voting 2.

Calendar No. 41; No action taken.

The committee recommends concurrence with the amendment of Para. 665 by the addition of a new subparagraph following subparagraph 11.

The Board shall provide leadership in the continuing education of the ministers. It shall provide information and counsel for the learning program, study leaves, adequate financial support and continuing education programs. The Board shall assume primary responsibility for the Pastors' School, which shall be planned as a broadly inclusive program for the ministry of an Annual Conference or Area. In these matters the Board, through an appropriate committee, shall cooperate with other agencies of the Annual Conference, the bishop and cabinet and the Division of the Ministry.

Report No. 5—Dissatisfaction with the Church

Petitions: F-5125.

April 18, 1972—Membership 91; Present 64; For 64; Against 0; Not Voting 0.

Calendar No. 42; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence with the request for changes in the size of the *Discipline*.

Report No. 6—Church Membership of Ministers

Petitions: F-5080.

April 18, 1972—Membership 91; Present 66; For 62; Against 3; Not Voting 1.

Calendar No. 43; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence with the request for an additional paragraph in Part IV, Chapter 1, Section 10 of the *Discipline* and amendment of Par. 365, Part IV, Chapter 2, Section XVI.

Report No. 7—Waive Academic Requirements for Lay Pastor

Petitions: F-5451, 5453, 5454, 5455, 5456.

April 18, 1972—Membership 91; Present 75; For 74; Against 1; Not Voting 0.

Calendar No. 44; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency in the requests to waive the academic requirements for lay pastors who have served ten years full time.

Report No. 8—Eligibility of Lay Pastors to be Ordained Elder

Petitions: F-5155.

April 18, 1972—Membership 91; Present 75; For 75; Against 0; Not Voting 0.

Calendar No. 45; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrency with request that a lay pastor be given full conference membership after five years experience as a local pastor.

Report No. 9—Course of Study for Lay Pastors

Petitions: F-5103.

April 18, 1972—Membership 91; Present 75; For 75; Against 0; Not Voting 0.

Calendar No. 46; Adopted, Blanket Referral, April 28, 1972; Journal Page 552.

The committee recommends that the request concerning the development of courses of study in other than English language be referred to the Department of the Ministry.

Report No. 10—Study By Correspondence For Lay Pastors Not Under Appointment

Petitions: F-5415.

April 18, 1972—Membership 91; Present 74; For 72; Against 0; Not Voting 2.

Calendar No. 47; Adopted April 28, 1972; Journal Page 541.

The committee recommends concurrence with the request to add to the end of para. 349.6 in 1970 Supplement to the *Book of the Discipline* these words.

Where the District Superintendent and Board of Ministry determine that the demands of the lay pastor's secular employment do not make it feasible to take the ministerial course of study in residence, progress may be made by correspondence.

Report No. 11—Lay Pastors as Associate Members

Petitions: F-5222.

April 18, 1972—Membership 91; Present 74; For 65; Against 6; Not Voting 3.

Calendar No. 48; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence with the request to make deletions in para. 323.3 relating to associate membership in the Annual Conference.

Report No. 12—Voting Right of Lay Pastor in Annual Conference

Petitions: F-5448, F-5449.

April 18, 1972—Membership 91; Present 72; For 69; Against 2; Not Voting 1.

Calendar No. 49; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence with the request that lay pastors be given the right to vote in the Annual Conference on all matters except constitutional amendments, election of delegates, and conference relations of ministers.

Report No. 13—Educational Requirements for Ordained Ministry

Petitions: F-5180.

April 18, 1972—Membership 91; Present 68; For 68; Against 0; Not Voting 0.

Calendar No. 50; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence with the request to make additions to paragraph 1043.3 which would certify individual programs of study at graduate, professional and theological schools.

Report No. 14—Provision for Attending Seminary without Liberal Arts Degree

Petitions: F-5302.

April 18, 1972—Membership 91; Present 68; For 67; Against 1; Not Voting 0.

Calendar No. 51; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence with request that a minister be allowed to attend Seminary without a Liberal Arts Degree.

Report No. 15—Call to Ministry without Discrimination

Petitions: F-5069.

April 18, 1972—Membership 91; Present 76; For 76;

Against 0; Not Voting 0.

Calendar No. 52; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency with request to amend paragraph 303 by adding sentence: "All persons, without regard to race, color, national origin, economic condition or sexual preference shall be eligible for the ministry."

Report No. 16—Prohibit Minister from Performing Marriage Ceremony between Males

Petitions: F-5294.

April 18, 1972—Membership 91; Present 76; For 66; Against 8; Not Voting 2.

Calendar No. 53; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency with request that disciplinary action be taken to prohibit a minister from performing certain functions.

Report No. 17—Homosexuality No Bar to Ordination

Petitions: F-5197, 5198, 5199, 5200, 5201, 5202, 5203.

April 18, 1972—Membership 91; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 54; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency with requests to add to paragraph 306 these words: "Homosexuality of itself shall be no bar to a person's receiving such approval."

Report No. 18—Clergy and Time Spent on Travel Tour Selling

Petitions: F-5089.

April 18, 1972—Membership 91; Present 68; For 65; Against 3; Not Voting 0.

Calendar No. 55; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency with the request that the General Conference speak to the Clergy concerning time spent on travel tour selling.

Report No. 19—Superannuated Ministers

Petitions: F-5121.

April 21, 1972—Membership 91; Present 78; For 54; Against 21; Not Voting 3.

Calendar No. 263; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency on the deletion of these words: *provided that he shall have had his character passed annually since retirement*, from para. 362.2.

Report No. 20—Inclusion of the Pastor-Parish Committee in the Making of Appointments

Petitions: F-5204.

April 21, 1972—Membership 91; Present 78; For 75; Against 0; Not Voting 3.

Calendar No. 264; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency on the request to amend para. 391 to require a meeting between a pastor and the pastor-parish committee before the appointment is made.

Report No. 21—Inclusiveness in the Clergy

Petitions: F-5205.

April 21, 1972—Membership 91; Present 80; For 75; Against 3; Not Voting 2.

Calendar No. 265; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency on the request to include the following statement in the Section on the Ministry. **No person shall be barred from the office of the ministry, its rights, duties and obligations, in The United Methodist Church because of his/her race, color, sex, sexual orientation or national origin.**

Reports No. 22—Restriction on Ministerial Appointments

Petitions: F-5379.

April 21, 1972—Membership 91; Present 80; For 68; Against 7; Not Voting 5.

Calendar No. 266; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency on the request to amend para. 391.5 by the addition of these words: **provided he shall not appoint any member of an Annual Conference to a United Methodist general board, agency or United Methodist-related seminary unless that person shall have served a minimum of five years as pastor or associate pastor of a local church.**

Report No. 23—Amend Footnote on Historical Questions

Petitions: F-5033.

April 21, 1972—Membership 91; Present 82; For 80; Against 2; Not Voting 0.

Calendar No. 267, No action taken.

The committee recommends concurrence with the request to add a sentence to the footnote to para. 305 so that the footnote as modified would read:

These questions were first asked by John Wesley at the third conference of Methodist preachers in 1746. They have been retained ever since, in substantially the same words, as the standards by which prospective Methodist preachers have been judged. They reveal that in the heritage of The United Methodist Church there has been from the beginning a lively interest in the candidate's aptitude, sense of vocation, personal stability, and Christian experience.

Report No. 24—All Pastors Amenable to District Superintendent and Bishop

Petitions: F-5028.

April 21, 1972—Membership 91; Present 82; For 82; Against 0; Not Voting 0.

Calendar No. 268; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on the request to insert a section in the chapter on the ministry which would direct a church served by a multiple-staff to provide a fully worded job description for each staff person.

Report No. 25—Re-define "Ordained Itinerant Ministry"

Petitions: F-5330.

April 21, 1972—Membership 91; Present 82; For 82; Against 0; Not Voting 0.

Calendar No. 269, Adopted Blanket Referral, April 28, 1972, Journal page 552.

The committee recommends that the request to redefine the term "Ordained Itinerant Ministry," be referred to the Department of the Ministry.

Report No. 26—Questions to be Answered for Full Membership

Petitions: F-5320.

April 21, 1972—Membership 91; Present 63; For 62; Against 0; Not Voting 1.

Calendar No. 270, Adopted April 28, 1972, Journal Page 549.

The Committee recommends concurrence with the request

to amend para. 333(5) by deletion of the present para. and substitution of the following:

(5) prepared at least one written sermon on a specified biblical passage and responded to a written or oral doctrinal examination administered by the Board of the Ministry. The candidate's reflections and the board's responses should be informed by the insights and guidelines of Part II of *The Book of Discipline* of The United Methodist Church.

The following questions are guidelines for the preparation of the examination:

a) What biblical, theological, historical, and experiential evidence would you advance for the belief in one God, the Father Almighty, Maker and Sustainer of all creation?

b) Discuss the Bible as the primary source and norm for belief and practice and indicate how you would relate this to tradition, Christian experience and reason.

c) Define the Christian understanding of man and of his need for divine grace.

d) How would you interpret the statement: "Jesus Christ is Savior and Lord?"

e) What is your conception of the mission of the Holy Spirit in personal salvation, in the community of faith, and in responsible living in the world?

f) How do you understand the following: (1) repentance (2) justification (3) faith (4) regeneration (5) sanctification?

g) Describe the nature and function of the church.

h) What is the significance of the Sacraments, Baptism and the Lord's Supper?

i) What is your basis for the belief in the life after death and what is your understanding of it?

j) What do you understand by "evangelism"?

k) In the light of the Judeo-Christian heritage and man's contemporary situation, discuss the place of social action in the program of the church.

l) How do you understand yourself, your motives, your role, and your commitment as a minister?

m) From the perspectives of scripture, reason and tradition, give your understanding of the meaning of ordination.

Report No. 27—Rights of Members in Full Connection
Petitions: F-5402.

April 21, 1972—Membership 91; Present 62; For 61;
Against 0; Not Voting 1.

Calendar No. 271; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on the request to change the quotas established in the Plan of Union for delegates to General and Jurisdictional Conferences.

Report No. 28—Admission into Full Membership

Petitions: F-5018.

April 21, 1972—Membership 91; Present 59; For 59; Against 0; Not Voting 0.

Calendar No. 272, Adopted April 28, 1972, Journal Page 549.

The committee recommends concurrence with the request to amend para. 333 as follows:

Deletion of the words in (2) as indicated: *been previously ordained deacon; provided that until July 1, 1971 sub-para 1 and 2 above shall not apply to seminary students who have completed one fourth of the work required for the Bachelor of Divinity or the equivalent first professional degree by July 1, 1968.*

In lines 18 and 25, change *Departments* to **Division**.

In line 26, following Ministry, add these words: **in an approved course of study school.**

Report No. 29—Waiver of Academic Requirements

Petitions: F-5452, F-5165.

April 21, 1972—Membership 91; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 273; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on request to amend para. 323 to waive academic requirements for lay pastors.

Report No. 30—Relationship of Retired Minister to Charge Conference

Petitions: F-5334.

April 21, 1972—Membership 91; Present 60; For 55; Against 2; Not Voting 3.

Calendar No. 274, No action taken.

The committee recommends concurrence with request to amend Par. 364 by adding the words **provided each such person may be a member of but one Charge Conference**, so that the amended paragraph will read, in part:

Every retired minister who is not appointed as pastor of a charge shall have a seat in the Charge Conference where he elects to hold such membership except as set forth in the *Discipline*, **provided each such person may be a member of but one Charge Conference.**

Report No. 31—Requirements for Ministerial Candidates

Petitions: F-5386.

April 21, 1972—Membership 91; Present 83; For 83;
Against 0; Not Voting 0.

Calendar No. 275; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency on request to add a statement to Para. 308 concerning course-of-study requirements.

Report No. 32—Counseling Elder

Petitions: F-5363.

April 21, 1972—Membership 91; Present 66; For 50;
Against 9; Not Voting 7.

Calendar No. 276; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency on request to amend Par. 353 so that the counseling elder would work under the direction of the Board of the Ministry instead of the District Superintendent.

Report No. 33—Oral Examination for Ministerial Candidate

Petitions: F-5031.

April 21, 1972—Membership 91; Present 62; For 48;
Against 14; Not Voting 0.

Calendar No. 277, Adopted April 28, 1972, Journal page 549.

The committee recommends concurrence with request to amend Par. 333.5 in line 2 by adding the words **or oral** so that it reads, "prepared at least one written sermon on a specified biblical passage and given satisfactory answers in a written **or oral** doctrinal examination administered by the Board of the Ministry."

Report No. 34—Admission into Full Connection

Petitions: F-5015.

April 21, 1972—Membership 91; Present 62; For 62;
Against 0; Not Voting 0.

Calendar No. 278; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency on request to amend Par. 333 to require a B.D. degree for admission into full connection.

Report No. 35—Additional Question for Admission into Full Connection

Petitions: F-5004.

April 21, 1972—Membership 91; Present 62; For 60; Against 1; Not Voting 1.

Calendar No. 279; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on request to amend. Par. 333.19 by addition of a "third direction."

Report No. 36—Extend Period for Waiver of Academic Requirement

Petitions: F-5175, F-5177.

April 22, 1972—Membership 91; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 280; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on the request to extend time for waiver of requirement of sixty hours college credit.

Report No. 37—Extend Eligibility Period for Associate Members

Petitions: F-5174.

April 22, 1972—Membership 91; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 281; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on request to extend period of eligibility for Associate Membership in Annual Conference.

Report No. 38—One Administrative Structure for All Chaplains

Petitions: F-5274.

April 22, 1972—Membership 91; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 282; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on the request to place all pastors serving as chaplains in one administrative structure.

Report No. 39—Chaplain for Draft Counseling

Petitions: F-5078.

April 22, 1972—Membership 91; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 283; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on request to provide for a specific chaplaincy for draft counseling.

Report No. 40—Non-military Chaplaincy

Petitions: F-5271, F-5272, F-5273.

April 22, 1972—Membership 91; Present 74; For 72; Against 2; Not Voting 0.

Calendar No. 284; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on request that The United Methodist Church sever all of its ties with the United States Military in regard to the chaplaincy.

Report No. 41—Granting Retired Bishop Status to a Bishop Elected for a Term and Holding Office Until Retirement

Petitions: F-5193, F-5387.

April 22, 1972—Membership 91; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 285, Adopted April 28, 1972, Journal Page 549.

The committee recommends concurrence with request to amend par. 394, item 4 by adding: 'including all bishops of former or existing Central Conferences,' so that the item 4 will read: An elder who has served as bishop up to the time of his retirement, including all bishops of former or existing Central Conferences, shall have the status of retired bishop.

Report No. 42—Ethnic and Minority Bishops

Petitions: F-5329, F-5339, F-5064.

April 22, 1972—Membership 91; Present 76; For 73; Against 0; Not Voting 3.

Calendar No. 286, Adopted April 28, 1972, Journal Page 550.

The committee recommends concurrence with these requests and offers this resolution:

RESOLVED, that the General Conference urge the Jurisdictional Conferences to take seriously the request for an ethnically representative episcopacy, this request to be communicated to the secretaries of the Jurisdictions.

Report No. 43—Use of Alcohol, Tobacco, and Drugs by Ministers

Petitions: F-5443.

April 22, 1972—Membership 91; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 287; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency on request to provide a forum whereby users of tobacco, alcohol and drugs may prove their use is consistent with highest ideals of Christian life.

Report No. 44—Restore Prohibition of Use of Beverage Alcohol by Ministers

Petitions: F-5382.

April 22, 1972—Membership 91; Present 76; For 76;
Against 0; Not Voting 0.

Calendar No. 288; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency on request to "restore the no beverage alcohol rule for ministers."

Report No. 45—Retirement between Sessions of Annual Conference

Petitions: F-5388.

April 22, 1972—Membership 91; Present 76; For 75;
Against 0; Not Voting 1.

Calendar No. 289; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency on request to revise paras. 359-363 to provide possibility of retirement between sessions of the annual conference.

Report No. 46—Transfer of Bishops among Jurisdictions

Petitions: F-5442.

April 22, 1972—Membership 91; Present 75; For 74;
Against 0; Not Voting 1.

Calendar No. 290; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency on request to amend par. 54, Article V to provide a plan for continuing transfer of Bishops across jurisdictional lines.

Report No. 47—Assignment of Bishops

Petitions: F-5065.

April 22, 1972—Membership 91; Present 75; For 74;
Against 0; Not Voting 1.

Calendar No. 291; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency on request to amend par. 55, Article VI, to include: "Episcopal mem-

bers may serve regardless of geographical or jurisdictional boundaries."

Report No. 48—Method of Assignment of Bishops

Petitions: F-5242.

April 22, 1972—Membership 91; Present 75; For 75;
Against 0; Not Voting 0.

Calendar No. 292; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee recommends nonconcurrence on request to provide for a ballot (secret) of conferences before re-assignment of bishops.

Report No. 49—Abolish Office of District Superintendent

Petitions: F-5002.

April 22, 1972—Membership 91; Present 75; For 67;
Against 0; Not Voting 8.

Calendar No. 293; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on request to abolish the office of District Superintendent.

Report No. 50—Extend Term of Service for District Superintendent

Petitions: F-5176.

April 22, 1972—Membership 91; Present 75; For 75;
Against 0; Not Voting 0.

Calendar No. 294; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on request to amend Par. 391.3 to allow for extension of six-year maximum to seven years in individual cases.

Report No. 51—Continuing Education of Ministers

Petitions: F-5101.

April 22, 1972—Membership 91; Present 64; For 59;
Against 1; Not Voting 4.

Calendar No. 295; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on request to amend Par. 665.16 by changing amenability of Board of Ministry from Annual Conference to Program Council in all matters relating to program for local churches and continuing education of ministers.

Report No. 52—Limit Term of Service of Bishop

Petitions: F-5229.

April 22, 1972—Membership 91; Present 65; For 64; Against 0; Not Voting 1.

Calendar No. 296; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on request to limit time of service of a Bishop to eight years in an Episcopal area.

Report No. 53—Tenure of Office of Bishops

Petitions: F-5433.

April 22, 1972—Membership 91; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 297; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on request to elect bishops for a term of one quadrennium.

Report No. 54—Assignment of Minister Under Appointment to a Charge Conference

Petitions: F-5066.

April 22, 1972—Membership 91; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 298; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on request to amend Par. 352.4 since Par. 352.9 of 1970 Supplement cares for this request.

Report No. 55—Policy on Ministerial Salaries and Support of Mission Appointees

Petitions: F-5287, F-5428.

April 22, 1972—Membership 91; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 299; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on request concerning ministerial salaries and other support.

Report No. 56—Interpretation of Historical Questions

Petitions: F-5209.

April 22, 1972—Membership 91; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 300; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on request to amend Par. 334 by adding the statement: "Each candidate shall prepare . . . a brief interpretation . . . of the past and present significance of the historical questions that follow."

Report No. 57—Ministerial Student to Seek Guidance of District Committee

Petitions: F-5258.

April 22, 1972—Membership 91; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 301; No action taken.

The committee recommends concurrence with this request and offers this amended statement:

Amend Par. 308.4 by adding the words **District Committee on the Ministry and the** at the end of line 8 so that the amended paragraph would read in part:

"A person so committed and classified shall immediately seek, with the assistance of his pastor, the guidance of the **District Committee on the Ministry and the** Board of the Ministry with reference to subsequent procedures and his continuing educational program."

Report No. 58—Termination of Conference Membership

Petitions: F-5439.

April 22, 1972—Membership 91; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 302, Adopted April 28, 1972, Journal Page 545.

The committee recommends concurrence with request to add to Para. 365, line 2 the word **probationary** so that the paragraph as amended will read:

Termination of Annual Conference membership, either associate, **probationary**, or member in full connection, may be accomplished in the ways provided in Paragraphs 366-372 upon recommendation of the Board of the Ministry.

Report No. 59—Structure Study Commission, Par. 1225-1230

Petitions: F-5390.

April 22, 1972—Membership 91; Present 66; For 50; Against 5; Not Voting 11.

Calendar No. 333, Adopted April 28, 1972, Journal Page 580.

The committee recommends concurrence with Par. 1225, 1226, 1227 and 1228 and with Par. 1230 amended as follows. The board shall be organized into **four** divisions: the Divi-

sion of Higher Education; the Division on the Ordained Ministry; the Division on Chaplains and Related Ministries; the Division on Lay Ministries and an office of personnel.

Report No. 60—Structure Study Commission Report, Par. 1250-1261

Petitions: F-5592.

April 22, 1972—Membership 91; Present 66; For 50; Against 5; Not Voting 11.

Calendar No. 334, No action taken.

The committee recommends concurrence with Par. 1250, 1251, 1252, 1253, 1254, 1255, 1256, 1257, 1258, 1259-1261 of Structure Study Report.

Report No. 61—Structure Study Commission Report, Par. 1275-1276

Petitions: F-5309.

April 22, 1972—Membership 91; Present 66; For 50; Against 5; Not Voting 11.

Calendar No. 335, No action taken.

The committee recommends concurrence with Par. 1275 and 1276.

Report No. 62—Structure Study Commission Report, Par. 1285-1290

Petitions: F-5309.

April 22, 1972—Membership 91; Present 66; For 50; Against 5; Not Voting 11.

Calendar No. 336, Adopted April 28, 1972, Journal Page 580.

The committee recommends concurrence with Pars. 1285, 1286, 1287, 1288, 1289 and Par. 1290 amended as follows:

The administrative staff officer of the Office on Personnel shall be an **Executive Secretary** of the Board of Higher Education and Ministry.

Report No. 63—Structure Study Commission

Petitions: (Not reported.)

April 22, 1972—Membership 91; Present 66; For 50; Against 5; Not Voting 11.

Calendar No. 337, Adopted April 28, 1972, Journal Page 586.

The committee recommends concurrence with Par. 1265, 1266, amended as follows: in line 10, insert **recruitment** following “(a) in the;” in line 12, insert **recruitment** following “(b) in the.” In line 18, remove the “s” from “Division” which is the next to the last word on the line.

Para. 1267 amended as follows: delete in lines 5 and 6 on p. 170 the words "*for a two year term. The Chaplain members*" and insert "*who*" after "*members*" in line 5. In line 6, at the end of the line, delete "*two consecutive terms,*" and insert in their place "*four years*".

Report No. 64—Requirements of Course of Study

Petitions: E-5350.

April 18, 1972—Membership 91; Present 75; For 75; Against 0; Not Voting 0.

Calendar No. 412, No action taken.

The committee recommends concurrence with this proposed change in paragraph 320.2, in lines 2 and 3, delete the words *the Introductory Studies and the four year course of study and Department* and in their place substitute **the five-year course of study and Division** so that the para. will then read:

2. "A person licensed to preach who is not a student as defined in subparagraph 1 above shall pursue **the five-year course of study** under the direction of the **Division** of the Ministry. (see para. 1046.4). This course must be completed within eight years after the issuance of the first license to preach, except as provided in para. 348.2."

Report No. 65—Members for General Ministry

Petitions: F-5240, F-5239, F-5461, F-5445, F-5022, F-5023, F-5278, F-5091, F-5311, F-5246, F-5587, F-5194, F-5195, F-5260, F-5286, F-5081, F-5231, F-5234, F-5352, F-5374, F-5412, F-5335, F-5403, F-5338, F-5079, F-5430, F-5462, F-5301, F-5238, F-5310, F-5270, F-5045, F-5250, F-5192.

April 22, 1972—Membership 91; Present 46; For 46; Against 0; Not Voting 0.

Calendar No. 413, Adopted April 28, 1972, Journal Page 545.

The committee recommends concurrence with these petitions and referral to the Commission on the Study of the Ministry and/or the Department of Ministry for report back to the next General Conference.

Report No. 66—Worker Priest as a Possibility

Petitions: F-5460; F-5280; F-5285; F-5429, F-5588, F-5090, F-5070, F-5457.

April 22, 1972—Membership 91; Present 48; For 37; Against 6; Not Voting 5.

Calendar No. 414, Adopted April 28, 1972, Journal Page 545.

The committee recommends concurrence with these petitions amended to read as follows: Following 391.10, add a new 391.11 which reads as follows.

An appointee to such appointments as referred to in para. 352.7 may neither be required to accept nor is he/she guaranteed appointment and may be returned to a regular appointment only by agreement of Bishop and Cabinet.

Report No. 67—Appointment to Ministry in Secular World
Petitions: F-5052, F-5045, F-5055, F-5056.

April 22, 1972—Membership 91; Present 58; For 54;
Against 1; Not Voting 3.

Calendar No. 415, Adopted April 28, 1972, Journal Page 545.

The committee recommends concurrence with the amended petitions as follows:

Following para. 352.6, add a new 352.7 to read:

At his or her request, a conference member on recommendation of the Cabinet, confirmed by a two-thirds vote of the Annual Conference, may be appointed for ministry in and to society beyond the ministries usually extended through the local church and other institutions of, or directly related to the church, provided that in no such case shall The United Methodist Church incur any financial responsibility.

Renumber the present 7 to 8 and present 8 to 9.

Report No. 68—Termination and Reinstatement of Lay Pastors

Petitions: F-5438.

April 22, 1972—Membership 91; Present 60; For 60;
Against 0; Not Voting 0.

Calendar No. 416, Adopted April 28, 1972, Journal Page 546.

The committee recommends concurrence on petition to amend par. 344 by deletion and substitution of this new para. 344:

1. Termination of Lay Pastor Status.—Whenever a lay pastor is no longer approved for appointment by the Annual Conference as required in Paragraph 340, or whenever he severs his relationship with The United Methodist Church, he shall surrender his license and credentials to the district superintendent for deposit with the secretary of the Conference. After consultation with the pastor, he shall designate the local church in which he shall hold membership. This does not apply to persons who were licensed to preach before 1950. The Board of the Ministry shall file with the resident bishop a permanent record of the circumstances

relating to the termination of lay pastor status as required in Paragraph 665.10.

When a lay pastor is accused of an offense under Paragraph 1721 and desires to withdraw from the Church, the procedures described in Paragraphs 1743-51 shall apply.

2. Reinstatement of Lay Pastor Status.—A lay pastor whose approved status has been terminated from an Annual Conference of The United Methodist Church or one of its legal predecessors may be reinstated by the Annual Conference which previously approved him, or its legal successor, or the Annual Conference of which the major portion of his former conference is a part only upon recommendation by the district Committee on the Ministry, the Board of the Ministry, and the Cabinet. When approved by the ministerial members in full connection as provided in Paragraph 338, his license and credentials shall be restored, and he shall be eligible for appointment as pastor of a charge. He shall complete ministerial studies and meet requirements as provided in Paragraph 348.

Whenever a person whose approval as a lay pastor has been terminated by an Annual Conference is being considered for appointment or temporary employment in another Annual Conference, the Board of the Ministry where this person is being considered shall obtain from the Board of the Ministry of the conference where approval has been terminated certification of his qualifications and information about the circumstances relating to the termination of his approval as a lay pastor. Before such person shall be appointed, they shall be recommended by the Board and approved by the Annual Conference. A district superintendent may arrange for him to serve temporarily when the Board and the Cabinet agree and when the Board certifies that he is enrolled for those studies which he has not completed previously.

Report No. 69—Probationary Member in Advanced Studies
Petitions: F-5290.

April 22, 1972—Membership 91; Present 51; For 51;
Against 0; Not Voting 0.

Calendar No. 417, No action taken.

The committee recommends concurrence on petition to amend para. 330, sub-paragraph 6 by deleting *a school for courses of study* and in its place substitute **an approved course of study school**. Delete the rest of the paragraph: *provided, however, that in a case of emergency or unusual circumstances, on approval by the Board of the Ministry, he may be authorized to pursue no more than one year of the course by correspondence.*

The para. will then read:

6. A probationary member received under the provisions of para. 328.2 who is pursuing advanced studies in the course of study shall do so in an approved course of study school.

Report No. 70—Supernumerary Relationship

Petitions: F-5427.

April 22, 1972—Membership 91; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 418, Adopted April 28, 1972 Journal page 547.

The committee recommends concurrence with this amended statement:

Paragraph 358. Delete the entire paragraph and in its place substitute:

Supernumerary minister is one who is granted this relationship because of impaired health or who for other equally sufficient reason is temporarily unwilling or unable to perform the full work of his/her appointment. This relation is to be requested through the Board of the Ministry and granted or renewed by the annual conference upon the board's recommendation. Between sessions of the annual conference this relation may be granted with the approval of the Bishop, District Superintendents, and the Board of the Ministry. This interim action shall be subject to the approval of the Annual Conference at its next session. This relation shall not be granted for more than five years in succession except by a two-thirds vote of the Conference and must be approved annually. After consultation with the pastor, the supernumerary minister shall designate the charge conference in which he/she shall hold membership. The exercise of his/her ministry shall be limited to the charge conference in which his/her membership is held and under the supervision of the pastor in charge to whom he/she shall report all marriages performed, baptisms administered, and funerals conducted, and shall be held amenable for his/her conduct and the continuation of his/her ordination rights to the annual conference. Should he/she reside outside the bounds of his/her annual conference, he/she shall forward to it annually a certificate similar to that required of a minister, and, in case of failure to do so, the Annual Conference may locate him/her without his/her consent. He/she shall have no claim on the conference funds except by vote of the conference. He/she shall not be eligible for membership on conference committees, commissions or boards.

Report No. 71—Counseling Elder

Petitions: F-5102.

April 23, 1972—Membership 91; Present 62; For 62;
Against 0; Not Voting 0.

Calendar No. 419; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency on request to name as counseling elder a member of a cooperative parish staff.

Report No. 72—Appointability of Lay Pastors

Petitions: F-5465, F-5496.

April 22, 1972—Membership 91; Present 68; For 67;
Against 0; Not Voting 1.

Calendar No. 420; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency on request to amend para. 349.3 to provide for appointment of supply pastor.

Report No. 73—Rights of Lay Pastor

Petitions: F-5397—F-5399.

April 22, 1972—Membership 91; Present 58; For 54;
Against 0; Not Voting 4.

Calendar No. 421; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency and that these petitions on the voting rights of lay pastors be referred to the Department of the Ministry for continuing study.

Report No. 74—Composition of Commission on Chaplains

Petitions: F-5096.

April 22, 1972—Membership 91; Present 69; For 69;
Against 0; Not Voting 0.

Calendar No. 422; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency on request to amend para. 1389.2 to enlarge the Commission on Chaplains and Related Ministries.

Report No. 75—Waive Academic Requirements for Lay Pastors

Petitions: F-5450.

April 22, 1972—Membership 91; Present 58; For 58;
Against 0; Not Voting 0.

Calendar No. 423; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency on request to waive requirements for any lay pastor who has served ten years.

Report No. 76—Make Better Use of Retired Ministers

Petitions: F-5236.

April 22, 1972—Membership 91; Present 75; For 74; Against 0; Not Voting 1.

Calendar No. 424; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency but expresses appreciation to retired ministers.

Report No. 77—Study of the Ministry: Progress Report and Recommendations

Petitions: F-5419.

April 22, 1972—Membership 91; Present 63; For 61; Against 0; Not Voting 2.

Calendar No. 425, Adopted April 28, 1972, Journal page 545.

The Committee recommends concurrence with these proposed amendments to the Report of the Commission to Study the Ministry. These are included in the report of F-5595 (see Calendar #490, Committee on Clergy #99).

Report No. 78—Authority of Lay Pastor to Administer Sacraments

Petitions: F-5063, F-5005, F-5021, F-5060, F-5113-F-5120, F-5317, F-5378, F-5084, F-5389-F-5394, F-5400-F-5401, F-5029, F-5117.

April 24, 1972—Membership 91; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 460, Adopted April 28, 1972, Journal Page 541.

The Committee recommends concurrence with this amended request to amend par. 349, 1970 Supplement, by substitution of the following:

Par. 312. Persons of the following classes are eligible for the order of deacon:

1. Lay pastors who have served at least one year under appointment and have completed the first two years of the ministerial courses of study.

2. (Unchanged) Theological students who have been received into probationary membership after having met the requirements of Par. 327 or 328.

Par 349.1. A lay pastor, while serving under appointment as pastor of a charge, shall perform all the duties of a pastor, except that if unordained, he or she shall not be authorized to administer the Sacraments of Baptism and the Lord's Supper. His or her continuing eligibility to be appointed shall be contingent upon the annual fulfillment of the appropriate requirements of Par. 348. His or her authority to perform pastoral duties shall be limited to the charge to which he or she is appointed. In the performance of these duties, he or she shall be under the supervision and pastoral authority of the district superintendent and the guidance of a duly assigned counseling elder.

2. A lay pastor who is in charge of a pastoral appointment shall attend the sessions of the Annual Conference.

3. A lay pastor shall be amenable to the Annual Conference in the performance of his or her pastoral duties. Continuance in this relationship shall be equivalent to renewal of his or her license to preach.

4. A lay pastor not under appointment shall be required to make progress in the ministerial courses of study under the provisions of Par. 320.2.

5. On recommendation of the Board of the Ministry and by vote of the Annual Conference a lay pastor who has served not less than four years as a lay pastor (formerly an approved supply pastor) and has attained age sixty-five may be recognized as a retired lay pastor and so listed in answer to the Disciplinary question: "Who are recognized as retired lay pastors?"

Report No. 79—Administration of the Sacraments by Lay Pastors

Petitions: F-5006-F-5014, F-5030, F-5032, F-5112, F-5048, F-5067, F-5154, F-5164, F-5173, F-5276, F-5366-71, F-5376, F-5414.

April 24, 1972—Membership 91; Present 68; For 67; Against 0; Not Voting 1.

Calendar No. 461; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee recommends nonconcurrence on request that unordained lay pastors administer the sacraments.

Report No. 80—Miscellaneous

Petitions: F-5407, F-5049, F-5237, F-5051, F-5053, F-5182, F-5308, F-5289, F-5097, F-5444, F-5001, F-5206, F-5207, F-5208, F-5405, F-5380, F-5299, F-5318.

April 24, 1972—Membership 91; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 462; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee recommends nonconcurrency with the petitions as numbered above.

Report No. 81—Appointability of Persons Other Than Ministerial Members

Petitions: F-5044.

April 24, 1972—Membership 91; Present 58; For 57; Against 0; Not Voting 1.

Calendar No. 463; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee recommends nonconcurrency on request to delete **who have been granted the license to preach and those** and substitute **“and have been ordained deacon.”**

Report No. 82—Voting Rights of Associate Members

Petitions: F-5447, F-5446, F-5141, F-5123.

April 24, 1972—Membership 91; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 464; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee recommends nonconcurrency on request to amend par. 322.2 to allow an associate member the right to vote in the Annual Conference.

Report No. 83—Probationary Status for Associate Members

Petitions: F-5292.

April 24, 1972—Membership 91; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 465; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency on request to add 328.3 to 328 to propose a third category for probationary status.

Report No. 84—Readmission after Location

Petitions: F-5323.

April 24, 1972—Membership 91; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 466, Adopted April 28, 1972, Journal Page 546.

The Committee recommends concurrence on addition of a new paragraph after Section XVI, paras. 365-372, as follows:

“Readmission after Location.—A minister who has lo-

cated under the provisions of Paragraph 366 from an Annual Conference of The United Methodist Church or one of its legal predecessors may be readmitted by the Annual Conference in which he held previously such membership, and from which he located, or its legal successor, or the annual conference of which the major portion of his former conference is a part, upon presentation of his certificate of location and recommendation by the District Committee on the Ministry, the Board of the Ministry and the Cabinet, after review of his qualifications and the circumstances relating to his location. When reinstated by vote of the Annual Conference, his membership in the conference shall be restored, and he shall be authorized to perform all ministerial functions."

Report No. 85—Sabbatical Leave

Petitions: F-5409, F-5408, F-5082, F-5083, F-5345, F-5226, F-5312.

April 24, 1972—Membership 91; Present 55; For 48; Against 5; Not Voting 2.

Calendar No. 467, Adopted April 28, 1972, Journal Page 547.

The Committee recommends concurrence on the request that paragraph 356 be amended by deleting the entire paragraph and in its place substitute the following new paragraph:

"A sabbatical leave may be allowed for an approved program of study or travel. A minister who has been serving in a full-time appointment for six consecutive years from the time of his reception into full membership, or for eight consecutive years from the time of his reception into associate membership, may be granted a sabbatical leave for one year. Whenever possible, the salary level of the last appointment served before the leave should be maintained in the appointment made at the termination of the leave. The appointment to sabbatical leave is to be made by the bishop holding the conference upon the vote of the annual conference after recommendation by the Board of the Ministry. The minister shall submit a written request for a sabbatical leave including his plan for study or travel to the Board of the Ministry, with copies to his bishop and district superintendent, ordinarily ninety days before the opening session of the annual conference. To be eligible for an additional sabbatical leave a minister shall have served six consecutive years under full-time appointment following the previous sabbatical leave."

Report No. 86—Review and Evaluation of Ministry

Petitions: F-5396.

April 24, 1972—Membership 91; Present 56; For 38;
Against 9; Not Voting 9.

Calendar No. 468, No action taken.

The Committee recommends concurrence on request to add a new paragraph after para. 366 to be para. 367, the following para. to be renumbered. The paragraph would read:

An Annual Conference is urged to initiate an evaluation/consultation process for all its ministers, which would involve every person under appointment in a careful evaluation year. Such process would be under the joint guidance of the Conference Board of the Ministry and the Cabinet.

Report No. 87—Withdrawal by Surrender of the Ministerial Office

Petitions: F-5458.

April 24, 1972—Membership 91; Present 57; For 57;
Against 0; Not Voting 0.

Calendar No. 469, Adopted April 28, 1972, Journal Page 546.

The committee recommends concurrence:

That Paragraphs 371, 372, and 373 be deleted and the following new paragraphs be substituted as a new Paragraph 371.

1. Withdrawal by Surrender of the Ministerial Office. An associate or full member of an Annual Conference in good standing who desires to surrender his ministerial office and withdraw from the conference may be allowed to do so by the Annual Conference at its session or may deposit his credentials with the bishop between sessions of the Annual Conference. When this action is taken between sessions of the Annual Conference, it shall be reported by the Board of the Ministry for confirmation by the Annual Conference at its next session. The minister's credentials shall be surrendered to the district superintendent for deposit with the secretary of the conference, and his membership may be transferred to a church which he designates, after consultation with the pastor, as the local church in which he will hold membership.

2. Withdrawal to Unite with Another Church. When a minister in good standing withdraws to unite with another church or to terminate his membership in the Church, his credentials should be surrendered to the conference, and if he shall desire it and the conference authorize it, they may be returned to him with the following inscription written plainly across their face:

A. B. has this day been honorably dismissed by the

 Annual Conference from the ministry of The United
 Methodist Church.

Dated:, President
, Secretary

3. **Withdrawal Under Complaints or Charges.** When a ministerial member is accused of an offense under Paragraph 1721 and desires to withdraw from the membership of the Annual Conference, it may permit him to withdraw under the provisions of Paragraph 1741. The minister's credentials shall be surrendered to the district superintendent for deposit with the secretary of the conference, and his membership may be transferred to a local church which he designates, after consultation with the pastor.

4. When in the interval between sessions of an Annual Conference a member thereof shall deposit with his bishop or with his district superintendent a letter of withdrawal from the ministry, or his credentials, or both, the same shall be presented to the Annual Conference at its next session for its action thereon.

Report No. 88—Readmission of Ministers

Petitions: F-5326.

April 24, 1972—Membership 91; Present 56; For 56;
 Against 0; Not Voting 0.

Calendar No. 470; No action taken.

The committee recommends concurrence on request to amend para. 377 by inserting, following "without the" in line 5, these words: **recommendation of the Board of the Ministry** and so that the amended paragraph would read as follows:

"A minister seeking admission into an Annual Conference on credentials from another denomination who has previously withdrawn from membership in the effective relation in an Annual Conference of The United Methodist Church or one of its legal predecessors shall not be admitted or readmitted without the **recommendation of the Board of the Ministry** and the consent of the Annual Conference from which he withdrew or its legal successor, or the Annual Conference of which the major portion of his former conference is a part."

Report No. 89—Readmission after Withdrawal by Surrender of Ministerial Office

Petitions: (Not reported)

April 24, 1972—Membership 91; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 471; Adopted April 28, 1972; Journal Page 546.

The committee recommends concurrence:

That the following new paragraph be added after Section XVI, Paragraphs 365-372:

Readmission After Withdrawal by Surrender of the Ministerial Office. A minister who has surrendered the ministerial office under the provisions of Paragraph 371 to an Annual Conference of The United Methodist Church or one of its legal predecessors, may be readmitted by the Annual Conference in which he held previously such membership and to which he surrendered the ministerial office, or its legal successor, or the Annual Conference of which the major portion of his former conference is a part, upon his request and recommendation by the district Committee on the Ministry, the Board of the Ministry and the Cabinet after review of his qualifications and the circumstances relating to the surrender of his ministerial office. When reinstated by vote of the Annual Conference, his membership in the conference and his credentials shall be restored, and he shall be authorized to perform all ministerial functions.

Report No. 90—Readmission to Conference Relationships
Petitions: F-5325.

April 24, 1972—Membership 91; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 472; Adopted April 28, 1972; Journal Page 546.

The committee recommends concurrence:

That a new Section be added as follows:

After Section XVI, Paragraphs 365-372, add a new section entitled **Readmission to Conference Relationships**. There shall be three paragraphs as follows: **Readmission after Location, Readmission to Probationary Membership, and Readmission after Withdrawal by Surrender of the Ministerial office.**

Report No. 91—Privileged Nature of a Confession

Petitions: F-5295.

April 24, 1972—Membership 91; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 482; No action taken.

The committee recommends concurrence on addition to par. 350 to be numbered par. 350.7 as follows:

It shall be the right of any minister to assert a privilege to hold in confidence information given in any counseling relationship; such information received is privileged communication.

Report No. 92—Add Category of Supply Pastor

Petitions: F-5003, F-5170.

April 24, 1972—Membership 91; Present 57; For 51;
Against 0; Not Voting 6.

Calendar No. 483; No action taken.

The committee recommends concurrence on request to add par. 307.4 following par. 307.3 as follows:

4. "Other pastors" shall be the classification for reporting ordained ministers from other Christian churches appointed in accordance with the provisions of par. 375, as probationary or full member under appointment in another conference than the one in which membership is held, and a superannuated minister (par. 359) who is also pastor of a local church.

Report No. 93—Study of the Diaconate

Petitions: F-5418, F-5417.

April 24, 1972—Membership 91; Present 58; For 58;
Against 0; Not Voting 0.

Calendar No. 484; Adopted, Blanket Referral, April 28, 1972; Journal Page 552.

The Committee recommends that the requests to study the Diaconate be referred to the Division of the Ministry.

Report No. 94—Duties of a Pastor

Petitions: F-5218, F-5219, F-5130.

April 24, 1972—Membership 91; Present 58; For 58;
Against 0; Not Voting 0.

Calendar No. 485; Adopted, Blanket Referral, April 28, 1972; Journal Page 552.

The Committee recommends that the requests to amend par. 350 on the Duties of a Pastor be referred to the Division of the Ministry.

Report No. 95—Study of the Diaconate

Petitions: F-5423.

April 24, 1972—Membership 91; Present 58; For 58;
Against 0; Not Voting 0.

Calendar No. 486; Adopted, Blanket Referral, April 28, 1972; Journal Page 552.

The Committee recommends that this request to Study the Diaconate be referred to the Division of the Ministry.

Report No. 96—Study of Lay Pastors Not Under Appointment

Petitions: F-5416.

April 24, 1972—Membership 91; Present 58; For 57; Against 0; Not Voting 1.

Calendar No. 487; Adopted April 28, 1972; Journal Page 541.

The Committee recommends concurrence on request to add to 349.6 in 1970 **Supplement to the Book of Discipline** a new sentence as follows:

Where the District Superintendent and Board of the Ministry determine that a lay pastor's secular employment does not make it feasible to take the ministerial courses of study in residence, progress may be made by correspondence.

Report No. 97—The Order of Deacon

Petitions: F-5279.

April 24, 1972—Membership 91; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 488; Adopted April 28, 1972; Journal Page 541.

The committee recommends concurrence on request.

That Paragraph 311, line 3, be amended to read:

"The Order of Deacon.—A deacon is a minister who has been received by an Annual Conference either as a probationary member or as an associate member, or is a lay pastor who qualifies in accordance with Paragraph 312.1, and has been ordained deacon. . . ."

Report No. 98—Provisions for Location

Petitions: F-5306, F-5586, F-5343, F-5305.

April 24, 1972—Membership 91; Present 58; For 42; Against 10; Not Voting 6.

Calendar No. 489; Adopted April 28, 1972; Journal Page 545.

The committee recommends concurrence on request:

That Paragraph 366 be amended by deleting the entire paragraph and the following new paragraph be substituted:

Location.—1. Voluntary. An annual conference may grant a member a certificate of location at his own request; provided that it shall first have examined his character at the conference session when the request is made and found him in good standing, and provided further that this relation shall be granted only to one who intends to discontinue service in the itinerant ministry.

2. Involuntary. An Annual Conference may by a 2/3 vote grant a certificate of location without the minister's consent

whenever the Board of the Ministry recommends it after determining with due process, in consultation with the district superintendents and the minister under consideration in a joint hearing, that a member of the Annual Conference is ineffective or inefficient in the work of the ministry; provided that it shall first have examined his character at the conference session when the request is made and found him in good standing, and provided further that this relation shall be granted to one who shall discontinue service in the itinerant ministry.

3. Location shall be certified by the presiding bishop. A minister located according to the provisions of this paragraph shall not continue to hold membership in the annual conference. After consultation with the pastor, the minister shall designate the local church in which he shall hold membership. As a ministerial member of the Charge Conference, he shall be permitted to exercise ministerial functions under supervision of the pastor in charge. The exercise of his ministry shall be limited to the Charge Conference in which his membership is held. He shall report to the Charge Conference and the pastor all marriages performed, baptisms administered, and funerals conducted; and shall be held amenable for his conduct and the continuation of his ordination rights to the Annual Conference within which the Charge Conference membership is held. The provisions of this paragraph shall not apply to persons granted involuntary location prior to the General Conference of 1972.

Report No. 99—Report of the Commission to Study the Ministry

Petitions: F-5595.

April 23, 1972—Membership 91; Present 75; For 74; Against 1; Not Voting 0.

Calendar No. 490; Adopted April 28, 1972; Journal Page 543.

The committee recommends concurrence on the Report of the Commission to Study the Ministry with these amendments:

1. Substitute Chart from p. 159 *Daily Christian Advocate* for chart on p. 14 of Report.

2. Substitute this paragraph, found in the report, in the section entitled "Recommendations Concerning the Seminaries . . .," in the sub-section entitled *The Eastern Seaboard*:

"The Task Force is requested to make annual reports beginning on September 1, 1973, on its progress in its consultation. In its report of September 1, 1975, the Task Force is requested to provide a firm proposal, including a time-

table for achieving the projected goals. The annual reports shall be made to the Department (or Division) of the Ministry" for the last paragraph in the subsections entitled *The Greater Atlanta Region*, *The Greater Chicago Region*, *The Ohio Region*, and for the paragraph beginning "The commission further recommends," in the sub-section entitled *The West*.

3. Substitute par. 1225-1230, 1250-1258 from the Structure Study Report for the proposals entitled "Recommendations Concerning 'the Appropriate Promotional and Administrative Structure. . .'"

4. Add new 3 and 4 to the "Conclusions":

3. Enlistment, education, ordination and appointment of women to the ordained ministry.

4. The meaning of ordination and the covenant relation as defined in para. 331 of 1968 Book of Discipline.

5. After "Special Appointments" add including professional chaplaincies so that the first line reads, "Special Appointments including professional chaplaincies."

5. In the last paragraph change *twenty-four* to *twenty-nine*; in line four after "considerations" these words: with adequate representation of women and minority groups; in line 4, after "bishops," add these words: one of whom shall be chairman; in line 1, column 2, delete *Division of the Ministry* and substitute **Board of Higher Education and Ministry**; in line 2 column 2, after "chairman" add these words: represented by members of the Division of Ministry and Chaplains and five seminarians from United Methodist Seminaries, elected annually by the Commissions; in line 5, column 2, change *Division* to **Divisions**; after "Ministry," add and Chaplains; in line 5, column 2, delete *expert*, in line 5, column 2, delete and funding; in line 6, column 2, change *Division* to **Divisions**; add at the end of the line and Chaplains and funding shall be supplied by the Division of the Ministry.

The amended section will then read:

3. Enlistment, education, ordination, and appointment of women to the ordained ministry.

4. The meaning of ordination and the covenant relation as defined in par. 331 of 1968 Book of the Discipline.

5. Special Appointments including Professional Chaplaincies.

We further recommend that this commission shall be appointed by the Council of Bishops and shall consist of **twenty-nine members**, appointed in light of jurisdictional considerations, with adequate representation of women and minority groups: five bishops, one of whom shall be its chairman; five ministers, eight lay persons, five represent-

ing the jurisdictions and three at large, six members of the Board of Higher Education and Ministry, Division of the Ordained Ministry, and the Division of Chaplains and Related Ministries, one of whom shall be the chairman of the Division of the Ordained Ministry, and five seminarians from United Methodist Seminaries elected annually by the Commission. It is expected that the commission will consult regularly with the Association of United Methodist Theological Schools, the staff of the divisions of the Ministry and Chaplains and such other consultants as required. Staff services shall be supplied by the Division of the Ministry and Chaplains and funding shall be supplied by the Division of the Ministry.

Report No. 100—Questions to be Answered for Probationary Membership

Petitions: F-5321.

April 23, 1972—Membership 91; Present 77; For 77; Against 0; Not Voting 0.

Calendar No. 491; Adopted April 28, 1972; Journal Page 549.

The committee recommends concurrence with these amendments:

Substitution of this question for question b)

“What is your understanding of the sacrifices of the United Methodist ministry? Are you willing to face any sacrifices that may be involved? In c) change *Discuss* to *What is* and change *period* at end of sentence to ?.

In d) delete *your wife or husband feels about your ministerial calling and the sacrifices that may have to be shared with you.*

Insert you feel about your spouse's relationship to your ministry and the sacrifices you may face together.

After e) insert a new f) as follows:

Will you regard all pastoral conversations of a confessional nature as a trust between the person concerned and God.

change f) to g)

At end of sentence in g) add these words, Give a biblical, historical and theological basis for your answer.

change g) to h)

change h) to i)

The amended para. will then read:

Paragraph 326

3. He must have been examined and approved by the Board of the Ministry with respect to the following questions:

a) **How do you conceive your calling or vocation as a minister? Are you presently convinced that the ordained ministry is the best way to fulfill your response to God?**

b) **What is your understanding of the sacrifices of the United Methodist minister? Are you willing to face any sacrifices that may be involved?**

c) **What is your understanding of the relationships between your management of money and your effectiveness as a minister? Are you in debt so as to interfere with your work, or have you obligations to others which will make it difficult for you to live on the salary you are to receive?**

d) **If you are married, indicate in some detail how you feel about your spouse's relationship to your ministry and the sacrifices you may face together?**

e) **What is your understanding of the Christian life as set forth in Paragraphs 95-97? For the sake of the mission of Jesus Christ in the world and the most effective witness to the gospel and in consideration of your influence as a minister, are you willing to make a complete dedication of yourself to the highest ideals of the Christian life as set forth in Paragraphs 95-97; and to this end will you agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, social responsibility, and growth in grace and in the knowledge and love of God?**

f) **Will you regard all pastoral conversations of a confessional nature as a trust between the person concerned and God?**

g) **Are you willing to relate yourself in ministry to all persons without regard to color, national origin, or social status, including receiving them into the membership and fellowship of the Church? Give a biblical, historical, and theological basis for your answer.**

h) **Will you keep before you as the one great objective of your life the advancement of God's Kingdom?**

i) **Indicate how you understand the theological tasks of a United Methodist minister, with special reference to the Discipline, Part II.**

Report No. 101—Discontinuance From Probationary Membership

Petitions: F-5126.

April 23, 1972—Membership 91; Present 79; For 76; Against 1; Not Voting 2.

Calendar No. 492; Adopted April 28, 1972; Journal Page 546.

The committee recommends concurrence on petition to

amend para. 368 by substituting a new paragraph as follows:

"Discontinuance from Probationary Membership. — A probationary member may request discontinuance of this relationship or may be discontinued by the Annual Conference, upon recommendation of the Board of the Ministry, without reflection upon his character. When this relationship is terminated, he shall no longer be permitted to exercise ministerial functions and shall surrender his credentials to the district superintendent for deposit with the secretary of the conference. After consultation with the pastor he shall designate the local church in which he shall hold membership. The Board of the Ministry shall file with the resident bishop a permanent record of the circumstances relating to discontinuance as a probationary member as required in Paragraph 665.10. If after his discontinuance, he is classified and approved as a lay pastor in accordance with the provision of Paragraph 348 and under the conditions outlined in Paragraph 349, he may be permitted to retain his credentials of ordination."

Report No. 102—Move Toward a Civilian Chaplaincy

Petitions: F-5261.

April 23, 1972—Membership 91; Present 75; For 74; Against 1; Not Voting 0.

Calendar No. 493; Adopted, Blanket Referral, April 28, 1972; Journal Page 552.

The committee recommends referral of this petition to the Commission to Study the Ministry, the makeup and responsibilities of which are amended in F-5595 (Report No. 99).

Report No. 103—Tenure on Ministerial Appointments

Petitions: F-5434, F-5245, F-5248, F-5249, F-5232.

April 23, 1972—Membership 91; Present 57; For 51; Against 5; Not Voting 1.

Calendar No. 494; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence on request to limit years a pastor may be appointed to the same charge.

Report No. 104—Probationary Member in Advanced Studies

Petitions: F-5291.

April 23, 1972—Membership 91; Present 55; For 54; Against 0; Not Voting 1.

Calendar No. 495; No action taken.

The committee recommends concurrence on request:

That Paragraph 325 be amended by deleting the last sentence of the introductory paragraph, "*A probationary member may request discontinuance of this relationship or may be discontinued by the Annual Conference, upon recommendation of the Board of the Ministry, without reflection upon his character.*" The paragraph will then read:

"Probationary Member.—A probationary member is on trial in preparation for a membership in full connection with his Annual Conference. He is on probation as to his character, preaching, and effectiveness as a pastor. The Annual Conference has jurisdiction over a probationary member. Annually the Board of the Ministry shall review and evaluate his relationship and make recommendation to the Annual Conference regarding his continuance. His continuance as a probationary member shall be equivalent to the renewal of his license to preach."

Report No. 105—Requirements for Associate Member to Become Probationary Member

Petitions: F-5349.

April 23, 1972—Membership 91; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 496; No action taken.

The committee recommends concurrence on request:

That Paragraph 324 be amended by deleting in line 10 *Department* and in its place substitute **Division**. In line 11 delete *four-year* and in its place substitute **five-year**. The paragraph will then read:

"An associate member who exhibits exceptional promise for the ministry may qualify for probationary membership in the Annual Conference under special conditions as set forth hereinafter upon receiving a three-fourths majority vote of the ministerial members of the conference in full connection, present and voting. He shall have (1) reached thirty-five years of age; (2) served as an associate member for a minimum of two full years under full-time appointment; (3) completed a Bachelor of Arts or equivalent degree in a college or university accredited or approved by the University Senate; (4) completed two years of advanced study prescribed by the **division** of the Ministry beyond the **five-year** ministerial courses of study required for admission to associate membership. . . ."

Report No. 106—Qualifications for Admission Into Full Connection

Petitions: F-5314, F-5157, F-5016, F-5019, F-5017, F-5347, F-5346, F-5315.

April 23, 1972—Membership 91; Present 78; For 66; Against 12; Not Voting 0.

Calendar No. 497; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence on request to amend paragraph 333 by deletion of *served full time under episcopal appointment under the supervision of a district superintendent.*

Report No. 107—Appointment of Pastors

Petitions: F-5058, F-5050, F-5896.

April 23, 1972—Membership 91; Present 78; For 64; Against 4; Not Voting 10.

Calendar No. 498; Adopted April 28, 1972; Journal Page 549.

The committee recommends concurrence, as amended, as follows:

Amend paragraph 391.1 by adding in line 2 after "superintendents" these words: **he shall provide for consultation with the Pastor-Parish Relations Committee or its representative of the charge involved**; so that the paragraph 391.1 shall read in part:

"He shall appoint preachers to pastoral charges annually after consultation with the district superintendents; **he shall provide for consultation with the Pastor-Parish Relations Committee or its representative**; provided that . . ."

Report No. 108—Appointment of Probationary

Petitions: F-5059.

April 23, 1972—Membership 91; Present 78; For 72; Against 2; Not Voting 4.

Calendar No. 499; No action taken.

The committee recommends concurrence on amendment to paragraph 325, line 3, the word **appointability** so that the sentence reads: "He is on probation as to his character, preaching, **appointability** and effectiveness as a pastor."

Report No. 109—Appointment of Preachers to Pastoral Charges

Petitions: F-5057.

April 22, 1972—Membership 91; Present 76; For 67; Against 1; Not Voting 8.

Calendar No. 500; Adopted April 28, 1972; Journal Page 549.

The committee recommends concurrence on request to amend paragraph 391.1 by adding, in line 6 after "pastors" these words: **and the local Pastor-Parish Relations Committees and their chairpersons.**

At the end of paragraph 391.2, add these words: **and they in turn consulting both the pastor and the Pastor-Parish Relations Committee.** The amended paragraph 391.1 will then read, in part: "district superintendents shall consult with the pastors and the local Pastor-Parish Relations Committees or their chairpersons concerning their specific appointments."

The amended paragraph 391.2 will then read in part: "After consultation with the district superintendents and they in turn consulting both the pastor and the Pastor-Parish Relations Committee. . . ."

Report No. 110—Readmission to Probationary Membership
Petitions: F-5327.

April 23, 1972—Membership 91; Present 75; For 62;
Against 5; Not Voting 8.

Calendar No. 501; Adopted April 28, 1972; Journal Page 546.

The committee recommends concurrence on petition that a new paragraph be added after Section XVI, paragraph 365-372 as follows:

Readmission to Probationary Membership.—A minister who has been discontinued as a probationary member under the provisions of Paragraph 368 from an Annual Conference of The United Methodist Church or one of its legal predecessors, may be readmitted by the Annual Conference in which he held previously such membership and from which he requested discontinuance or was discontinued, or its legal successor, or the Annual Conference of which the major portion of his former conference is a part, upon his request and recommendation by the district Committee on the Ministry, the Board of the Ministry and the Cabinet, after review of his qualifications and the circumstances relating to his discontinuance. When reinstated by vote of the Annual Conference, his probationary membership in the conference and his credentials shall be restored, and he shall be authorized to perform those ministerial functions for which he is qualified. He shall resume ministerial studies as required by Paragraph 329.

**Report No. 111—Qualifications for Probationary
Membership**

Petitions: F-5319.

April 23, 1972—Membership 91; Present 78; For 78;
Against 0; Not Voting 0.

Calendar No. 502; No action taken.

The committee recommends concurrence on petition to

amend paragraph 328.2, by deleting lines 5 and 6 *Department* and substituting **Division**. In line 6 delete *four-year* and in its place substitute **five-year**. In section (d) add **without exception these advanced studies shall be completed at an approved course of study school.**

The paragraph will then read in part:

"2. If he has (a) reached thirty-five years of age; (b) served as an associate member for a minimum of two years under full-time appointment; (c) completed a Bachelor of Arts or its equivalent degree in a college or university accredited or approved by the University Senate; (d) completed two years of advanced study prescribed by the **Division** of the Ministry beyond the **five-year** ministerial courses of study required for admission to associate membership, in cooperation with the United Methodist theological schools—**without exception these advanced studies shall be completed at an approved course of study school;** and (e) been recommended. . . ."

Report No. 112—Duties of Annual Conference Board of the Ministry

Petitions: F-5132.

April 24, 1972—Membership 91; Present 72; For 72; Against 0; Not Voting 0.

Calendar No. 706; Adopted April 28, 1972; Journal Page 548.

The committee recommends concurrence on the request: That Paragraph 665.5 be amended to read:

"5. The duties of the Annual Conference Board of the Ministry shall be:

a) To study ministerial needs and resources in the Annual Conference.

b) To cooperate with conference agencies, district superintendent(s), and ministers of the conference in every effort to interpret the Christian ministry and educational preparation for it in an effort to enlist suitable persons; to list all persons who have declared their purpose to prepare for the Christian ministry as ministerial students; and to provide contact with and counsel for all ministerial students while in preparation for the ministry.

c) To urge and encourage in every practical way all ministerial students to attend theological schools of The United Methodist Church to complete the course leading to the basic professional degree and to guide and counsel them in this course.

d) To receive annual reports on the progress made by each ministerial student enrolled in a theological school and to record credit for work satisfactorily completed.

e) To guide the ministerial candidate who is not enrolled in a theological school and who is pursuing the course of study as adopted by the Division of the Ministry.

f) To cooperate with the Division of the Ministry in administering its program of interpreting the ministry as a vocation for the purpose of enlisting suitable persons, to maintain its standards, and to interpret and promote the Ministerial Education Fund.

g) To inquire into the educational and spiritual qualifications of each candidate for the ministry.

h) To examine each candidate to be advanced to membership in the Annual Conference and to orders and each minister from another church seeking entrance into our fellowship according to the provisions of the Discipline and report its recommendations to the Annual Conference.

i) To cooperate with other conference agencies and the Division of the Ministry to provide continuing education and other career support services for the minister.

j) To study matters pertaining to the status and relationships of ministers in the Annual Conference and to interpret the high ethical standards of the ministry set forth in the Discipline.

k) To make recommendations to the conference concerning: (1) changes from the effective relation to the supernummate and the supernumerary relations, (2) return to the effective relation from other relations, (3) locations, (4) readmission of located persons. (5) sabbatical leave, (6) disability leave, and (7) appointment as a student and (8) to report to the conference all transfers into and out of the conference, withdrawals and changes in conference relationships.

l) To administer a portion of the Ministerial Education Fund retained for use by the Annual Conference in its program of ministerial education.

m) To work with the Division of the Ministry to promote the observance of Ministry Sunday."

Report No. 113—Responsibilities of Board of Ministry Petitions: F-5353.

April 24, 1972—Membership 91; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 707; Adopted April 28, 1972; Journal Page 549.

The committee recommends concurrence on request:

That Paragraph 665 be amended by adding the following new sub-paragraph after sub-paragraph 665.11.

"The Board should help in providing support services for the minister's career development, including personal

and career counseling, continuing education, assistance in preparation for retirement and all matters pertaining to ministerial morale. In these it shall consult and cooperate with the bishop and cabinet and the Division of the Ministry."

Report No. 114—Responsibilities of Board of Ministry
 Petitions: F-5355.

April 24, 1972—Membership 91; Present 72; For 72;
 Against 0; Not Voting 0.

Calendar No. 708; Adopted April 28, 1972; Journal Page 548.

The committee recommends concurrence on request: that Paragraph 665.6 be amended by deleting in line 5, *enlist* and in its place substitute **interpret the ministry as a vocation for the purpose of enlisting suitable persons**. The paragraph will then read:

"6. The board shall seek, in cooperation with the Commission on Enlistment for Church Occupations, with the bishop, district superintendents, pastors, and laymen of the conference, and with the Division of the Ministry and the United Methodist schools of theology, to **interpret the ministry as a vocation for the purpose of enlisting suitable persons**. It shall seek in every way practicable to provide guidance and counsel to them in . . ."

Report No. 115—Responsibility of Those Who Examine
Candidates for Ministry

Petitions: F-5377.

April 24, 1972—Membership 91; Present 72; For 71;
 Against 1; Not Voting 0.

Calendar No. 709; No action taken.

The committee recommends concurrence on request to amend paragraph 305 by changing *these* to **the** in line 5 and adding **listed below** after "questions," and adding a new sentence so that the amended paragraph will read:

Paragraph 305. In order that The United Methodist Church may be assured that those persons who present themselves as candidates for her ministry are truly called of God to this office, let those who consider recommending such persons for license as ministers in The United Methodist Church prayerfully and earnestly ask themselves **the questions listed below**. In the same spirit of prayerful consideration they should examine each candidate with care and be satisfied as to his or her sense of vocation, aptitudes, personal stability, and Christian experience.

Report No. 116—Lay Membership on Conference Board of the Ministry

Petitions: F-5095 & F-5221.

April 24, 1972—Membership 91; Present 72; For 43; Against 24; Not Voting 5.

Calendar No. 710; Adopted April 28, 1972; Journal Page 588.

(In presenting this report the committee chairman also presented a related amendment to the Constitution. The chair ruled that this action was adopted by more than a two-thirds majority.)

The committee recommends concurrence on request to amend paragraph 665.4 as follows:

In line 4, after "conference" add **and not fewer than three lay persons** so that the paragraph reads, in part:

"Each Annual Conference at the first session following the General Conference shall elect for a term of four years a Board of the Ministry consisting of not fewer than six ministers in full connection in the conference, **and not fewer than three lay persons.**"

Amend paragraph 665.17, in line 3, "district" add: **and at least one lay person of the district** so that the paragraph reads, in part:

"There shall be a district Committee on the Ministry composed of the district superintendent as chairman, five other traveling preachers of the district **and at least one lay person nominated annually—**"

Report No. 117—Termination of Membership by Annual Conference Involuntary Location of a Ministerial Member

Petitions: F-5440, F-5597.

April 24, 1972—Membership 91; Present 61; For 59, Against 1; Not Voting 1.

Calendar No. 711; Adopted April 28, 1972; Journal Page 546.

The committee recommends concurrence with the request to amend paragraph 367 by deletion and substitution of a new paragraph 367 as follows:

Termination by Action of the Annual Conference—An Annual Conference by a two-thirds vote may terminate the membership of a minister whenever the Board of the Ministry recommends it, after determining in consultation with the district superintendents and the minister under consideration, in a joint hearing, that this member of the Annual Conference is indifferent in the work of the ministry or that his/her conduct is such as to impair seriously his/her usefulness as a minister or that his/her engagement in

secular business except as required by the ill-health of himself/herself, or of his/her family, disqualifies him/her for pastoral work. The Board shall notify him/her in writing of its judgment at least ninety (90) days before the opening of the next session of the Annual Conference. In this letter he/she shall be informed that the Board of the Ministry will recommend the termination of his/her membership at the next session of the Annual Conference. As an alternative to this action he/she may elect trial as provided in paragraph 1740 or withdraw under complaints, provided he/she notifies the Board in writing within sixty days after the notification has been received. When his/her membership is terminated by action of the Annual Conference, his/her right to exercise the functions of the ministry shall be terminated and the district superintendent shall require his/her credentials to be deposited with the secretary of the conference. After consultation with the pastor, he/she shall designate the local church in which he/she shall hold membership. The provisions of this paragraph shall apply also to persons granted involuntary location prior to the General Conference of 1972.

Report No. 118—Probationary Pastors

Petitions: F-5288.

April 22, 1972—Membership 91; Present 78; For 78; Against 0; Not Voting 0.

Calendar No. 712; No action taken.

The committee recommends concurrence on request to amend paragraph 375.1 by deleting lay before "pastors" in line 2 so that the paragraph will then read, in part:

"The District Conference or District Committee on the Ministry may receive them as pastors."

Report No. 119—Conditions for Associate Membership

Petitions: F-5094.

April 24, 1972—Membership 91; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 713; Adopted April 28, 1972; Journal Page 549.

The committee recommends concurrence on this amended petition as follows:

Amend paragraph 323 by: deletion of **four** in line 5 and substitution of **and introductory studies** in line 6; deletion of **or in an equivalent curriculum (para. 1046.1)** prescribed by the Department of the Ministry as a supplement to the approved course of study school; provided that until July 1, 1971, the Annual Conference, upon recommendation of the Board of the Ministry and by a three-fourths vote, may

waive the requirement; in lines 10-14; deletion of and (6) furnished a certificate of good health on the prescribed form from a physician approved by the Board" in lines 17-19 and substitution of: (6) satisfied the Board regarding his physical, mental and emotional health. Addition of a new and (7) prepared at least one written sermon on a specified Biblical passage and given satisfactory answers in a written doctrinal examination administered by the Board of the Ministry. (Consideration shall be given to the questions listed in paragraph 333.)

The paragraph will then read:

Paragraph 323. A candidate may be elected to associate membership by vote of the ministerial members in full connection, upon recommendation of the Board of the Ministry, when he has met the following conditions. He shall have (1) served four years as a full-time lay pastor; (2) completed the five-year ministerial course of study in addition to the license to preach, no more than one year of which may be taken by correspondence; (3) completed a minimum of sixty semester hours toward the Bachelor of Arts or an equivalent degree in a college or university accredited or approved by the University Senate; (4) been recommended by the district Committee on the Ministry and the Board of the Ministry; (5) declared his willingness to accept continuing full-time appointment; (6) satisfied the Board regarding his physical, mental and emotional health (the Annual Conference may require psychological tests to provide additional information on the candidate's fitness for the ministry); and (7) prepared at least one written sermon on a specified Biblical passage and given satisfactory answers in a written doctrinal examination administered by the Board of the Ministry. (Consideration shall be given to the questions listed in Paragraph 333.)

Report No. 120—Reverse Decision on Lay Pastors

Petitions: F-5619.

April 24, 1972—Membership 91; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 714; Adopted April 28, 1972; Journal Page 541.

The committee recommends concurrence with this amended paragraph 349.1:

Para. 349.1. A lay pastor, while serving under appointment as pastor of a charge, shall perform all the duties of a pastor, except that if unordained, he or she shall not be authorized to administer the Sacraments of Baptism and the Lord's Supper. His or her continuing eligibility to be appointed shall be contingent upon the annual fulfillment

of the appropriate requirements of Par. 348. His or her authority to perform pastoral duties shall be limited to the charge to which he or she is appointed. In the performance of these duties, he or she shall be under the supervision and pastoral authority of the district superintendent and the guidance of a duly assigned counseling elder.

Report No. 121—Duties of a Pastor

Petitions: F-5354.

April 24, 1972—Membership 91; Present 72; For 72; Against 0; Not Voting 0.

Calendar No. 715; No action taken.

The committee recommends concurrence on request:

That Paragraph 350 be amended by deleting sub-paragraph 10 and in its place substitute the following new paragraph:

10. To search out from the membership and constituency persons for the ordained ministry and other church occupations, to help them interpret the call of God, to challenge them with the opportunities of the Christian ministry, to advise and assist them when they commit themselves thereto, to counsel with them and over them as their pastor through the course of their preparation, and to keep careful record of such decisions, reporting to the appropriate annual conference agencies the number, names and addresses of such persons enrolled in colleges, universities and schools of theology.

Report No. 122—Mid-Year Appointment to Non-United Methodist Agencies

Petitions: F-5244.

April 24, 1972—Membership 91; Present 57; For 57; Against 0; Not Voting 0.

Calendar No. 716; No action taken.

The committee recommends concurrence on the request to amend Paragraph 391.6 by inserting the following words in the fifth line between the words "agencies" and "provided": "provided, that in cases of necessity arising between sessions of the Annual Conference, when waiting for such two-thirds vote of the Annual Conference would not be feasible, he may make such appointments with the unanimous approval of the district superintendents" so that the amended paragraph reads in part:

"On the request in each case of an appropriate official, agency, or institution, and on the recommendation of the district superintendents, confirmed by a two-thirds vote of the Annual Conference, he may make appointments annually to positions in non-United Methodist agencies, pro-

vided that in cases of necessity arising between sessions of the Annual Conference when waiting for such two-thirds vote of the Annual Conference would not be feasible, he may make such appointments with the unanimous approval of the district superintendents."

Report No. 123—Annual Conference Rights for Ecumenical Ministers from other Christian Churches

Petitions: F-5124, F-5313, F-5037, F-5036, F-5063, F-5256, F-5252, F-5251, F-5035, F-5413, F-5047, F-5046, F-5255, F-5253, F-5254, F-5404, F-5087, F-5088.

April 25, 1972—Membership 91; Present 62; For 62; Against 0; Not Voting 0.

Calendar No. 717; Adopted, Blanket Referral, April 28, 1972; Journal Page 552.

The committee recommends referral of these petitions to the Division of Ordained Ministry.

Report No. 124—Guidelines for Husband and Wife Team Ministries

Petitions: F-5196.

April 24, 1972—Membership 91; Present 73; For 53; Against 11; Not Voting 9.

Calendar No. 718; Adopted April 28, 1972; Journal Page 550.

The committee recommends concurrence with this petition and presents this resolution to the General Conference:

WHEREAS We recognize that the position of The United Methodist Church concerning husband and wife team ministries is undefined,

THEREFORE, Be it resolved that the General Conference of The United Methodist Church establish some guidelines which will include the following:

When a husband and wife, as two ordained ministers and members in full connection of an Annual Conference, are appointed as pastors of adjoining charges, or as copastors of a charge, or as a pastor of a charge and pastor on Special Appointment, or as two pastors on Special Appointment, each has a claim on the conference minimum salary. However, this claim, or any portion thereof, may be waived by either or both pastors upon consultation with the Bishop and/or the Cabinet, this waiver to be reviewed annually and to be effective until time of subsequent appointment.

Report No. 125

Petitions: F-5459.

April 25, 1972—Membership 91; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 719; Adopted April 28, 1972; Journal Page 551.

The committee recommends concurrence with this policy:

All personnel recruitment agencies, seminaries, and responsible boards and committees related to the pastoral and related ministries shall establish guidelines and policies directed toward the recruitment, training, and full utilization of women in the pastoral and related ministries of The United Methodist Church, including the faculties of seminaries, universities, colleges and other institutions of The United Methodist Church.

Report No. 126—Eliminate Discriminatory Masculine Language in Article V

Petitions: F-5168, F-5167.

April 25, 1972—Membership 91; Present 58; For 48; Against 0; Not Voting 10.

Calendar No. 720; Adopted April 28, 1972; Journal Page 551.

(The chair ruled that this action was adopted by more than a two-thirds majority.)

The committee recommends concurrence on the proposals of the Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church to amend Article VII Division Three (Para. 56) of the Constitution, as delineated in the report.

Report No. 127—Remuneration of Bishops after Retirement but Before Age 72, Council on World Service

Petitions: F-5599.

April 25, 1972—Membership 91; Present 61; For 51; Against 6; Not Voting 4.

Calendar No. 721; Adopted April 28, 1972; Journal Page 551.

The committee recommends concurrence on the recommended legislation of the Council on World Service and Finance, DCA page 38 "Remuneration of Bishops after retirement but before age 72."

Report No. 128—Report of Commission on Religion and Race Recommendation No. 7: Ministerial Classification.

Petitions: F-5598.

April 25, 1972—Membership 91; Present 62; For 62; Against 0; Not Voting 0.

Calendar No. 722, Adopted, Blanket Referral, April 28, 1972; Journal Page 552.

The committee recommends referral to the Division of Ordained Ministry.

Report No. 129—Funds for Education of Ethnic Minority Students; Theological Education for Mexican-American Ministers

Petitions: C-5126-F and C-5128-F.

April 25, 1972—Membership 91; Present 61; For 59; Against 0; Not Voting 2.

Calendar No. 723; Adopted April 28, 1972; Journal Page 551.

The committee recommends the adoption of this resolution:

WHEREAS, the education of minority students should be a recognized priority of United Methodist theological schools, and

WHEREAS, such students have unusual financial needs, and

WHEREAS, studies of programs of theological education for minority students indicate the necessity of 15 to 25% minority enrollment as a basis for valid programming (this reference is to *Theological Education*, vol. 6, no. 3, 1970 spring supplement), and

WHEREAS, programming and financial support for minority students should strengthen minority institutions as well as majority institutions,

BE IT RESOLVED, that the General Conference direct the Division of the Ministry, The United Methodist Theological Seminaries, and the Annual Conference Boards of the Ministry to respond to these concerns by providing and giving high priority to the needed financial aid as a means of facilitating increased enrollment of ethnic minority students in all United Methodist theological seminaries. We further recommend that the Office of Ethnic Minority Ministries that is related to the Department of the Ministry shall seek consultation with the Commission on Religion and Race and the Department of Urban Ministries of the National Division of the Board of Missions (or its successor). This committee shall study the problems of ministerial education of minority groups in The United Methodist Church, and shall develop and fund models of education that will be evaluated and reported for implementation to the 1976 General Conference.

Report No. 130—Training and Ongoing Assistance for District Superintendents

Petitions: F-5441.

April 25, 1972—Membership 91; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 724; No action taken.

The committee recommends concurrence on request to delete para. 388 and substitute a new paragraph as follows:

Paragraph 388. **The Council of Bishops with the cooperation of the Division of Ordained Ministry shall plan for annual regional seminars for the orientation and instruction of ministers newly appointed to the district superintendency. It shall arrange for the district superintendent's ongoing development of skills, knowledge and personal aptitudes through convocations, work-shops, seminars, printed resources, counsel and training. In the discharge of these responsibilities the Council of Bishops may seek the cooperation of such agencies of the church as may be needed.**

Report No. 131—Study Commission on the Episcopacy and The District Superintendency

Petitions: F-5420, F-5424, F-5342, F-5421, F-5341, F-5093, F-5092.

April 25, 1972—Membership 91; Present 60; For 60; Against 0; Not Voting 0.

Calendar No. 725; Adopted April 28, 1972; Journal Page 552.

The committee recommends concurrence on the request to establish a Quadrennial Commission to study the offices of Bishop and District Superintendent. We, therefore, present the following proposal:

We respectfully petition The 1972 General Conference to establish a quadrennial Commission for the study of the offices of Bishop and District Superintendent with particular reference to the method of their selection, tenure, assignment, function, and such other matters as it shall deem appropriate.

We further recommend that the membership of this quadrennial study commission shall be elected in the following manner:

1. Each 1972 Jurisdictional Conference shall elect by ballot after nomination from the floor: two clergy (none of whom shall be Bishops or District Superintendents at the time of their election), three persons (with the suggestion that these include one layman, one laywoman, and one member of an ethnic minority).

2. Within three months after the above mentioned elections, a Bishop appointed by the Council of Bishops shall convene those elected as members of the Commission by the Jurisdictional Conferences. At that time these commission members will elect six (6) additional members at large with due regard for representation of women, ethnic minorities, and youth.

After the commission is organized, the convening Bishop (referred to above) shall act as a consultant member of the commission without vote. The commission shall appoint a former or active district superintendent as consultant to the commission without vote.

Staff services and funding for the Commission shall be supplied by the Division of Ordained Ministry. This study commission is instructed to report to the 1976 General Conference.

Report No. 132—Tenure of Bishops, Assignment of Bishops, Limitations, Duties

Petitions: F-5062, F-5171, F-5172, F-5331, F-5337, F-5381, F-5411, F-5431, F-5432, F-5435, F-5437, F-5230, F-5178, F-5422, F-5322, F-5131.

April 25, 1972—Membership 91; Present 59; For 59; Against 0; Not Voting 0.

Calendar No. 726; Adopted, Blanket Referral, April 28, 1972; Journal Page 552.

The committee recommends referral of these petitions to the (new) Commission to study the offices of Bishop and District Superintendent.

Report No. 133—District Superintendents' Name, Election of, Responsibilities, Flexibility in Office, Study of—

Petitions: F-5186, F-5188, F-5426, F-5076, F-5140, F-5139, F-5137, F-5425, F-5072, F-5073, F-5074, F-5138, F-5136, F-5135, F-5134, F-5181, F-5243, F-5179, F-5410, F-5133, F-5365, F-5364, F-5189, F-5191, F-5190.

April 25, 1972—Membership 91; Present 59; For 59; Against 0; Not Voting 0.

Calendar No. 727; Adopted, Blanket Referral, April 28, 1972; Journal Page 552.

The committee recommends the referral of these petitions to the (new) Commission to study the offices of Bishop and District Superintendent.

Report No. 134—Amendments to Report on Study of the Ministry

Petitions: F-5020, F-5034.

April 25, 1972—Membership 91; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 728; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrency since these requests have already been cared for.

Report No. 135—Miscellaneous

Petitions: F-5085, F-5165, F-5333, F-5309, F-5348, F-5241, F-5259, B-5602-F, B-5658-F.

April 25, 1972—Membership 91; Present 59; For 59; Against 0; Not Voting 0.

Calendar No. 729; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence on these petitions.

Report No. 136—Duties of a Pastor

Petitions: F-5127, F-5220, F-5219, F-5375.

April 25, 1972—Membership 91; Present 59; For 59; Against 0; Not Voting 0.

Calendar No. 730; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence with these petitions.

Report No. 137—Leave of Absence, Membership in Annual Conference and on Conference Board of Ministry, Involuntary Location, Credentials, Disability Leave, et al.

Petitions: F-5223, F-5224, F-5225, F-5351, F-5344, F-5328, F-5187, F-5356 through F-5362, F-5268, F-5269, F-5071, F-5185, F-5406, F-5235, F-5183, F-5296, F-5336, F-5307, F-5304, F-5166, F-5184.

April 25, 1972—Membership 91; Present 59; For 59; Against 0; Not Voting 0.

Calendar No. 731; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence on these petitions.

Report No. 138—Board of Appeal from Decisions of Board of the Ministry

Petitions: F-5058, F-5059, F-5060, F-5061, F-5062, F-5063, F-5064, F-5065.

April 25, 1972—Membership 91; Present 59; For 59; Against 0; Not Voting 0.

Calendar No. 732; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on these petitions.

Report No. 139—Appointability of Lay Pastor, Student Pastor

Petitions: F-5038, F-5039, F-5040, F-5041, F-5042, F-5043, F-5144, F-5145, F-5142, F-5061, F-5372.

April 25, 1972—Membership 91; Present 59; For 59;
Against 0; Not Voting 0.

Calendar No. 733; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrency with these petitions.

**Report No. 140—Definition of Deacon, Elder, Lay Pastor,
Student Lay Pastor**

Petitions: F-5104, F-5105, F-5106, F-5107, F-5108, F-5111,
F-5316.

April 25, 1972—Membership 91; Present 59; For 59;
Against 0; Not Voting 0.

Calendar No. 734; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrency on these petitions.

Report No. 141—Eligibility for Ordination as Deacon

Petitions: F-5497, F-5528.

April 25, 1972—Membership 91; Present 59; For 59;
Against 0; Not Voting 0.

Calendar No. 735; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrency on these petitions.

**Report No. 142—No Additional Requirements for
Ministerial Candidates**

Petitions: F-5262, F-5263, F-5264, F-5265, F-5266, F-5267.

April 25, 1972—Membership 91; Present 59; For 59;
Against 0; Not Voting 0.

Calendar No. 736; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrency on these petitions.

**Report No. 143—License to Preach; Eligibility for
Ordination, One-order Ministry**

Petitions: F-5332, F-5227, F-5228, F-5383, F-5275, F-5277,
F-5233, F-5149, F-5143, F-5122, F-5293, F-5150, F-5151,
F-5152, F-5153, F-5156, F-5158, F-5159, F-5160, F-5161,
F-5162, F-5163, F-5148, F-5147, F-5146.

April 25, 1972—Membership 91; Present 59; For 59;
Against 0; Not Voting 0.

Calendar No. 737; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrency on these petitions.

Report No. 144—Conference Board of the Ministry

Petitions: F-5297, B-5468-F, F-5303, F-5247.

April 24, 1972—Membership 91; Present 71; For 71;

Against 0; Not Voting 0.

Calendar No. 856; Adopted April 28, 1972; Journal Page 550, 551.

The committee recommends concurrence with request to amend par. 334 by adding to the title: **and Associate Membership**, so that the title reads: **Examination for Admission into Full Connection and Associate Membership**.

Amend par. 348.3 as indicated: These shall be enrolled as pretheological or theological students under the definitions and requirements of the *Discipline* and be making appropriate progress as determined by the Board of the Ministry.

Amend par. 375.5, as indicated: On recommendation of the Board of the Ministry the ministerial members in full connection may approve annually ministers in good standing in other Christian denominations to serve as pastors in charge while retaining their denominational affiliation; such ministers may be granted voice and vote in the annual conference on all matters except the following: (a) constitutional amendments; (b) election of delegates to the general and jurisdictional or central conferences; (c) all matters of ordination, character, and conference relations of ministers;

Amend par. 390.7 as indicated: in line 1, delete *of the receiving Annual Conference* and substitute **or bishops involved**; line 3, delete *agrees to said transfer* and substitute **and the annual conferences agree to said transfer**; line 5, delete *the registrar of*; line 6, delete *in which the member is being received if he is on trial*. The amended paragraph will then read: "To transfer, with the consent of the bishop **or bishops involved**, a ministerial member of one annual conference to another, provided that the ministerial member **and the annual conferences agree to said transfer**; and to send immediately to the secretaries of both conferences, to the conference Boards of the Ministry, and to the . . ."

Amend par. 377 by adding at the end of the paragraph: **Such consent to be granted upon recommendation of its Board of the Ministry.**

So that para. 377 shall read:

A minister seeking admission into an Annual Conference on credentials from another denomination, who has previously withdrawn from membership in the effective rela-

tion in an Annual Conference of The United Methodist Church or one of its legal predecessors, shall not be admitted or readmitted without the consent of the Annual Conference from which he withdrew or its legal successor, or the Annual Conference of which the major portion of his former Conference is a part, such consent to be granted upon recommendation of its Board of the Ministry.

Amend par. 391.6, in line 1, add **judicatory**; in line 5, add: **churches** or so that the amended paragraph reads:

6. On the request in each case of an appropriate official, **judicatory**, agency or institution, and on the recommendation of the district superintendents, confirmed by a two-thirds vote of the Annual Conference, he may make appointments annually to positions in non-United Methodist churches or agencies.

Report No. 145—Proposed Legislation Commission on Chaplains

Petitions: F-5298.

April 25, 1972—Membership 91; Present 61; For 60; Against 0; Not Voting 1.

Calendar No. 857; No action taken.

The committee recommends concurrence with the proposed legislation of the Commission on Chaplains to replace Par. 1389 in 1968 *Book of Discipline*.

Proposed legislation follows:

Commission on Chaplains and Related Ministries.

(1) There shall be a Commission on Chaplains and Related Ministries which shall represent The United Methodist Church:

a) in the recruitment, endorsement, and general oversight of all United Methodist ministers serving as chaplains in the U.S. armed forces and federal agencies;

b) in the recruitment, endorsement, and general oversight of all United Methodist ministers serving as chaplains in industry; in state and local, public and private institutions who have been endorsed by the Commission at their own request, or at the request of the institution in which they serve. Chaplains in similar institutions of The United Methodist Church may be included in the program at their own request when they have met the qualifications required by the Commission. The Commission shall render such other services to these chaplains and their constituencies as may be referred to it by the Council of Bishops.

c) in planning and implementing the ministry of the church to its lay people who are in the military service and in institutions. It shall work in cooperation with the

General Board of Evangelism and with other agencies of the church in preparing materials, planning programs and otherwise providing a continuing ministry to these persons. It shall work with the local church in helping it to fulfill its responsibility of keeping in touch with its people who are away from home.

(2) The Commission shall be composed of six bishops, one from each jurisdiction, and one at large, five ministers, five laymen, and not more than five representative chaplains. The chaplain members may serve a maximum of four years. Vacancies shall be filled by the Council of Bishops. A member bishop shall serve as chairman.

(3) The Commission is authorized to receive and distribute such share of the World Communion offering as may be determined by the General Conference, and such other funds and special gifts as are or have been specifically given to the Commission on Chaplains and Related Ministries.

Report No. 146—Oppose Change in Doctrine

Petitions: B-5481-F through B-5490-F.

April 25, 1972—Membership 91; Present 49; For 46; Against 9; Not Voting 3.

Calendar No. 858; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrency on these petitions as intent is not made clear.

Report No. 147—Preacher's Book Exchange

Petitions: B-5531-F.

April 25, 1972—Membership 91; Present 49; For 49; Against 0; Not Voting 0.

Calendar No. 859; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency.

Report No. 148—Chairman of Commission on Christian Vocations Member Board of the Ministry

Petitions: G-5014-F.

April 25, 1972—Membership 91; Present 47; For 47; Against 0; Not Voting 0.

Calendar No. 860; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency.

Report No. 149—Clarify Statement on the Trinity; Conduct Analysis of Understanding and Belief in the Trinity

Petitions: B-5096-F; B-5206-F.

April 25, 1972—Membership 91; Present 49; For 48; Against 1; Not Voting 0.

Calendar No. 861; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence.

Report No. 150—Continuing Education

Petitions: F-5099, F-5100.

April 26, 1972—Membership 91; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 862; No action taken.

The committee recommends concurrence on request that Par. 355 be deleted and the following new paragraph be substituted:

1. The minister shall be encouraged to continue his education throughout his career in a systematic, planned program of learning. This program should be planned in consultation with the local church or other agency to which he is appointed as well as the Board of the Ministry and his district superintendent. Time shall be allowed for participation in organized educational activities of at least one week each year and at least one month during one year of each quadrennium. Such leaves shall not be considered a part of the minister's vacation.

2. An Annual Conference may, upon recommendation of its Board of the Ministry, establish guidelines and standards for continuing education.

3. An Annual Conference may, upon recommendation of its Board of the Ministry, establish a plan to assist the minister in financing approved study leaves and other programs of continuing education.

COMMITTEE NO. 7

MISSIONS

Mrs. H. E. Arterburn, Chairman—Alva H. Clark, Secretary
(Committee duties and personnel are listed on page 166.)

Report No. 1—Structure Study Commission Report

Petitions: GG-5410.

April 21, 1972—Membership 91; Present 70; For 68;
Against 1; Not Voting 1.

Calendar No. 159, Adopted April 27, 1972, Journal Page 517, 522.

The Committee on Missions recommends concurrence in the Structure Study Commission's report on Section VII on the Board of Global Ministries as follows, with the exception of all references to the Council on Ministries. Therefore, these paragraphs in the 1968 *Discipline* must be deleted: Para. 1277-1356 with reference to the General Board of Missions, Para. 1390-1391 with reference to the Commission on Ecumenical Affairs, and Para. 1162-1171 with reference to the General Board of Health and Welfare Ministries.

Section VII.

Board of Global Ministries

Para. 1075. There shall be a Board of Global Ministries. Within the expression of the total mission of the church outlined in the Aims of Mission, the Board of Global Ministries exists to proclaim and witness as the Church corporately in mission to the liberating and saving Word of Jesus Christ which calls persons to respond in faith and discipleship. It is a missional instrument of The United Methodist Church, its annual conferences and local congregations in the context of a global setting.

Para. 1076. The functions of the board are:

1. To discern those places throughout the world where the Word has not been heard or heeded and to witness to its meaning on all six continents through a program of global ministries.

2. To provide opportunities for persons to be involved in expressing the mission of the church across racial, cultural, national and political boundaries and to enrich the church through the sending and receiving of such persons.

3. To plan with others and to establish and strengthen Christian congregations where opportunities and needs are found so that these congregations may be units of mission

in their places and partners with others in the world-wide mission of the Christian church.

4. To advocate and work for the unity of Christ's Church through witness and service with other Christian churches and through ecumenical councils.

5. To engage in dialogue with persons of other faiths and with persons of differing colors, custom, and culture, and to join with them where possible in action on common concerns.

6. To assist local congregations and annual conferences for mission both in their own communities and across the globe by raising awareness of the claims of global mission and by providing channels for participation.

7. To express the concerns of women organized for mission and to help equip women for full participation both locally and globally in church and world.

8. To engage in direct ministries to human need, both emergency and continuing, institutional and noninstitutional, however caused.

9. To engage in building societies and systems where full human potential is liberated and to work toward the transformation of demonic forces which distort life.

10. To identify with all who are alienated and dispossessed and to assist them in achieving their full human development—body, mind and spirit.

11. To envision and engage in imaginative new forms of mission appropriate to changing human needs and to share the results of experimentation with the entire church.

Para. 1077. Organizational Responsibilities.—

1. The organizational responsibilities of the Board of Global Ministries shall be:

a. To establish and review the objectives of the Board of Global Ministries and the work in mission of The United Methodist Church.

b. To establish appropriate organization of board and staff to accomplish its program and achieve established objectives, including the writing of bylaws, electing of officers, establishing committees for its work and filling vacancies in accord with Paragraph 817.

c. To determine, in cooperation with the divisions and its agencies, the areas to be served and the nature of the work to be undertaken.

d. To determine policy and program, to establish goals and priorities, to project long-range plans, to evaluate the program and services of the Board of Global Ministries and its divisions as to the progress made in fulfilling its purpose, and seek to achieve its objectives through the programs of the divisions and agencies of the Board of Global Ministries,

e. To coordinate and harmonize the work of the various units.

f. To elect, on nomination of the divisions and agencies, the staff of the respective divisions and agencies, to evaluate staff performance, to remove staff for cause, and to fill vacancies.

g. To give direction to the Board of Global Ministries staff and its work through the assignment of responsibility and the delegation of authority to the executives and through general oversight of the administration.

h. To receive and properly administer all properties and trust funds, permanent funds, annuity funds, and other special funds coming into the possession of the board as a board for missionary and other purposes in accordance with Paragraph 845.6, .8 and 846.2.

i. To secure, appropriate, and spend money to underwrite its program and achieve its objectives.

j. To receive and act upon the reports of the divisions, and their staff; the treasurers; the official reports from all its committees, and all other reports related to its program.

k. To make a report of its activities during the quadrennium to the General Conference and the jurisdictional conferences.

l. To assist the organization and maintenance of cooperative relations with boards, committees, and other agencies of the General Conference; with the jurisdictional, central and annual conference boards and committees.

m. To develop and maintain the cooperative relationships with ecumenical agencies, other denominations, interdenominational agencies, United Churches and Methodist Churches necessary for the full discharge of the above functions.

2. The Board shall cooperate with the Division of Education of the Board of Discipleship in carrying on the residual functions of the former Interboard Committee on Christian Education and of the former Interboard Committee on Missionary Education.

CONSTITUTION—ORGANIZATION

Para. 1078. Name—The name of this organization shall be the Board of Global Ministries of The United Methodist Church, hereinafter called the board.

Para. 1079. Incorporation.—

1. The Board of Global Ministries shall be incorporated and shall function through its divisions and/or units of service. Within the board there shall be seven divisions—namely the Division of Education and Cultivation, the National Division, the Division for the United Methodist Committee

on Relief, the Women's Division, the World Division, the Division of Health and Welfare Ministries and the Division of Ecumenical and Interreligious Concerns—which may each also be incorporated if required. These divisions shall be the corporate successors, respectively, of the Joint Commission on Education and Cultivation; the National Division; the United Methodist Committee on Overseas Relief; the Women's Division; the World Division of the Board of Missions of The Methodist Church and the corporate successor of the Board of Missions of The Evangelical United Brethren Church; the Board of Missions of The United Methodist Church and the General Board of Health and Welfare Ministries of The United Methodist Church. The board and its divisions shall be incorporated in such state or states as the board may elect.

2. The Board of Global Ministries of The United Methodist Church shall be the successor to the following corporations: The Board of Missions of The Evangelical United Brethren Church, the Home Missions and Church Erection Society of the Church of the United Brethren in Christ, the Foreign Missionary Society of the United Brethren in Christ, the Women's Missionary Association of the Church of the United Brethren in Christ, the Missionary Society of the Evangelical Church and the Board of Church Extension of the Evangelical Church, and as such successor it shall be and is authorized and empowered to receive from its said predecessor corporations all trust funds and assets of every kind and character, real, personal, or mixed, held by them, and it shall and hereby is authorized to administer such trusts and funds in accordance with the conditions under which they have been previously received and administered by the said predecessor corporations.

3. It shall have control of all the work formerly controlled and administered by the following: the Board of Health and Welfare Ministries; the Commission on Ecumenical Affairs; the Board of Missions of The United Methodist Church; the Board of Missions and Church Extension of The Methodist Church; the Missionary Society, the Board of Foreign Missions, the Board of Home Missions and Church Extension, the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, the Wesleyan Service Guild, and the Ladies' Aid Societies of the Methodist Episcopal Church; the Board of Missions, including the Woman's Missionary Society, the Woman's Board of Foreign Missions, the Woman's Board of Home Missions, the Woman's Missionary Council, and the Board of Church Extension of the Methodist Episcopal Church, South; the Board of Missions of the Methodist Protestant Church; and such other corpora-

tions or agencies of the General Conference as do similar work; but this list shall not be construed as exclusive.

4. Subject to the limitations hereinafter specified, each of the incorporated divisions shall be subject to the supervision and control of the General Conference of The United Methodist Church in all things not inconsistent with the Constitution and laws of the United States and of the states of incorporation.

Para. 1080. Membership.—The policies, plans of work, management, business, and all affairs of the Board of Global Ministries of The United Methodist Church shall be governed and administered by the board, which shall be composed according to the conditions defined in Paragraphs 803-804 of the General Provisions with the following conditions:

1. The basic members (clergy, laymen and laywomen) are elected by the jurisdiction upon the nomination of the annual conferences in accord with Para. 803. The at-large members of the board are nominated by a committee composed of the first clergy, first layman, and first laywoman elected within each jurisdiction, the committee convened by the president of the board, or if there be none, the Secretary of the Council of Bishops.

2. The Women's Division membership procedures are an exception to those described in Paragraphs 803 and 804 of the General Provisions. This formula is defined in Para. 1160. These persons may also serve on the membership of other divisions of the board.

3. The composition of the board and its divisions and units should reflect the major recognized categories of church members. One-half of the non-episcopal members should be women and not less than one-quarter should be clergy; not less than one quarter should be laymen. One-fifth should represent minority interests and one fifth should be under 35 years of age, of whom $\frac{1}{2}$ should be under 25, divided equally between those over 18 and those 18 and under at the time of election, membership between all age categories to be balanced between men and women and ethnic groups. Any overseas representatives should also be selected through the at-large nomination process. These are not mutually exclusive or exhaustive categories.

4. Members of the board shall be distributed across the component divisions of the board.

5. The term of office of all members whose election is provided for in this paragraph shall begin and the board shall organize at a meeting to be held within ninety days after the adjournment of the last meeting of the several jurisdictional conferences held after the adjournment of the General Conference.

6. In addition to the episcopal members provided for by Para. 803 the Council of Bishops shall elect three bishops from Central Conferences who shall be members of the board and who may attend at the time of their presence in the United States.

7. The general secretary and treasurer of the board and the associate general secretaries of the seven divisions, all of whom shall be without vote.

Para. 1081. General Executive Committee.—There shall be a general executive committee whose powers shall be determined by the board. It shall be composed of the members of the executive committees of the divisions. The president of the board shall serve as chairman. One-half of the members shall be women.

Para. 1082.

1. The Board, Divisions, and Other Service Units.—The Board of Global Ministries shall function through divisions and/or units of service, the relationships of which are identified in sections which follow outlining the organization and functioning of each unit. The divisions and units are the Division of Education and Cultivation, the National Division, the Division for the United Methodist Committee on Relief, the Women's Division, the World Division, the Division of Health and Welfare Ministries, the Division on Ecumenical and Interreligious Concerns, the Crusade Scholarship Committee and the office of Missionary Personnel. These divisions and/or other units of the board shall report regularly to the board and its executive committee to keep the same fully informed concerning their plans and activities.

2. The board and its divisions shall have the power to create those subsidiary units, sections, or departments needed in the fulfillment of its designated functions, upon approval of the board.

OFFICERS AND STAFF

Para. 1083. Corporate Officers.—

1. Board Officers.—The board shall elect as its corporate officers a president, six vice-presidents who shall be the chairmen of the divisions, a treasurer, a recording secretary, and such other officers as it shall deem necessary. The board shall determine the powers and duties of its officers. The Women's Division shall elect its chairman, who shall be a vice-president of the board.

2. Division Officers.—Each division shall elect one or more vice-presidents, a treasurer, a recording secretary, and such other officers as it shall deem necessary. Vacancies shall be filled by the divisions or their executive committees. The

divisions shall determine the powers and duties of their officers.

Para. 1084. Elected Staff.—

1. **Board Staff.**—The board, through a personnel committee, shall make nominations for the office of general secretary for election by the Council on Ministries. The board shall select by whatever process it chooses, the additional staff as needed to assist the general secretary to carry out the work assigned.

2. **Division Staff.**—The board shall elect associate general secretaries of the Board of Global Ministries, who shall have administrative responsibility for the divisions and shall be responsible to the division and to the general secretary of the Board of Global Ministries. The Women's Division is exempt from compliance with the above procedure and shall elect its associate general secretary, after consultation with the president and general secretary of the board.

3. The president, general secretary and treasurer of the board are ex officio members of the divisions, and their executive committees, without vote.

The board shall elect, on nomination of each division and in consultation with the general secretary of the Board of Global Ministries, an associate treasurer of the Board of Global Ministries, who shall have fiscal responsibility for the division. He or she shall be responsible to the treasurer of the Board of Global Ministries for fiscal procedures and to the associate general secretary for all administrative procedures. (845.3)

Para. 1085. Personnel.—

1. **Selection.**—The board and its divisions shall engage and elect staff on the basis of competency and with representation of ethnic and racial minorities, youth, young adults and women.

2. **Staff Participation of Women.—**

a. Of the following staff positions within the board, namely the general secretary, the treasurer of the board and the associate general secretaries, and of the total elected and executive staff positions of the board, a minimum of forty percent shall be occupied by women.

b. Of the following staff positions of each division within the board, namely the associate general secretary, assistant general secretaries, and associate treasurers, a minimum of one-third of the total of each division shall be women.

Note: Para. 1086 on Properties, Funds and Endowments is being omitted.

AUTHORITY

Para. 1087. Board.—The Board of Global Ministries shall have authority to make bylaws and regulate its proceedings in harmony with the *Discipline* of The United Methodist Church. Bylaws may be amended by a two-thirds vote of the members present and voting thereon at a regular or special meeting; provided that notice of such amendment has previously been given to the members. The board shall have the power and right to do any and all things which shall be authorized by its charter. It shall have authority to develop and carry out its functions as described in Para. 1076; to buy, acquire, or receive by gift, devise, or bequest property, real, personal, and mixed; to hold, mortgage, sell, and dispose of property; to sue and be sued; to borrow money in case of necessity in a manner harmonious with Paragraphs 845 and 846; to develop and maintain ecumenical relations to carry out its responsibilities; and to administer its affairs through its respective divisions and joint agencies.

Para. 1088. Divisions.—The divisions shall have authority to make bylaws and to regulate their proceedings in harmony with the charter and constitution of the board and with its approval to develop and carry out the functions of the divisions; to buy and sell property; to solicit and accept contributions, subject to annuity under the boards' regulations and Paragraphs 845 and 846; and to recommend the appropriation of their funds for the work of the joint agencies of the board.

Report No. 2—Explanation of Condition of the Dead Petitions: G-5103.

April 21, 1972—Membership 91; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 310, Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence.

**Report No. 3—Approach to Hindus Regarding
Reincarnation**

Petitions: G-5008.

April 21, 1972—Membership 91; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 311, Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence.

**Report No. 4—Emphasis on Reaching Youth of this
Country**

Petitions: G-5078.

April 21, 1972—Membership 91; Present 66; For 66;

Against 0; Not Voting 0.

Calendar No. 312, Blanket referral, April 28, 1972, Journal page 552.

The committee recommends referral to the United Methodist Council on Youth Ministry.

Report No. 5—Opposition to Approval by the Women's Division of Constitutional Amendment Permitting Non-denominational Prayers in Schools

Petitions: G-5137.

April 21, 1972—Membership 91; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 313, Blanket referral, April 28, 1972, Journal page 552.

The committee recommends referral to the Women's Division.

Report No. 6—The Role of the Church in India

Petitions: G-5212.

April 21, 1972—Membership 91; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 314, Blanket referral, April 28, 1972, Journal page 552.

The committee recommends referral to the World Division.

Report No. 7—Composition of Commission on Enlistment for Church Occupations

Petitions: G-5058, G-5059, G-5060, G-5061, G-5062.

April 21, 1972—Membership 91; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 315, Adopted April 28, 1972, Journal Page 591.

The committee recommends that Par. 666.1 be amended as follows:

666.1. In each Annual Conference there shall be a Commission on Enlistment for Church Occupations composed of a representative of the Cabinet; the executive secretary of the conference Program Council or the conference Board of Education; the conference directors of youth work and of adult work; the chairman or another member of the Board of the Ministry; one representative each from the conference Boards of Christian Social Concerns, Education, Evangelism, Health and Welfare Ministries, Laity and Missions; the chairman of missionary education of the conference United Methodist Women; a representative of the Campus Ministry; a deaconess (in conferences where deaconesses are at work); a representative of the advisory committee

related to church and community workers; one youth not over eighteen years of age; and the district secretaries of enlistment for church occupations. The Cabinet or the commission may appoint other members when advisable. The agency representative shall be responsible for representing church-related occupations in their respective organizations.

Report No. 8—Sociologically Useful Definition of the Area of Responsibility of the Department of Urban Ministries and the Department of Town and Country Ministries

Petitions: G-5215; 5216; 5217; 5218; 5219; 5220; 5221; 5222; 5223; 5224; 5225.

April 21, 1972—Membership 91; Present 66; For 62; Against 3; Not Voting 1.

Calendar No. 316, Adopted April 28, 1972, Journal Page 591.

The committee recommends that Para. 1321.1 (a) and (b) be changed as follows:

1321. Article 38. Service Units.—1. Service Unit of Parish and Community Development.—(a) The Department of Urban Ministries, in cooperation with conference boards or committees, shall evaluate the urban church situation and recommend to the National Division and to Annual Conferences and local leaders policies and programs for the conduct of urban ministry in cities with a population of more than **fifty** thousand. It shall aid in the organization and development of Christian centers and city societies. It shall cooperate with other denominations and with other agencies in the development of community and of service for the enrichment of individual, family, and community life in metropolitan regions.

(b) The Department of Town and Country Ministries, in cooperation with conference boards or committees, shall study and survey the town and country situation and recommend to the National Division policies and programs to improve the economic, social, educational, and religious life of persons in towns with a population of less than **fifty** thousand and in rural areas. It shall cooperate with other denominations and with other agencies in the development of community and of service for the enrichment of individual, family, and community life in town and country areas. It shall provide for the training, assigning, and supervision of professional church and community workers. There shall be consultation with advisory committees regarding personnel, programs, budgets, areas of need, and other matters.

Report No. 9—Structure Study Commission Report

Petitions: G-5402.

April 21, 1972—Membership 91; Present; 76; For 76;

Against 0; Not Voting 0.

Calendar No. 317, Adopted April 27, 1972, Journal Page 519, 522.

The Committee on Missions recommends in the Structure Study Commission's report on the Division of Education and Cultivation of the Board of Global Ministries as follows:

THE DIVISION OF EDUCATION AND CULTIVATION

Para. 1100. The Division of Education and Cultivation shall be composed of twenty-one members, consistent with Para. 1080.3: eight persons who shall be an exception to the restriction of Para. 804; one bishop; and twelve persons, two each who are members of each of the other six divisions. One of the twelve must be a bishop. In addition, eight members at large of the division shall be elected in such manner as the division shall determine for their special competencies. The associate general secretary and treasurer of the division, and the officers of the board as defined in Para. 1084.3, shall be members *ex officio*.

Para. 1101. There shall be an executive, whose powers shall be determined by the division, subject to the approval of the board. It shall be composed of the president, vice-president and secretary of the division; and six members of the division; the associate general secretary and the treasurer of the division, *ex officio* without vote. One-half of the members shall be women, elected by the Women's Division in accordance with Para. 1080.3.

Para. 1102. The Division of Education and Cultivation shall have authority to make bylaws and to regulate its proceedings in harmony with the charter and constitution of the board, and with the approval of the board to develop and carry out the functions described in Para. 1105, to recommend to the board and the Women's Division appropriations for its work, and to receive and administer funds allocated to it by the board and by the Women's Division, and to solicit Advance Special funds for the work of the World, National and UMCOR Divisions, in cooperation with the Council on Finance and Administration.

Para. 1103. Officers.—The Division of Education and Cultivation shall elect as its officers a vice-president, and such officers as it shall deem necessary. Vacancies shall be filled by the division or its executive committee. The division shall determine the powers and duties of its officers.

Para. 1104. Elected Staff—The board shall elect, on nomination of the division in consultation with the general

secretary of the board, an associate general secretary of the Board of Global Ministries who shall have administrative responsibility for the division and shall be responsible to the division and the general secretary of the board.

Para. 1105. The functions of the Division of Education and Cultivation shall be:

1. To undergird with education, communication and cultivation the total program of the Board of Global Ministries.

2. To initiate and develop programs and resources through which individuals and groups may understand the biblical background and theological basis for the Christian world mission, the involvement of The United Methodist Church in global ministries, the special concerns of women in mission, and the possibilities for personal witness, involvement in and support of these ministries.

3. To help foster throughout the church an ecumenical understanding and involvement in Christian world mission and service and to encourage the unity of the church.

4. To cooperate with the Board of Discipleship through its units, and with ecumenical agencies, in leadership and curriculum development subject to provisions of Para. 1016.

5. To encourage, in cooperation with the Board of Higher Education and Ministry, an emphasis on the concerns of global ministries and opportunities for mission involvement at all age levels including colleges, universities, and schools of theology.

6. To cooperate with the Board of Communication and Publication in all ways as mutually agreed upon.

7. To initiate, prepare, sell, and distribute printed and audio-visual resources and periodicals for the Board of Global Ministries.

8. To plan and promote various kinds of meetings and experiences throughout the church for the purpose of developing a spirit of mission and participation in global ministries and for training mission leadership on all levels and to interpret to and acquaint the church with the programs, plans, and policies of the board.

9. To plan and promote emphasis on global ministries.

10. To cultivate, through channels of the church other than United Methodist Women, the Advance Special gifts for national and overseas ministries administered by the National, World and UMCOR Divisions, in accordance with the Council on Finance and Administration, assuming responsibility for providing information to the donors.

11. To develop and coordinate the plans for cultivating mission giving in consultation with the other divisions of the Board of Global Ministries, the Board of Discipleship, the Council on Finance and Administration and the Board

of Communication and Publication, subject to and in harmony with the general financial system of The United Methodist Church as adopted by the General Conference.

Para. 1106. In fulfilling these functions the division shall seek the cooperation of jurisdictional and annual conferences, district superintendents, and pastors, local churches, United Methodist Women, men's groups and other groups within the church.

Report No. 10—Structure Study Commission

Petitions: G-5303.

April 21, 1972—Membership 91; Present 69; For 69; Against 0; Not Voting 0.

Calendar No. 318; Adopted April 27, 1972, Journal Page 519, 522.

The Committee on Missions recommends concurrence in the Structure Study Commission's report on the National Division of the Board of Global Ministries as follows:

NATIONAL DIVISION

1. The National Division shall be composed of thirty members as follows: twenty-seven persons named in a manner consistent with Para. 1080.3, and three bishops. In addition fifteen members at large only of the division shall be elected in such manner as the division may determine. Men, women, clergy in full connection, youth (under nineteen years of age), young adult (nineteen to thirty-five years of age), ethnic and minority representatives, all of whom are to be selected so as to maintain the ratio distribution of membership as adopted by the Board of Global Ministries in accord with Para. 1080.3. The division may have members at-large to bring into the division special knowledge or background in accord with Para. 804; officers of the board in accord with Para. 1084.3; and the associate general secretary and treasurer of the division. The division shall meet annually at the time of the meeting of the board and at such other times as it shall deem necessary. The board shall elect the associate general secretary upon the nomination of the National Division (Para. 809).

2. There shall be an executive committee of the division whose powers shall be determined by the division subject to the approval of the board. It shall be composed of fifteen persons including the chairman of the division, one clergy in full connection, two laymen, two from ethnic and minority groups, and one from youth or young adult. One-half of the nonepiscopal members shall be women, elected by the Women's Division in accordance with Para. 1161.

Para. 1126. National Division—The functions of the National Division shall be:

1. Develop and administer the program within the context of the aims and functions of the Board of Global Ministries in areas within the United States, Puerto Rico, the Virgin Islands, and supervise the work of the division.

2. Formulate the objectives and strategies for the national mission of The United Methodist Church consulting with the constituents to be served and the church in the vicinity; determine the fields of service and the nature of the work; establish governing policies, and enable community services and program.

3. Study and establish a division strategy for the implementation of new forms of mission to deal with national mission concerns and issues.

4. Give special attention to enabling, encouraging, and supporting the development of congregations, cooperative parishes, community centers, health, educational and social welfare ministries in urban and rural areas; to develop strategies in response to critical community issues, with special attention to the needs of ethnic and language minorities, people in transitional relationships, and those living under repressive systems.

5. Consult with local churches, cooperative parishes, conferences, and other units of The United Methodist Church, and prepare self-study and guidance materials to assist in identifying needs of the community and the congregation, building needs, financial planning, and implementing both national and local mission responsibilities.

6. Develop task forces, training opportunities, and joint planning committees with churches, districts, conferences, areas, and jurisdictions, and other units of The United Methodist church for the study, planning and strategy, goal setting, and evaluation of mission needs and objectives.

7. Facilitate the development of ethnic and language ministries and relationships with mission and missionary conferences.

8. Develop and participate in joint efforts with other divisions and boards and ecumenical coalitions, as the National Division carries out its responsibilities in mission.

9. Recommend for assignment to various fields of service deaconesses and home missionaries, and other workers who have been approved by the Board of Global Ministries.

10. Cooperate with the World Division, the Committee on Missionary Personnel and other related agencies in recommending and facilitating the placement of deaconesses, missionaries and other workers.

11. Make annual reports to the Board of Global Ministries.

12. Recommend an annual budget to the Board of Global Ministries.

13. Receive and administer the World Service and other designated funds for the program of the National Division; receive and administer the Advance Special gifts for National Division work cultivated through the Division of Education and Cultivation; administer all donation aid, loan funds and endowments, contributed and established for the work of church extension, except such as may be administered by the jurisdictional and annual conferences; and receive and administer funds allocated by the Women's Division, keeping in mind the special concerns of women.

14. Encourage and assist ecumenical planning and the establishment of Christian congregations where opportunities and needs exist.

15. Incorporate and have administrative jurisdiction for the United Methodist Development Fund. The purpose of the United Methodist Development Fund shall be to extend the mission of the church through the granting of loans for construction and major improvements of churches, parsonages and mission buildings.

16. Cooperate with the Division of Evangelism, Worship and Stewardship and the Division of Education of the Board of Discipleship in jointly developing and recommending architectural standards for facilities needed to house the church's program of worship, education, and fellowship, and for parsonages, and to cooperate in recommending training ventures to interpret those recommended standards.

17. Provide counsel and field consultation for the community centers, children's homes, residences, medical services, and schools related to the National Division.

18. Relate to Goodwill Industries.

Para. 1127. The associate general secretary of the National Division shall communicate to the bishops such information as may be available concerning missions and the appointment of workers in their respective areas.

Para. 1128. The National Division shall give special attention to enabling, encouraging and supporting the development of community services in urban and rural areas and in ethnic and language minority ministries. It shall organize such programs and conduct such activities as the development of the work may require, with special attention to the needs of people in transitional relationships and those living under repressive systems. It shall assign staff members to develop these programs. They shall ad-

minister such appropriations as are committed to them. They shall cooperate with other divisions within the board, other boards and agencies as their work may affect the group involved.

Para. 1129. The National Division shall have the power to determine the sections, units or departments necessary to carry forth its designated functions. They shall be established and their functions shall be defined and approved by the Board of Global Ministries. The Board of Global Ministries shall engage and elect staff with representations of ethnic minorities, youth, young adults and women to carry out these responsibilities. It shall assign staff members to develop these programs. They shall administer such appropriations as are committed to them. They shall cooperate with other divisions within the board, other boards and agencies, as their work may affect the group involved.

Para. 1130. City, Metropolitan, District Mission Structures.—The National Division shall promote the organization of city, metropolitan or district mission structures, which shall be amenable to the annual conference. These may be United Methodist or ecumenical.

Para. 1131. 1. Such structures may be organized under such names as may be determined wherever, in the judgment of the bishop or bishops and district superintendents concerned, it is deemed advisable. When two or more districts, conferences, episcopal areas or jurisdictions have churches in the same city or metropolitan area, it is recommended that the structure be so organized as to include all United Methodist churches. "Metropolitan" shall be defined with sufficient flexibility to include separate communities which are economically or socially related.

2. It is recommended that a majority of the governing body be from the laity, men and women. All bishops, district superintendents and superintendents of ethnic and minority ministries having jurisdiction within the geographical territory served by the structure may be *ex officio* members of the organization. Membership may also include representation from conference Board(s) of Global Ministries, conference or district United Methodist Women, city and suburban parish churches, community centers and other non-parish urban ministries, poverty communities, youth and racial and ethnic minorities.

3. The purpose of such a structure shall be to promote and coordinate the work of the church in metropolitan area(s). It may:

a. Develop special ministries and new forms of mission appropriate to new metropolitan needs, including recruitment, training and involvement of clergy and laity.

b. Promote long-term regional planning and provide coordinating framework for metropolitan mission strategy for United Methodism.

c. Enable and support central city and suburban church extension, including research, organization (but not the constituting) of churches, acquisition of real estate and the erection and maintenance of buildings (having first secured the approval of the district Board of Church Locations and Buildings). Wherever possible consideration should be given to new concepts of church extension, such as leased space, shared facilities, and other experimental styles.

d. Help to initiate and participate in urban coalition and other association with leaders in business, finance, industry, labor, education, welfare, etc. to work cooperatively for mutually desired social change.

e. Encourage and support the development of effective community organizations in inner city and suburban communities to the end that people may share in the decision-making processes and open more effective channels of communication between all peoples in the metropolitan area.

f. Participate with federal, state, and local governments in programs of urban renewal and development, with special reference to protection and enhancement of human values.

g. Cooperate with representatives of other churches and faiths in developing, implementing and funding new patterns of joint mission.

h. Raise funds for the support of its work in cooperation with the annual conference Council on Finance and Administration including the securing and holding of endowments for general purposes and for designated churches, institutions or types of mission.

Para. 1132. In order to receive financial assistance from the division the structure shall meet with the following conditions:

1. It shall be organized according to the *Discipline*.
2. It shall have a governing board or executive committee meeting at least once each quarter.
3. It shall be actively at work.
4. It shall have made a report to the division in the prescribed form provided for that purpose.

Para. 1133. Each annual conference shall promote the work of such mission structures within its boundaries and receive annual reports through the annual conference Board of Global Ministries. All monies received shall be reported in the conference journal.

Para. 1134. If a full-time executive officer is employed, it

is recommended that he or she be invited into consultation with the bishop and district superintendents in the consideration of the appointments that affect missions or churches administered or aided by the organization which he or she represents.

Para. 1135. Each such mission organization shall, in cooperation with the annual conference Board of Global Ministries, annually present its financial needs to the annual conference Council on Finance and Administration of the conference(s) to which it is related to determine how the needs shall be met, including possible apportionments to the churches in its geographic area.

Para. 1136. Each pastor whose charge lies within the territory of the mission organization shall each year present the interests of the organization to his or her congregation, taking an offering or otherwise promoting support of its work.

Para. 1137. Any local church expecting to receive aid from the mission organization for building or improvement shall be required, as a condition of receiving such aid, to secure its approval with respect to location, plans and methods of financing.

Para. 1138. In a metropolitan area the National Division may cooperate with the approval of the bishops and the conferences, in the organization of a Metropolitan Commission, which may be composed of bishops and district superintendents involved and a selected group of ministers, laymen, and laywomen, representing annual conference Boards of Global Ministries, Committees on Urban Ministries, annual conference United Methodist Women, city missionary societies, local churches, representatives of other boards and agencies, and others who have skills and experience enabling them to fulfill creative planning and strategy functions for United Methodism in the metropolitan area.

The purpose of such a commission is to promote long-term planning and to provide a coordinating framework for United Methodism's metropolitan mission strategy. These functions may be fulfilled by other city, metropolitan or district mission structures as deemed appropriate.

Para. 1139. Administration of a Mission.—

1. Administration of a mission in the United States or its territories shall be in the National Division until requirements have been met for the organization of a provisional or an annual conference.

2. The mission shall meet annually and shall be composed of all regularly appointed missionaries, both lay and clerical, mission traveling preachers, and other lay members. The

number of lay members and the method of their appointment shall be determined by the mission.

3. The bishop in charge of a mission may appoint a superintendent of the mission or as many superintendents of the mission as may be wise and for whom support has been provided. He or she shall determine the groups or charges over which the respective superintendents shall have supervision.

4. A bishop, or in his or her absence one of the superintendents chosen by ballot by the mission, shall preside at the annual meeting. This meeting shall exercise, in a general way, the functions of a district conference. It shall have the power to license persons to preach, to pass on the character of preachers not members of an annual conference, to receive on trial mission traveling preachers, and to recommend to an annual conference proper persons for deacon's orders. The bishop shall, at the annual meeting, assign the missionaries and mission traveling preachers to the several charges for the ensuing year; provided that no missionary shall be transferred to or from a mission without previous consultation with the National Division.

5. Examination of lay pastors and traveling preachers shall be held by the mission and certified to an annual conference. The mission also shall make recommendations for reception on trial in an annual conference.

Report No. 11—Structure Study Commission Report

Petitions: G-5204.

April 21, 1972—Membership 91; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 319, Adopted April 27, 1972, Journal Page 519, 522.

The Committee on Missions recommends concurrence in the Structure Study Commission's report on the United Methodist Committee on Relief of the Board of Global Ministries as follows:

UNITED METHODIST COMMITTEE ON RELIEF

Para. 1150. There shall be a United Methodist Committee on Relief with the status of a division within the Board of Global Ministries. It shall be composed of twenty-one board members, as follows: nineteen persons named in a manner consistent with Para. 1080.3, and two bishops. In addition, seven members at large of the division shall be elected in such manner as the division may determine, whose special knowledge or experience would increase the competence of the committee. The associate general secretary and treasurer of the division, the officers of the board

as defined in Para. 1084.3, and four additional staff members of the Board of Global Ministries, named by the board, shall be members ex officio.

Para. 1151. The United Methodist Committee on Relief is authorized to elect its own officers, other than its chairman; to appoint subcommittees as desired; to employ other than an associate general secretary and such staff as the committee may deem necessary, and to provide for its necessary expense of administration and promotion out of undesignated receipts. Committee and staff members shall be bonded.

The associate general secretary shall be elected by the Board of Global Ministries on nomination of the United Methodist Committee on Relief (Para. 809).

Para. 1152.1. The United Methodist Committee on Relief shall have the authority to incorporate, to make bylaws, and to regulate its proceedings for the purpose and functions as defined in the *Discipline* of The United Methodist Church in the fields of relief, of rehabilitation for victims of disaster and endemic circumstance, and of services to refugees. Involvement in and response to programs of The United Methodist Church shall be limited by these purposes in consultation with other divisions and units of service of the Board of Global Ministries.

2. The United Methodist Committee on Relief shall elect an executive committee which shall have the powers granted to it by the division. It shall be composed of nine members, including the president, vice president, and secretary of the division. The associate general secretary and the treasurer of the division and the officers of the board as defined in Para. 1084.3 shall be members ex officio. One-half of the non-episcopal members shall be women. The executive committee shall meet as determined by the division or on call of the president.

Para. 1153.

1. The functions of the United Methodist Committee on Relief shall be as follows:

a. To minister in the spirit of Jesus Christ to persons in need without regard to their religion, race or nationality.

b. To give assistance for a limited period to the national workers and the people of colleague churches overseas who are in need because of war or other disasters. In overseas countries where the Board of Global Ministries is at work, it is expected that the administration of specifically United Methodist relief be through the representative of the board and the chief executive officers of colleague churches.

c. At the request of the appropriate body of The United

Methodist Church to respond to the suffering of persons in the United States caused primarily by natural disaster, recognizing that interdenominational resources, other than funds, may be called upon; and the major cost of the repair and reconstruction of the churches and other church property is assumed by an annual conference or other permanent bodies, if necessary on the strength of initial funding by UMCOR, in accordance with agreements or plans made prior to the raising of designated funds.

d. In the relief of human suffering to cooperate with Church World Service, the Commission on Inter-Church Aid, Refugee, and World Service of the World Council of Churches, and other relief agencies as the committee may deem wise.

e. To transmit to the church appeals for help and to receive and allocate funds contributed by churches, groups, or individuals for the purposes stated above; provided that no churchwide appeal for funds shall be made without the approval of the Council of Bishops and the Council on Finance and Administration.

f. To acknowledge gifts by its own vouchers.

2. In order to provide adequate means for the prosecution of its work, the committee, in addition to those receipts from voluntary gifts and the One Great Hour of Sharing Offering, shall be included in any church-wide appeal to meet emergencies growing out of war, internal strife, or natural disaster. Financial responsibility for administrative functions of the Board of Global Ministries shall not be a claim against funds designated for the United Methodist Committee on Relief. Financial promotion shall be by the Advance Committee (Para. 852 and 853) in consultation with the associate general secretary of the committee.

Report No. 12—Structure Study Commission

Petitions: G-5410

April 27, 1972—Membership 91; Present 67; For 67; Against 0; Not Voting 0.

Calendar No. 338, withdrawn by the Committee chairwoman in favor of Committee on Health and Welfare Report No. 3 (as corrected) Journal Page 518.

Report No. 13—Allocation of Funds by the Board of Missions

Petitions: G-5004.

April 21, 1972—Membership 91; Present 64; For 62; Against 0; Not Voting 2.

Calendar No. 348, Nonconcurrence agreed upon by blanket

motion adopted April 28, 1972, Journal page 542.

The Committee recommends nonconcurrence. It would be in contradiction to our connexional policy of responsibility.

Report No. 14—Intensified Mission to the World

Petitions: G-5127.

April 21, 1972—Membership 91; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 349, Adopted April 28, 1972, Journal Page 592.

The committee recommends concurrence with the petition authorized by the Executive Committee of the General Board of Evangelism affirming the resolution of the World Methodist Council that an evangelistic thrust be made, culminating before 1975, and that the General Board of Evangelism, or its successor, be charged with the responsibility to give leadership and support to The United Methodist Church's participation in the World Methodist Council's evangelism thrust, in cooperation with the Program Council, the other general agencies of the church, and the entire connection.

Report No. 15—Annual Conference Committee on Urban Ministries: Membership and Representation

Petitions: G-5006.

April 21, 1972—Membership 91; Present 66; For 65; Against 0; Not Voting 1.

Calendar No. 350, Adopted April 28, 1972, Journal Page 592.

The Committee recommends that Para. 1369.1(a) be deleted and the following paragraphs be substituted therefor:

Para. 1369.1. Committee on Urban Ministries.—(a) The board may appoint, in consultation with the Cabinet, a Committee on Urban Ministries to function as a subcommittee of the Board of Missions. The committee shall be composed of clergy and laity currently involved in significant types of urban ministry, including metropolitan strategy and action, action training, community development (community organization, economic development, etc.), local church community outreach, specialized ministries (ministries to business and industry, youth and young adults, joint urban-university ministries, and other emerging mission opportunities in specialized areas), and special issue-oriented social justice programs; representatives of such church agencies as church extension and research committees, city (metropolitan) and district missionary societies, Board of Laity, United Methodist Women, and Commission on Town and Country Ministries; at-large community representatives, including both indigenous target area group leader-

ship and agency leadership involved in such metropolitan sectors as education, employment and economic development, housing and urban renewal, health, welfare, law enforcement, and criminal justice, government and politics, arts, culture and recreation.

Special attention in every category should be given to adequate representation of ethnic groups, youth and young adults, and women.

Report No. 16—Task Force to Rewrite Paragraph 1358 on the Composition and Purpose of Annual Conference Boards
Petitions: G-5228; 5229; 5230; 5231; 5232; 5233; 5234; 5235; 5236; 5237; 5238; 5239; 5240; 5241; 5242; 5243.

April 21, 1972—Membership 91; Present 59; For 57; Against 0; Not Voting 2.

Calendar No. 351, Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence. This is the responsibility of the General Conference or of the Annual Conferences when given to them.

Report No. 17—Structure Study Commission Report
Petitions: G-5305.

April 22, 1972—Membership 91; Present 57; For 57; Against 0; Not Voting 0.

Calendar No. 352, Adopted April 27, 1972, Journal page 519, 523.

The Committee on Missions recommends concurrence in the Structure Study Commission's report on the Women's Division of the Board of Global Ministries as follows:

WOMEN'S DIVISION

Para. 1160. The Women's Division shall be composed of board members as follows: one of the episcopal members of the board, with residence in the United States; six basic members of the board: two clergy in full connection, two laymen and two laywomen; and fifty-eight women, forty of whom shall be nominated by the jurisdictional organization of United Methodist Women and elected by the jurisdictional conferences (Para. 1168.4); five shall be the jurisdiction presidents of United Methodist Women, and thirteen shall be elected by the division to board membership. Officers of the board, as defined in Para. 1084.3, shall be ex officio members as well as the associate general secretary of the division. The division shall meet annually at the time of the meeting of the board and at such other times as it shall deem necessary.

Para. 1161. The Women's Division shall elect an executive committee, which shall exercise the powers of the division ad interim. It shall be composed of nineteen members, of whom the division shall elect six to serve on the Executive Committee of the World Division, six to serve on the Executive Committee of the National Division, two to serve on the Executive Committee of the Division of Education and Cultivation. Members of the Executive Committee may also be named by the division to serve on other divisional Executive Committees. The associate general secretary and treasurer of the division and the officers of the board as defined in Para. 1084.3 shall be members ex officio.

Para. 1162. Divisions.—

1. The division shall have the authority to make bylaws and to regulate their proceedings in harmony with the charter and constitution of the board and with its approval to develop and carry out the functions of the division as described in Para. 1076, to buy and sell property; to solicit and accept contributions, subject to annuity under the board's regulations; and to recommend the appropriation of their funds for the work of the joint agencies of the board.

2. The Women's Division shall have the authority:

a. To organize jurisdiction United Methodist Women, conference, district, and local church United Methodist Women, which shall be auxiliary to the Board of Global Ministries through the Women's Division in The United Methodist Church.

b. To recommend constitutions and make bylaws for United Methodist Women.

c. To appropriate its funds.

d. To serve as the national official policy-making body of United Methodist Women with the officers of the Women's Division designated as the national officers.

Para. 1163. The functions of the Women's Division shall be:

1. To recommend program and policies to United Methodist Women.

2. To interpret the mission of Christ and his church as stated in the purpose of United Methodist Women.

3. To provide resources and opportunities for women that enrich their spiritual life and increase their knowledge and understanding of the needs of the world and their responsibility in meeting those needs.

4. To secure funds through the channels of United Methodist Women for the support of the program of the church through the Board of Global Ministries with special concern for the needs and responsibilities of women.

5. To project plans specially directed toward leadership

development of women through appropriate planning with the other divisions and agencies of the board.

6. To strengthen the church's challenge to women to enlist in the diaconate as missionaries and deaconesses at home and as missionaries abroad.

7. To enlist women in activities that have a moral and religious significance for the public welfare and that contribute to the establishment of a Christian social order around the world.

8. To plan with the other agencies of the church and community in areas of common concern and responsibility.

9. To give visible evidence of oneness in Christ by uniting in fellowship and service with other Christians, including the World Federation of Methodist Women, Church Women United and other similar groups, thereby strengthening the ecumenical witness and program of the church.

GENERAL PROVISIONS FOR THE WOMEN'S DIVISION

Para. 1164. Responsibilities and Scope.—

1. The Women's Division shall include in its responsibilities those formerly carried by the Woman's Society of Christian Service of The Methodist Church and the Women's Society of World Service of The Evangelical United Brethren Church; the Women's Society of Christian Service of The United Methodist Church and those other organizations of women of similar purposes which have operated in the churches forming the United Methodist tradition.

2. The scope of the division shall be rooted in the concerns and responsibilities of the church in today's world, including the special needs and interests of women. It shall foster spiritual growth, missionary outreach and service, and Christian social witness through United Methodist Women.

Para. 1165. Sections.—The Women's Division shall be organized into such sections as the division shall determine, including a United Nations Office conducted in cooperation with the Board of Church and Society.

Para. 1166. Finances.—The funds for the fulfillment of the responsibilities of the Women's Division shall be derived from annual voluntary pledges, offerings, gifts, devises, bequests, annuities, or money received through special emphases and meetings held in the interest of the division. All funds, except those designated for local purposes, shall be forwarded through the channels of finance of United Methodist Women to the treasurer of the division. Undesignated funds received by the Women's Division shall be allocated by the division, on recommendation of the appropriate sec-

tion or committee for the work of the several sections of the Women's Division and to such other divisions and agencies of the Board of Global Ministries as the division shall determine for the fulfillment of the responsibilities of the division. Funds appropriated for the work of the other divisions and agencies of the board may be given with specific designations and time limits after which unspent funds are to be returned to the division.

Para. 1167. Assembly.—There may be an assembly of United Methodist women, including a delegated body termed the Assembly. The division shall determine the time and place of meeting and the purpose, composition, functions, and power of the Assembly. It may speak as an assembly on major issues of concern to women and may make recommendations to the Women's Division.

Para. 1168. Constitution of United Methodist Women in the Jurisdiction.—

1. Name.—In each jurisdiction there shall be a jurisdiction organization named United Methodist Women, auxiliary to the Women's Division of the Board of Global Ministries.

2. Authority.—Each jurisdiction organization of United Methodist Women shall have authority to promote its work in accordance with the program and policies of the Women's Division of the Board of Global Ministries.

3. Membership.—The jurisdiction organization of United Methodist Women shall be composed of the members of the Core Planning Group; six delegates from each conference organization, all of whom shall be conference officers; members of the Women's Division living within the jurisdiction; a representative of the Jurisdiction Association of Deaconesses and Home Missionaries; and all the bishops of the jurisdiction.

4. Meetings and Elections.—

a. There shall be a meeting of the jurisdiction organization of United Methodist Women during the last year of the quadrennium. At that time: (1) the women nominees to the Board of Global Ministries shall be elected according to the Discipline, Para. 1169.6 (d) and 1160; and (2) the president and any other officers shall also be elected.

b. There may be other meetings as needed.

5. Amendments.—Proposed amendments to the constitution shall be sent to the recording secretary of the Women's Division prior to the last annual meeting of the division in the quadrennium.

Para. 1169. Constitution of United Methodist Women in the Conference.—

1. Name.—In each annual conference, there shall be a conference organization named United Methodist Women, auxiliary to the jurisdiction organization of United Methodist Women and to the Women's Division of the Board of Global Ministries.

2. Function.—The function of the conference organization of United Methodist Women shall be to work with the district organizations and the local units of United Methodist Women in developing program to meet the needs and interests of women, and the concerns and responsibilities of the global church; to encourage and support spiritual growth, missionary outreach, and Christian social action; and to promote the plans and responsibilities of the Women's Division.

3. Authority.—Each conference organization of United Methodist Women shall have authority to promote its work in accordance with the plans, responsibilities, and policies of the Women's Division of the Board of Global Ministries.

4. Membership.—The conference organization of United Methodist Women shall be composed of all members of local units within the bounds of the conference. The resident bishop shall be a member of the conference organization of United Methodist Women and of its executive committee.

5. Officers and Committees.—The conference organization shall elect a president, a vice-president, a secretary, a treasurer, and a Committee on Nominations. Additional officers and committees shall be elected or appointed, in accordance with the plans of the Women's Division as set forth in the bylaws of the conference organizations of United Methodist Women.

6. Meetings and Elections.—

a. There shall be an annual meeting of the conference organization of United Methodist Women at which time there shall be presented a program designed to meet the needs of the women of the conference in harmony with The Purpose, and with the plans and responsibilities of the Women's Division of the Board of Global Ministries. Officers and the Committee on Nominations shall be elected, the necessary business transacted, and pledges made for the ensuing year.

b. The voting body of the annual meeting of the conference organization shall be composed of representatives from the units of local churches as determined by the conference organization; such district officers as the conference organization may determine; the conference officers and chairmen of committees; members of the Women's Division and officers of the jurisdiction organization residing within the bounds of the conference.

c. At the annual meeting of the conference organization prior to the quadrennial meeting of the jurisdiction organization, six conference officers shall be elected according to provisions in Para. 1168.3 for membership in the jurisdiction organization.

d. At the annual meeting of the conference organization prior to the quadrennial meeting of the jurisdiction organization, the conference organization shall nominate three women for membership on the Board of Global Ministries, the names to be sent to the jurisdiction organization according to the instructions in Para. 1168.4.

7. Relationships.—

a. The president of the conference organization of United Methodist Women is a member of the annual conference (as set forth in Para. 36).

b. Designated officers shall represent the conference organization on the various boards, councils, commissions, and committees of the conference as the constitutions and bylaws of such agencies provide.

c. The conference organization shall encourage women to participate in the total life and work of the church, and shall support them in assuming positions of responsibility and leadership.

8. Amendments.—Proposed amendments to this constitution may be sent to the recording secretary of the Women's Division prior to the last annual meeting of the division in the quadrennium.

Para. 1170. Constitution of United Methodist Women in the District.—

1. Name.—In each district, there shall be a district organization named United Methodist Women, auxiliary to the conference organization of United Methodist Women and the Women's Division of the Board of Global Ministries.

2. Function.—The function of the district organization of United Methodist Women shall be to work with local units in developing programs to meet the needs and interests of women and the concerns and responsibilities of the global church; to encourage and support spiritual growth, missionary outreach, and Christian social action; and to promote the plans and responsibilities of the Women's Division and the conference organization of United Methodist Women.

3. Authority.—Each district organization of United Methodist Women shall have authority to promote its work in accordance with the plans, responsibilities, and policies of the conference organization and the Women's Division of the Board of Global Ministries.

4. Membership.—All members of organized units of United Methodist Women in the local churches of the dis-

trict shall be considered members of the district organization. The district superintendent shall be a member of the district organization of United Methodist Women and of its executive committee.

5. Officers and Committees.—The district organization shall elect a president, a vice-president, a secretary, a treasurer, and a Committee on Nominations. Additional officers and committees shall be elected or appointed, in accordance with the plans of the Women's Division as set forth in the bylaws for the district organization of United Methodist Women.

6. Meetings and Elections.—There shall be an annual meeting of the district organization of United Methodist Women at which time there shall be presented a program designed to meet the needs of the women of the district in harmony with The Purpose, and with the plans and responsibilities of the conference organization and the Women's Division of the Board of Global Ministries. Officers and the Committee on Nominations shall be elected, the necessary business transacted, and pledges made for the ensuing year.

7. Relationships.—

a. Designated officers shall represent the district organization of United Methodist Women on the various boards, councils, commissions, and committees of the district as the constitution and bylaws of such agencies provide.

b. The district president shall be the only district representative with vote on the conference executive committee.

c. The district organization shall encourage women to participate in the total life and work of the church, and shall support them in assuming positions of responsibility and leadership.

8. Amendments.—Proposed amendments to this constitution may be sent to the recording secretary of the Women's Division of the Board of Global Ministries prior to the last annual meeting of the division in the quadrennium.

Para. 1171. Constitution of United Methodist Women in the Local Church.—In every local church, there shall be an organized unit of United Methodist Women.

1. Name.—The name of this organization shall be United Methodist Women.

2. Relationships.—The unit of United Methodist Women in the local church is directly related to the district and conference organizations of United Methodist Women and to the Women's Division of the Board of Global Ministries of The United Methodist Church.

3. Purpose.—The organized unit of United Methodist Women shall be a community of women whose Purpose is

to know God and to experience freedom as whole persons through Jesus Christ; to develop a creative, supportive fellowship; and to expand concepts of mission through participation in the global ministries of the church.

4. **Membership.**—Membership shall be open to any woman who indicates her desire to belong and to participate in the global mission of the church through United Methodist Women. The pastor(s) shall be an *ex officio* member.

5. **Officers and Committees.**—The local unit shall elect a president, a vice-president, a secretary, a treasurer, and a Committee on Nominations. Additional officers and committees shall be elected or appointed, as needed, in accordance with the plans of the Women's Division as set forth in the bylaws for the local unit of United Methodist Women.

6. **Funds.**—

a. The organized unit of United Methodist Women shall secure funds for the fulfillment of its purpose.

b. All funds, from whatsoever source secured by the unit of United Methodist Women, belong to the organization and shall be disbursed only in accordance with its constitution and by its order.

c. The total budget secured and administered by the organized unit in the local church shall include: (1) pledges and other monies for the programs and responsibilities of the Women's Division to be directed through regular channels of finance of United Methodist Women; and (2) funds to be used in mission locally, which shall include amounts for administration and membership development.

d. The organized unit in the local church shall make an annual pledge to the total budget of the district or conference organization of United Methodist Women.

e. All undesignated funds channeled to the Women's Division shall be appropriated by the division.

7. **Meetings.**—The organized unit in the local church shall hold such meetings for implementing The Purpose and transacting its business as the unit itself shall decide.

8. **Relationships in the Local Church.**—The organized unit of United Methodist Women shall encourage all women to participate in the total life and work of the church, and shall support them in assuming positions of responsibility and leadership.

9. **Amendments.**—Proposed amendments to this constitution may be sent to the recording secretary of the Women's Division of the Board of Global Ministries before the last annual meeting of the division in the quadrennium.

Report No. 18—Suggested Name for New Women's Organization

Petitions: G-5135.

April 21, 1972—Membership 91; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 353, Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence. The name has been approved by representatives of all the women of the Church.

Report No. 19—Delay Decision on Name for New Women's Organization

Petitions: G-5075.

April 21, 1972—Membership 91; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 354, Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence. The decision has been made.

Report No. 20—Legislative Amendment for Promoting Advance Specials

Petitions: G-5007.

April 21, 1972—Membership 91; Present 64; For 64; Against 0; Not Voting 0.

Calendar No. 355, Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence. Each Annual Conference is responsible for promotion of its own Advance Specials in such manner as it desires.

Report No. 21—Amend Responsibility of Committee on Town and Country Ministries

Petitions: G-5199.

April 21, 1972—Membership 91; Present 64; For 64; Against 0; Not Voting 0.

Calendar No. 356, Adopted April 28, 1972, Journal Page 592.

The committee recommends that Paragraph 1369.2 (b) be amended to read as follows:

Para. 1369.2 (b) The functions of the committee shall be to work with the conference and its agencies in program areas of town and country responsibility. It shall conduct surveys and research studies of town and country areas within the bounds of the conference; develop cooperative procedures between the Church and social and governmental agencies, and with the town and country departments of

state councils of churches, and pastors; recommend a program to coordinate the work of the participating boards and agencies in this program area; **lend support and involvement to creative ministries through the church and community program of the National Division**; and outline a program of town and country ministries to be presented to the participating agencies and to the conference. In program areas of town and country ministries the conference shall consult with the committee or its executive committee.

Report No. 22—Increase Membership of General Board of Missions

Petitions: G-5063.

April 21, 1972—Membership 91; Present 64; For 63; Against 0; Not Voting 1.

Calendar No. 357, Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence. Item resolved through Structure proposals considered elsewhere.

Report No. 23—Reduce Number of Bishops on the Board of Missions

Petitions: G-5185.

April 21, 1972—Membership 91; Present 64; For 64; Against 0; Not Voting 0.

Calendar No. 358, Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence. Item resolved through Structure proposals elsewhere.

Report No. 24—Amend Responsibility of Conference Board of Missions

Petitions: G-5067, G-5194.

April 21, 1972—Membership 91; Present 64; For 63; Against 0; Not Voting 1.

Calendar No. 359, Adopted April 28, 1972, Journal Page 592.

The committee recommends concurrence in amending Para. 1366.1 & .2 as follows:

Para. 1366.1—After consultation with the bishops, the district superintendents, the city (metropolitan) or district missionary societies, the Metropolitan Area Planning Commission (where organized), the Committee on Urban Ministries, and the Commission on Town and Country Ministries, the board shall develop and recommend to the Annual Conference a conference-wide plan for home missions and church extension within the bounds of the conference. It

shall give due consideration to the missionary and church-extension needs of the several districts, placing special emphasis on the unchurched areas and the population and other community changes.

With the district superintendents it shall also give due consideration to the responsibilities and resources of the National Division in home missions work and support and in church extension planning and assistance in the fields of survey, site selection, architecture, fund raising, and loans for new churches, **including a strategy for cooperative parish development.**

2. It shall coordinate and/or make such studies and surveys as are needed for the development of such a conference-wide strategy and program. **Priority lists shall be developed when feasible.**

Report No. 25—Structure Study Commission Report

Petitions: G-5306.

April 22, 1972—Membership 91; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 360, Adopted April 27, 1972, Journal Page 519, 523.

The Committee on Missions recommends concurrence in the Structure Study Commission's report on the World Division, Crusade Scholarship Committee, and Office of Missionary Personnel of the Board of Global Ministries as follows:

WORLD DIVISION

Para. 1180. World Division.—

1. The World Division shall be composed of thirty board members as follows: twenty-seven persons named in a manner consistent with Para. 1080.3 and three bishops. In addition, fifteen members at large of the division only shall be elected in such manner as the division shall determine. The associate general secretary and treasurer of the division and the officers of the board as defined in Para. 1084.3 shall be members *ex officio*.

2. The division shall meet annually at the time of the meeting of the board and at such other times as it shall deem necessary.

3. There shall be an executive committee, whose powers shall be determined by the division with the approval of the board. It shall be composed of fifteen members including two bishops. The associate general secretary and treasurer of the division and the officers of the board as defined in Para. 1084.3 shall be members *ex officio*. One-half of the nonepiscopal members shall be women.

Para. 1181. World Division.—The functions of the World Division shall be:

1. To administer the program of The United Methodist Church as it relates to areas outside the United States and its dependencies including such programs previously administered by The Methodist Church and The Evangelical United Brethren Church, and to supervise the work of the various departments of the division.

2. To foster sound relationships with sister churches outside the United States and to encourage among them interrelationships in mission.

3. To establish goals, priorities, and long-range plans which will enable the division to achieve its objectives and those of the Board of Global Ministries, and to review and evaluate its program in terms of these objectives.

4. To receive and administer funds to be used by The United Methodist Church outside the United States in its general mission activity.

5. To receive and administer funds allocated by the Women's Division, keeping in mind the special concerns of women.

6. To assign missionaries who have been approved by the Board of Global Ministries to their fields of service, and to provide personnel services for them while they are in active service.

7. To make annual reports to the Board of Global Ministries.

GENERAL PROVISIONS FOR THE WORLD DIVISION

Para. 1182. Liaison Committee.—

1. The Board of Global Ministries, through its World Division, shall request each central conference and its conferences, both annual and provisional, each affiliated autonomous Methodist church, or united church, where applicable, to make provision for liaison functions with the board through a committee which is representative of all phases of the world mission, particularly of the needs and responsibilities of women. The World Division shall develop with sister churches such administrative and fiscal relationships as will stimulate partnership in mission and determine the particular role of each in the joint commitment.

2. There shall be a subcommittee on Women's Work of the committee, which shall deal with all the concerns of women in the church appropriate to the committee. This subcommittee may be composed of all women members of the committee and additional co-opted members as desired. It shall be chaired by the bishop or officer of the area.

Para. 1183. In a central conference in which there is an

executive board or council of cooperation constituted, the estimates for the maintenance and development of the work, prepared by the various liaison committees, may be presented to the World Division after approval by such board or council. The estimates shall be presented conference by conference, and by projects within the conferences.

Para. 1184. In a central or provisional central conference where there is no executive board or council of cooperation, the estimates shall be sent directly to the World Division from the Liaison Committee of each annual or provisional annual conference.

Para. 1185. Administration of New World Division Commitments.—Where the World Division, with the approval of the Board of Global Ministries, plans to open work in countries beyond its present commitments, the division shall do so either through a working agreement negotiated with the church or churches already in the area or a united mission organization. Only where neither of these approaches is possible should a United Methodist mission be organized. Such a mission organization shall be structured in accordance with local conditions and administered by the World Division.

Para. 1186. Missionaries.—Ordained missionaries who serve in annual conferences related to a Central Conference may retain their membership in their home annual conferences; and, without impairing their relationship with their home annual conferences, may while serving in such fields be free to accept such rights and privileges as may be offered them by the overseas annual conferences, except membership, or they may arrange with the bishops involved for a transfer of membership.

All lay missionaries who serve in such Central Conferences should transfer their memberships to the overseas local churches.

Para. 1187. Missionaries Serving Other Churches.—

1. Missionaries of The United Methodist Church, on action of the Board of Global Ministries, may be assigned to serve in affiliated autonomous churches, in independent churches, in churches resulting from the union of Methodist churches and other communions, or in other evangelical denominations.

2. Such missionaries, while retaining their membership in their home local churches or annual conferences, and without impairing their relationship to the Board of Global Ministries, shall, while on service in such fields, be free to accept such rights and privileges as may be offered to them by such churches.

Para. 1188. Authority for Work Overseas.—Other agen-

cies of The United Methodist Church shall conduct work outside the U.S. only after prior consultation and with the approval of the Board of Global Ministries.

CRUSADE SCHOLARSHIP COMMITTEE

Para. 1190. Crusade Scholarship Committee.—

1. There shall be a program of scholarships and fellowships to provide assistance for the training of leaders for mission, enabling persons from churches abroad and from ethnic and language minorities in the U.S. to obtain preparation in their respective fields for service to the church and society. The program shall be structurally related to the Board of Global Ministries.

2. There shall be a Crusade Scholarship Committee, composed of twenty-two members elected quadrennially as follows: sixteen from the Board of Global Ministries, four of whom shall be elected by the World Division, four of whom shall be elected by the Women's Division, four of whom shall be elected by the National Division; two of whom shall be elected by the Division of Education and Cultivation, and two of whom shall be elected by the Division of Ecumenical and Interreligious Concerns; six members-at-large, four of whom shall be elected by the Board of Higher Education and Ministry, and two of whom shall be elected by the Council on Finance and Administration. The general secretary of the Board of Global Ministries shall be a member ex-officio of the committee, without vote. Vacancies shall be filled as early as possible by the agency in which they occur.

3. The committee shall elect its officers quadrennially.

Para. 1191. The functions of the committee shall include the following:

1. To set broad policies.

2. To receive report of and monitor administration of funds.

3. To plan for promotion and cultivation through the Advance Committee and the Council on Finance and Administration (Para. 852, 853, 877).

Para. 1192. The Crusade Scholarship Committee, through the authority given to it by the Board of Global Ministries, shall be responsible for the selection of persons for scholarships and fellowships provided by the World Communion offering and by other grants received for the Crusade Scholarship program.

Para. 1193. The staff shall be nominated by the Crusade Scholarship Committee and elected by the Board of Global Ministries. The Board of Global Ministries shall provide for the administration of the program, including the pro-

vision of an office and the approval of a budget for administration.

OFFICE OF MISSIONARY PERSONNEL

Para. 1200.—The Personnel Functions of the Board of Global Ministries.

1. The Board of Global Ministries shall facilitate the involvement of people in mission service.

2. The Board of Global Ministries shall have the authority:

a. To set standards of qualifications of missionary candidates including deaconesses for service in the United States and overseas.

b. To constitute the relationship of deaconess and missionary through the act of commissioning.

3. There shall be a Committee on Personnel in Mission which shall give final approval of candidates and oversight to the Board of Global Ministries' personnel functions. This committee shall be constituted by sixteen members of the Board of Managers, including representatives from the personnel deploying units of the board. One-half of the board members of the committee shall be women. Three additional members at large may be selected for their professional competence.

4. There shall be an Office of Missionary Personnel in the Board of Global Ministries which shall serve as liaison with the Board of Higher Education and Ministry and which shall carry forward the personnel functions of the Board of Global Ministries in cooperation with its personnel deploying units, including those related to missionaries, deaconesses, voluntary service, and emergency relief.

5. The Board of Global Ministries shall elect an executive secretary of the Office of Missionary Personnel who shall be administratively responsible to the general secretary. The board shall elect additional staff members, as needed, who shall also have a functional relationship with the personnel deploying units of the board.

6. It shall be the responsibility of the Office of Missionary Personnel in consultation with the appropriate divisions and the Office of Personnel of the Board of Higher Education and Ministry to provide reorientation and counseling for missionary personnel including deaconesses upon their leaving the service of the Board of Global Ministries.

Report No. 26—Deaconess/Home Missionary Service
Petitions: G-5072 and G-5308.

April 22, 1972—Membership 91; Present 68; For 67;
Against 1; Not Voting 0.

Calendar No. 361, Adopted April 27, 1972, Journal Page 519, 580.

The Committee on Missions recommends nonconcurrence on the Structure Study Commission's report, Para. 1277, beginning page 171, Section on Deaconessess and Home Missionaries (Petition G-5308). The committee further recommends deletion of Para. 1323.4, 1324, and 1325 in the 1968 *Discipline*, Department of Deaconess Service, and substitution with the following (Petition G-5072):

Para. 1324.4. Office of Deaconess and Office of Home Missionary.—(a) There shall be in The United Methodist Church the office of deaconess and the office of home missionary to which persons are constituted whose quality of commitment and missional service are affirmed and supported by the act of commissioning and the continuing relationship with the Board of Global Ministries through the Committee on Deaconess/Home Missionary Service. They may serve in any agency of The United Methodist Church in the United States and/or its dependencies. They may serve also in agencies or work outside The United Methodist Church; provided that such work is approved by the National Division upon recommendation of the Committee on Deaconess/Home Missionary Service, in consultation with the bishop of the area.

(b) The appointment of deaconesses/home missionaries shall be made as follows:

(1) Worker and agency participate in the statement of preference;

(2) Recommendation to an appointment by the Committee on Deaconess/Home Missionary Service after consultation with the bishop of the area; and

(3) Confirmation of the appointment by the National Division. The appointment shall be reviewed by the cabinet and made by the Bishop of the Annual Conference and printed in the Annual Conference Journal.

(c) Deaconesses/Home Missionaries shall hold church membership in a local church within the conference where their appointment is located and shall be voting members of the Charge Conference of that church. Those holding staff positions with a general board or a connectional agency of The United Methodist Church may hold church membership in an Annual Conference within reasonable distance of the headquarters of the board or agency served.

(d) Deaconesses/Home Missionaries shall be seated at the sessions of the Annual Conference with the privilege of the floor but without vote, unless they are duly elected delegates.

(e) Deaconesses/Home Missionaries shall be subject to

the administrative authority of the agency to which they are appointed. In matters of their appointment they shall be finally subject to the authority of the National Division through the Committee on Deaconess/Home Missionary Service and shall, therefore, enter into no contract for service which would nullify this authority.

(f) A pension shall be provided for deaconesses. (1) For all deaconesses commissioned on or after July 24, 1940, there shall be a contributory plan, with the employing agency and the deaconess sharing contributions as determined from time to time by actuarial studies. (2) For deaconesses commissioned or consecrated previously to July 24, 1940, former agreements are continued and the administrations with which they were connected are responsible for the pensions. (3) For home missionaries of the uniting churches, previous agreements shall be continued. (4) Deaconesses/Home Missionaries employed by a church or agency having its own pension plan shall participate in that plan during the term of service with that church or agency.

(g) Deaconesses/Home Missionaries shall surrender their credentials when they are no longer available for appointment by The United Methodist Church. Persons may be reinstated on recommendation of the Committee on Deaconess/Home Missionary Service and with the approval of the National Division.

Para. 1324.1. Committee on Deaconess/Home Missionary Service.—There shall be a Committee on Deaconess/Home Missionary Service which shall be advisory to the Board of Global Ministries and shall make recommendations to it.

2. The Committee on Deaconess/Home Missionary Service shall be composed of one bishop who is a member of the Board of Global Ministries, chosen by the Council of Bishops; three members of the office of the deaconess or the office of the home missionary and one minister chosen by each Jurisdiction Association of Deaconesses/Home Missionaries; the president of each Jurisdiction Society/Guild; three representatives, at least one man, chosen by the National Division, one of whom shall be a member of the Committee on Personnel in Mission; the president of the Women's Division; the executive secretary of the General Office of Personnel; and one staff representative of the Office of Missionary Personnel. The committee may co-opt others as needed. The executive secretary of the Department of Deaconess/Home Missionary Service shall be a member without vote.

3. The committee shall meet annually. Its officers shall be elected quadrennially.

4. There shall be an executive committee and other committees as are necessary for carrying out the duties of the Committee on Deaconess/Home Missionary Service.

Para. 1324.2. Functions of the Committee on Deaconess/Home Missionary Service shall be:

a. To seek to provide the Church with a corps of committed and professionally competent workers.

b. To recommend new channels and fields of service for deaconesses and home missionaries.

c. To study and recommend through the National Division to the Board of Global Ministries policies and procedures, including standards, relative to the office of the deaconess and the office of the home missionary and their relationships to the Church and society.

d. To facilitate the placement of deaconesses and home missionaries and to recommend to the bishops the appointments of deaconesses and home missionaries and to seek confirmation of such appointments with the National Division.

e. To initiate and recommend programs of continuing education and pastoral care for members of the office of the deaconess and the office of the home missionary that will contribute to their spiritual, professional and emotional growth and to their corporate participation in mission.

f. To initiate, recommend and cooperate with agencies and boards in interpreting the office of deaconess and the office of home missionary.

g. To establish and maintain international and ecumenical relationships in the diaconate.

h. To cooperate with the Women's Division and other bodies in administering properties, trust funds, permanent funds, other special funds, pension programs and employment benefits and endowments now held and administered by and for the several forms of administration related to the deaconess and home missionary.

Para. 1325.1. There shall be a Department of Deaconess/Home Missionary Service administratively related to the National Division of the Board of Global Ministries fulfilling the functions of the Committee on Deaconess/Home Missionary Service and caring for the office of deaconess and the office of the home missionary.

Para. 1325.2. The Board of Global Ministries shall elect an executive secretary of the Committee on Deaconess/Home Missionary Service who shall be a member of the office of deaconess or the office of home missionary. Nomination shall be by the National Division in consultation with

the executive committee of the Committee on Deaconess/Home Missionary Service.

Para. 1325.3. In each jurisdiction there shall be a Jurisdiction Association of Deaconesses/Home Missionaries (membership and functions described in bylaws of the Board of Global Ministries).

Report No. 27—Endowment for Missions

Petitions: G-5082.

April 21, 1972—Membership 91; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 362; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee recommends nonconcurrence, as impractical.

Report No. 28—Structure Study Commission Report

Petitions: GG-5410.

April 22, 1972—Membership 91; Present 68; For 68; Against 0; Not Voting 0.

Calendar No. 481; Adopted April 27, 1972; Journal Page 519.

The committee recommends that the following corrections be made in Section VII, Board of Global Ministries (Committee on Missions Report No. 1, Calendar No. 159):

(This report consisted of amendments to Report No. 1, the second sentence of Par. 1080.1, the second and third sentences of Par. 1080.3; these amendments are reflected in Report No. 1 as printed.—Ed.)

Report No. 29—Change in Status for Oklahoma Indian Mission

Petitions: G-5077.

April 21, 1972—Membership 91; Present 64; For 64; Against 0; Not Voting 0.

Calendar No. 533; No action taken.

The committee recommends concurrence that the reference in Para. 658 be amended to read:

“The Oklahoma Indian **Missionary Conference** shall have the same right as that given to Central Conferences in Para. 631.9-10 to make such changes and adaptations regarding the ministry and ordination of ministers as the effective use of indigenous leadership in the **Missionary Conference** may require; **provided** that no action shall be taken which is contrary to the Constitution and the General Rules of The United Methodist Church. Any such ordination would be effective only within the bounds of the **Oklahoma Indian Missionary Conference.**”

Report No. 30—Change Disciplinary Restriction for Missionary Conference

Petitions: G-5005.

April 21, 1972—Membership 91; Present 64; For 64; Against 0; Not Voting 0.

Calendar No. 534; No action taken.

The Committee recommends concurrence with the petition of the Oklahoma Indian Mission that in Para. 656.3 the phrase at the end of the sentence be deleted as follows:

Delete: “or to ministerial orders.”

So that it will read: Para. 656.3. A Missionary Conference is not entitled to elect delegates to General, Jurisdictional, Central, or Provisional Central Conferences.

Report No. 31—Advance Legislation

Petitions: G-5002.

April 22, 1972—Membership 91; Present 68; For 68; Against 0; Not Voting 0.

Calendar No. 535; No action taken.

The Committee concurs with The Advance legislation as submitted by the Program Council, with the understanding that the wording will be brought into full agreement with Pages 73-74 of the Daily Christian Advocate.

The Committee recommends that in Para. 873.1 these words be inserted in the first sentence after General Advance Committee: “from the staff of the participating agencies.”

So that the first sentence reads: 873.1. A general Advance special is a designated gift made by an individual, local church, organization, or District or Annual Conference to a specific project in missions or overseas relief that has been authorized by the General Advance Committee from the staff of the participating agencies.

Report No. 32—The Advance

Petitions: G-5001.

April 22, 1972—Membership 91; Present 68; For 68; Against 0; Not Voting 0.

Calendar No. 536; No action taken.

The Committee recommends concurrence. This material on The Advance is exactly the same as that submitted by the Program Council on Pages 73-74 of the Daily Christian Advocate. It contains the phrase in the first sentence of Par. 873.1, “from the staff of the participating agencies,” recommended as an amendment in petition G-5002.

Report No. 33—Retain Name of Women's Society of Christian Service

Petitions: G-5200.

April 22, 1972—Membership 91; Present 68; For 68; Against 0; Not Voting 0.

Calendar No. 537; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency. The new name has been approved by representatives of all women of the church.

Report No. 34—One Women's Group in the Church

Petitions: G-5009, 5010, 5011, 5012, 5136.

April 22, 1972—Membership 91; Present 68; For 68; Against 0; Not Voting 0.

Calendar No. 538; Adopted April 28, 1972; Journal Page 592.

The committee recommends concurrence. The merger of the Women's Society of Christian Service and the Wesleyan Service Guild has been approved by representatives of all the women of the church.

Report No. 35—Oppose Changing Name of Women's Organizations

Petitions: G-5138, 5139, 5140, 5141, 5142, 5143, 5144, 5145, 5146, 5147, 5148, 5149, 5150.

April 22, 1972—Membership 91; Present 68; For 68; Against 0; Not Voting 0.

Calendar No. 539; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency. The new name has been approved by representatives of all women of the church.

Report No. 36—Exempt Women's Group from Changing Electoral, Administrative, Program, and Financial Operations to Fiscal Year Basis

Petitions: G-5085, 5086, 5087, 5088, 5089, 5090, 5091, 5092, 5093, 5094, 5095, 5096, 5097, 5098, 5099, 5100, 5101, 5102, 5184.

April 22, 1972—Membership 91; Present 68; For 68; Against 0; Not Voting 0.

Calendar No. 540; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency. All groups of the church should be on the same yearly basis, January to December.

Report No. 37—Oppose Merger of the Women's Society of Christian Service and the Wesleyan Service Guild

Petitions: G-5070; 5071; 5130; 5131; 5151; 5152; 5153;

5154; 5155; 5156; 5157; 5158; 5159; 5160; 5161; 5162;
5163; 5164; 5165; 5166; 5167; 5168; 5169; 5170; 5171;
5172; 5173; 5174; 5175; 5176; 5177; 5178; 5180; 5201;
5202; 5203; 5204; 5205; 5206; 5207; 5208; 5211.

April 22, 1972—Membership 91; Present 68; For 67;
Against 1; Not Voting 0.

*Calendar No. 541; Nonconcurrence agreed upon by blanket
motion adopted April 28, 1972, Journal page 542.*

The committee recommends nonconcurrence. The merger
of the 2 women's groups has been approved by representa-
tives of the women of the Church.

Report No. 38—City or District Missionary Society to Con- sult with Program Council of Annual Conference

Petitions: G-5195.

April 22, 1972—Membership 91; Present 68; For 63;
Against 5; Not Voting 0.

*Calendar No. 542; Nonconcurrence agreed upon by blanket
motion adopted April 28, 1972, Journal page 542.*

The committee recommends nonconcurrence; do not feel
budget approval should be handled in this way.

Report No. 39—Representatives of Mission Conferences on Board of Missions

Petitions: G-5187.

April 22, 1972—Membership 91; Present 68; For 66;
Against 1; Not Voting 1.

*Calendar No. 543; Adopted Blanket referral, April 28, 1972;
Journal Page 552.*

The committee recommends referral to the Board of
Missions.

Report No. 40—Relationship of United Methodist Church(es) on Guam

Petitions: G-5244

April 22, 1972—Membership 91; Present 66; For 60;
Against 5; Not Voting 1.

*Calendar No. 544; Adopted Blanket referral, April 28, 1972;
Journal Page 552.*

The committee recommends referral to the National Divi-
sion.

Report No. 41—Mission Agency Representation in a Mis- sionary Conference

Petitions: G-5133.

April 22, 1972—Membership 91; Present 68; For 68;
Against 0; Not Voting 0.

Calendar No. 545, Adopted April 28, 1972, Journal Page 592.

The committee recommends concurrence in adding a new Section 4 to Paragraph 656 as follows:

Para. 656.4. A Missionary Conference may include in its membership representation of such mission agencies within its boundaries as it deems advisable, provided however, such representation shall not exceed a number equal to one-third of the total membership of the Missionary Conference.

Report No. 42—Forward Solicited Funds to Designated Fields Within the Year of Receipt

Petitions: G-5104.

April 22, 1972—Membership 91; Present 68; For 67; Against 0; Not Voting 1.

Calendar No. 546; Adopted Blanket referral, April 28, 1972; Journal Page 552.

The committee recommends referral to the National Division.

Report No. 43—Oppose Two-year Period for Rotating Circles

Petitions: G-5179.

April 22, 1972—Membership 91; Present 68; For 68; Against 0; Not Voting 0.

Calendar No. 547; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence in view of the changing times.

Report No. 44—Retain Present Calendar Year for WSCS

Petitions: G-5209.

April 22, 1972—Membership 91; Present 68; For 64; Against 4; Not Voting 0.

Calendar No. 548; Adopted April 28, 1972; Journal Page 592.

The committee recommends concurrence since the church year is the calendar year now.

Report No. 45—Advisory Representation on Missionary Conferences

Petitions: G-5003.

April 22, 1972—Membership 91; Present 68; For 68; Against 0; Not Voting 0.

Calendar No. 549; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence because of

recommendation by Commission on Religion & Race that there should be representation from Missionary Conferences, with vote, with which idea the committee agrees.

Report No. 46—Ministry in Appalachia

Petition: G-5132.

April 22, 1972; Membership 91; Present 68; For 67; Against 0; Not Voting 1.

Calendar No. 550; Adopted April 28, 1972; Journal Page 592.

The committee recommends concurrence on the resolution, and referral to the National Division. The resolution follows:

WHEREAS twenty-four of the annual conferences of The United Methodist Church are related to the Appalachian Region, including annual conferences located in three Jurisdictions and in thirteen states and eighteen episcopal areas; among them are all of the territory of the Western Pennsylvania, Wyoming, West Virginia, Holston and Red Bird Missionary Conferences, and

WHEREAS there are more than 9,000 organized congregations of our denomination in Appalachia with 2,239 in Pennsylvania and 1,886 in West Virginia, and

WHEREAS The United Methodist Church has cooperated as a member body of the Commission on Religion in Appalachia which is recognized as the outstanding ecumenical instrument in Appalachia, we petition that:

1. The United Methodist Church affirm its historic commitment to mission in Appalachia inasmuch as such commitment is vital to the Appalachian Region and to the total life of the Church.

2. The Appalachian Development Committee of The United Methodist Church be recognized as the authentic regional agency through which The United Methodist Church may fulfill its commitment to Appalachia inasmuch as the Appalachian Development Committee was established in 1968, having grown from a series of exploratory consultations in response to a growing awareness of the importance of the Appalachian Region and having made a significant contribution in the area of planning and program.

1) **Purpose.** The purpose of ADC shall be:

to extend and strengthen the witness and mission of The United Methodist Church in Appalachia;

to sustain and undergird United Methodist mission projects and programs in the Region;

to coordinate the activities of the various national, jurisdictional and conference boards and agencies relating to Appalachia; and

to coordinate and strengthen the ecumenical relationships

and commitments of The United Methodist Church in the Region.

2) **Relationships.** The administrative responsibilities for ADC shall be lodged with the National Division of the Board of Missions. The Division shall make adequate provision in the By-laws to discharge this administrative responsibility.

3) **Structure.** The structure of the Appalachian Development Committee shall be composed of:

a bishop and a representative from the North Central, Northeastern, and Southeastern Jurisdictions, respectively, who shall be named by the Colleges of Bishops. . . .

all other bishops, or their representatives. . . .

one woman . . . from the annual conferences related to Appalachia, three staff representatives from the National Division, one young person. . . .

all United Methodists who are members or alternate members of the Commission on Religion in Appalachia (CORA). . . .

eight women and eight men, representative of local units of mission such as educational institutions, community centers, church and community workers, health and welfare projects, training centers, etc. . . .

a maximum of six members at large. . . .

due consideration shall be given to adequate representation from ethnic groups.

4) **Funding.**

a) Funding for the work of ADC shall be included as a part of the appropriation of the National Division in cooperation with each annual conference in the Region. Members of the ADC shall be expected, whenever possible, to cover the cost of their participation from travel and expense funds available to them.

b) The concerns of ADC are vital to United Methodist mission and shall have high priority in the allocation of the resources available to the National Division.

5) **Calendar.** The program and fiscal year for ADC shall be concurrent with the calendar of the general church. The recommendations contained herein shall become effective January 1, 1973.

Report No. 47—Change in Composition of Interboard Committee on Enlistment for Church Occupations

Petitions: G-5057.

April 22, 1972—Membership 91; Present 68; For 67; Against 0; Not Voting 1.

Calendar No. 551; Adopted April 28, 1972; Journal Page 592.

The committee recommends concurrence in increasing the membership of the Interboard Committee on Enlistment for Church Occupations, Para. 1084.2, second sentence, as follows:

The committee shall elect eleven members at large, six of whom shall be youth and young adults and three of whom shall be pastors serving local churches.

Report No. 48—Waive Disciplinary Restrictions for Oklahoma Indian Mission

Petitions: G-5245.

April 21, 1972—Membership 91; Present 64; For 64; Against 0; Not Voting 0.

Calendar No. 552; No action taken.

The committee recommends concurrence with the following resolution:

WHEREAS, the work of The United Methodist Church has had its largest Indian American constituency in the Oklahoma Indian Mission, and

WHEREAS, the designation of its work as a Mission makes it restricted in responsibility and structure, and

WHEREAS, the emphasis in the Oklahoma Indian Mission is for self-determination and empowerment,

BE IT RESOLVED, that the General Conference authorize the Oklahoma Indian Mission to become the Oklahoma Indian Missionary Conference. (Para. 657).

Report No. 49—Change Name of Commission on Enlistment for Church Occupations

Petitions: G-5015.

April 22, 1972—Membership 91; Present 68; For 66; Against 1; Not Voting 1.

Calendar No. 553; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence in view of structural changes which may be made.

Report No. 50—Task Force to Harmonize Provisions on Enlistment for Church Occupations

Petitions: G-5226.

April 22, 1972—Membership 91; Present 68; For 64; Against 2; Not Voting 2.

Calendar No. 554; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence on the request to delete Paragraph 666 and appoint a task force.

Report No. 51—1972 Quadrennial Report

Petitions: G-5400.

April 22, 1972—Membership 91; Present 68; For 68;
Against 0; Not Voting 0.

Calendar No. 555; Adopted April 28, 1972, Journal Page 592.

The members of the Committee read the Quadrennial Report with appreciation; no further action necessary.

Report No. 52—Self-supporting Missionaries

Petitions: G-5214.

April 22, 1972—Membership 91; Present 68; For 68;
Against 0; Not Voting 0.

Calendar No. 556; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence, as we already use such persons.

Report No. 53—Continue Department of Voluntary Services

Petitions: G-5068 and 5069.

April 22, 1972—Membership 91; Present 68; For 68;
Against 0; Not Voting 0.

Calendar No. 557; Adopted April 28, 1972; Journal Page 592.

The committee recommends concurrence in continuing the Department of Voluntary Services.

Report No. 54—Composition of Board of Managers of Board of Missions

Petitions: G-5019.

April 22, 1972—Membership 91; Present 68; For 68;
Against 0; Not Voting 0.

Calendar No. 768; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence, inasmuch as this is being handled through new legislation.

Report No. 55—Approval and Promotion of Advance Specials

Petitions: C-5013.

April 22, 1972—Membership 91; Present 68; For 67;
Against 1; Not Voting 0.

Calendar No. 769; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence, so that Paragraph 874.1 will remain as it appears in the 1968 *Discipline*.

Report No. 56—The Episcopal Address

Petitions: G-5411.

April 22, 1972—Membership 91; Present 68; For 68;
Against 0; Not Voting 0.

Calendar No. 770; Adopted April 28, 1972; Journal Page 592.

The committee commends the Episcopal Address to the general church and expresses appreciation to Bishop F. Gerald Ensley and the Council of Bishops.

**Report No. 57—Quadrennial Report—Pages 200-291—
Board of Missions**

Petitions: G-5404.

April 22, 1972—Membership 91; Present 68; For 68;
Against 0; Not Voting 0.

Calendar No. 771; Adopted April 28, 1972; Journal Page 592.

The committee recommends concurrence with the report of the Board of Missions and expresses appreciation for the work done during the quadrennium.

**Report No. 58—Task Force of Indian Methodists for
Church Renewal**

Petitions: G-5227.

April 22, 1972—Membership 91; Present 68; For 67;
Against 1; Not Voting 0.

Calendar No. 772; Adopted blanket referral, April 28, 1972; Journal Page 552.

The committee recommends referral to the National Division.

Report No. 59—The Employment of Mothers of U.S. Servicemen's Children in Indochina

Petitions: G-5079, G-5080, G-5081.

April 22, 1972—Membership 91; Present 68; For 68;
Against 0; Not Voting 0.

Calendar No. 773; Adopted blanket referral, April 28, 1972; Journal Page 552.

The committee recommends referral to the World Division.

Report No. 60—Statue of Gold for Missions

Petitions: G-5213.

April 22, 1972—Membership 91; Present 68; For 68;
Against 0; Not Voting 0.

Calendar No. 774; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence because this is not practical.

Report No. 61—Provisional Annual Conference Status for the Oklahoma Indian Mission

Petitions: G-5183.

April 22, 1972—Membership 91; Present 68; For 68; Against 0; Not Voting 0.

Calendar No. 775; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence, inasmuch as the representatives of the Oklahoma Indian Mission requested withdrawal of this petition.

Report No. 62—Composition of Conference Board of Missions

Petitions: G-5037, G-5038, G-5039, G-5040, G-5041, G-5042, G-5043, G-5044, G-5045, G-5046, G-5047.

April 22, 1972—Membership 91; Present 68; For 67; Against 0; Not Voting 1.

Calendar No. 776; Adopted April 28, 1972; Journal Page 592.

The committee recommends concurrence in amending the second sentence of Paragraph 1358.1 by inserting the following phrase, **the chairman of the advisory committee related to church and community workers**, as indicated below:

“It shall be composed of the following members, elected quadrennially: one or more lay members and an equal number of ministers from each district; five members at large, to include one young adult churchman (eighteen to thirty years of age), nominated by the conference nominating committee and elected quadrennially by the Annual Conference; a representative of the conference Board of Education; the chairman of Christian outreach and one other representative, eighteen years of age or younger, elected by the conference United Methodist Youth Fellowship; one student chosen by the state or regional student organization operating within the conference territory; and the conference and district missionary secretaries, the conference lay leader, the conference secretary of evangelism, the president and chairman of missionary education of the conference Women’s Society of Christian Service, the executive secretary and the chairman of the Commission on Town and Country Ministries, **the chairman of the advisory committee related to church and community workers**, the presidents and full-time executives of city (metropolitan) and district missionary societies, the chairman of the Committee on Urban Ministries, the chairman of the Commission on Mini-

mun Salaries, and any members of the general board residing within the bounds of the conference. The district superintendents may be members of the board at the discretion of the Annual Conference."

Report No. 63—Provide Homes for Children Abandoned by American Soldiers in Indochina

Petitions: G-5182.

April 22, 1972—Membership 91; Present 68; For 68; Against 0; Not Voting 0.

Calendar No. 777, Adopted Blanket Referral, April 28, 1972; Journal Page 552.

The committee recommends referral to the United Methodist Committee for Overseas Relief (UMCOR).

Report No. 64—Furnish Protestant Stories about the Virgin Mary

Petitions: G-5125.

April 22, 1972—Membership 91; Present 68; For 68; Against 0; Not Voting 0.

Calendar No. 778; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence because of the change in the ecumenical scene.

Report No. 65—Function of Department of Town and Country Ministries

Petitions: G-5113- G-5118, G-5120- G-5124, G-5197, G-5246- G-5347.

April 24, 1972—(Vote not reported.—Ed.)

Calendar No. 779; Adopted April 28, 1972; Journal Page 591.

The committee recommends concurrence in changing and amending Para. 1321.1(b) beginning with the third sentence to read as follows:

"It shall provide for the training, assigning, and supervision of professional women and men in church and community ministry. The workers shall be full professional lay members of the staffs to which they are related, functioning in a mutually supportive relationship with all other members of the staffs. A determining factor in assignment of workers will be the movement toward or involvement in a multiple parish/staff-type ministry or other creative and innovative ministries. An Advisory Committee for Church and Community Ministries, or other committee which serves in an advisory relationship to the church and community workers, shall give guidance in matters regarding personnel, programs, budgets, placement policy and such, as out-

lined in a manual for mission personnel and a handbook for church and community ministry published by the National Division of the Board of Missions."

Report No. 66—Strengthening the Functions of the Commission on Town and Country Ministries

Petitions: G-5105, G-5106, G-5107, G-5108, G-5109, G-5119.
April 24, 1972—Membership 91; Present 63; For 63;
Against 0; Not Voting 0.

Calendar No. 780; Adopted April 28, 1972; Journal Page 591.

The committee recommends concurrence in amending Para. 1366.1 and .2 as follows:

1366.1. At the end of the second sentence add the following, including a strategy for cooperative parish development. Priority lists shall be developed when feasible.

The sentence then reads:

"It shall give due consideration to the missionary and church-extension needs of the several districts, placing special emphasis on the unchurched areas and the population and other community changes, including a strategy for cooperative parish development. Priority lists shall be developed when feasible."

1366.2. Amend so that it will read:

"It shall coordinate and/or make such studies and surveys as are needed for the development of such a conference-wide strategy and program, including a strategy for cooperative parish development. Priority lists shall be developed when feasible."

Report No. 67—Church and Community Workers

Petitions: G-5181 and G-5193.

April 24, 1972—Membership 91; Present 63; For 55;
Against 4; Not Voting 4.

Calendar No. 781; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence because the disciplinary material under consideration is scattered throughout the 1968 *Discipline*, and some of it is taken care of through other petitions.

Report No. 68—Composition and Responsibility of Church and Community Committee

Petitions: G-5020, G-5021, G-5022, G-5023, G-5024, G-5025,
G-5026, G-5188, G-5189, G-5190, G-5191, G-5192.

April 24, 1972—Membership 91; Present 63; For 63;
Against 0; Not Voting 0.

Calendar No. 782; Adopted April 28, 1972; Journal Page 591.

The committee concurs in changing and amending Para. 1368.1 and 1368.2 (a) as follows:

At the end of the second sentence in Para. 1368.1 add the following, **including the chairman of the advisory committee related to church and community workers and all church and community workers in the conference.** So that the sentence reads:

"The committee shall be composed of such members as the conference Board of Missions may determine, including the chairman of the advisory committee related to church and community workers and all church and community workers in the conference."

At the end of Para. 1368.2(a) add the following, **and especially for cooperative parish development.** So that the paragraph reads:

1368.2(a). The regular performance of research studies and community surveys essential for planning and decision-making on the church and community concerns of the conference, **and especially for cooperative parish development.**

Report No. 69—Composition and Function of Town and Country Ministries

Petitions: G-5027; 5028-5034; 5049; 5055; 5186; 5198; 5348; 5349-5399.

April 24, 1972—Membership 91; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 817; Adopted April 28, 1972; Journal Page 591.

The committee recommends concurrence in deleting and amending Para. 1369.2 (a), .2 (b) and .3.

Para. 1369.2 (a) In the last sentence delete the word **rural** and substitute the words **town and country**. Begin that sentence with the words, "The chairman of the advisory committee related to church and community workers." So that the sentence reads as follows:

The chairman of the advisory committee related to church and community workers, and all church and community workers and other special workers in the conference employed by The United Methodist Church in town and country communities shall be members of the committee." In Para. 1369.2 (b) make the following insertion at the end of the first sentence: **in all places of less than fifty thousand population.** In the second sentence after the word "area" insert the phrase, **lend support and involvement to creative ministries through the church and community pro-**

gram of the National Division. So that the first two sentences will read:

"The functions of the committee shall be to work with the conference and its agencies in program areas of town and country responsibility in all places of less than fifty-thousand population. It shall conduct surveys and research studies of town and country areas within the bounds of the conference; develop cooperative procedures between the Church and social and governmental agencies, and with the town and country departments of state councils of churches, and with the churches of other denominations in local communities; work to improve the effectiveness of town and country churches and pastors; recommend a program to coordinate the work of the participating boards and agencies in this program area; lend support and involvement to creative ministries through the church and community program of the National Division; and outline a program of town and country ministries to be presented to the participating agencies and to the conference."

Para. 1369.3 Add the following phrase at the end of the first sentence, including the chairman of the advisory committee related to church and community workers and all church and community workers in the conference. Also add this sentence immediately thereafter: The commission shall be charged with responsibility to recommend to the Annual Conference Board of Missions and to the Annual Conference strategies for mission and ministry for all places of less than fifty thousand population. The paragraph will then read: 3. Commission on Town and Country Ministries—As a further alternative, each Annual Conference may set up quadrennially a Commission on Town and Country Ministries, composed of such members as the conference may determine, including the chairman of the advisory committee related to church and community workers and all church and community workers in the conference. The commission shall be charged with responsibility to recommend to the Annual Conference Board of Missions and to the Annual Conference strategies for mission and ministry for all places of less than fifty thousand population. The commission shall be amenable to the Annual Conference Board of Missions.

Report No. 70—Composition of Commission on Town and Country Ministries

Petitions: G-5017; 5035; 5036; 5048; 5050; 5051; 5052; 5054; 5055.

April 24, 1972—Membership 89; Present 63; For 55; Against 8; Not Voting 0.

Calendar No. 818; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency because it feels that detailed membership should not be spelled out.

Report No. 71—Committee on Parish and Community Development

Petitions: G-5018, 5064, 5065, 5066.

April 24, 1972—Membership 91; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 819; Adopted April 28, 1972; Journal Page 592.

The committee recommends concurrence with retaining the Committee on Parish and Community Development, Para. 1370, 1968 *Discipline*.

Report No. 72—Define Duties of District Missionary Secretary

Petitions: G-5073.

April 24, 1972—Membership 91; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 820; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency as these duties are already spelled out in the National Division Handbook.

Report No. 73—Clarify Relationship of Commission on Town and Country

Petitions: G-5016.

April 24, 1972—Membership 91; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 821; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrency as Par. 1369 has already been amended.

Report No. 74—Strengthen Functions of Commission on Town & Country Ministries

Petitions: G-5196.

April 24, 1972—Membership 93; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 822; Adopted April 28, 1972; Journal Page 591.

The committee recommends concurrence as outlined in our Report No. 66.

Report No. 75—Sociologically Useful Definition of Area of Responsibility of Department of Town and Country

Petitions: G-5083.

April 24, 1972—Membership 91; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 823; Adopted April 28, 1972; Journal Page 591.

The committee recommends concurrence in amending Para. 1321.1b as outlined in our Report No. 8, Calendar Item 316, page 414, *Daily Christian Advocate*.

Report No. 76—Delete Merger of Two Women's Organizations from New Structure Plan

Petitions: G-5076.

April 24, 1972—Membership 91; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 824; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence since this has already been voted by representatives of the women of the church.

Report No. 77—Structure Study Commission Report

Petitions: G-5307.

April 24, 1972—Membership 91; Present 63; For 57; Against 4; Not Voting 2.

Calendar No. 825; Adopted, Comprehensive Motion on Structure Study Commission Report, April 28, 1972; Journal Page 584.

The committee recommends concurrence with the Structure Study Commission's report, page 158, Para. 1204-1212 on Annual Conference Boards of Missions, as follows:

ANNUAL CONFERENCE BOARDS

Para. 1204. Change shall to may in Para. 1173 with reference to a Conference Board of Health and Welfare Ministries; and in Para. 1358 with reference to a Conference Board of Missions. (1968 Discipline)

The Annual Conference shall determine the necessity for a Conference Board of Global Ministries.

Para. 1205. Should the conference determine not to create such a board it shall be the responsibility of the conference Council on Ministries to provide for the connectional relationships between the general board and conference, district, and local church organizations.

- Para. 1206—renumber Para. 1176.
- Para. 1207—renumber Para. 1177.
- Para. 1208—renumber Para. 1178.
- Para. 1209—renumber Para. 1179.
- Para. 1210—renumber Para. 1180.
- Para. 1211—renumber Para. 1181.
- Para. 1212—renumber Para. 1182.

Report No. 78—Mission to Tibetan Refugees in North India
 Petitions: G-5134.

April 24, 1972—Membership 91; Present 63; For 63;
 Against 0; Not Voting 0.

Calendar No. 826; Adopted Blanket Referral, April 28, 1972; Journal Page 552.

The committee recommends referral to the World Division of the Board of Missions.

Report No. 79—Retain Residence Halls Within Structure of Board of Missions

Petitions: G-5210.

April 24, 1972—Membership 91; Present 63; For 60;
 Against 1; Not Voting 2.

Calendar No. 827, Adopted April 28, 1972; Journal Page 592.

The committee recommends concurrence to retain the administration of these residence halls within the National Division of the Board of Missions.

Report No. 80—Joint Committee on Architecture

Petitions: G-5128.

April 24, 1972—Membership 91; Present 63; For 59;
 Against 1; Not Voting 3.

Calendar No. 828, No action taken.

The committee recommends concurrence in deleting Para. 1354 and substituting the following:

Para. 1354. **Joint Committee on Architecture.**—There shall be a Joint Committee on Architecture to coordinate and unify United Methodist concepts on the development and use of space for church purposes. This committee shall be comprised of persons from general agencies which have responsibility for providing guidance regarding facilities. Membership shall include four persons from each of the following: the Commission on Worship, Division of the Local Church of the Board of Education, and the National Division of the Board of Missions including persons from the Department of Architecture and the Section of Church Extension. The committee shall have responsibility for recommending standards for church buildings, for provid-

ing guidelines, and for recommending training ventures to interpret and distribute this information. The committee shall advise with any of the general agencies of the church regarding standards and guidelines being recommended for use by local congregations in building construction and site development. It shall meet annually and at such other times as its work may require.

(See Para. 1385.2; 1066.5; 1323.1; 1323.1 (a).)

Report No. 81—Approval of New Programs Before Introduced in District

Petitions: G-5126.

April 24, 1972—Membership 91; Present 63; For 56; Against 7; Not Voting 0.

Calendar No. 829; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The committee recommends nonconcurrence because this is already being done.

Report No. 82—Making Election of Conference Missionary Secretary Optional

Petitions: G-5129.

April 24, 1972—Membership 91; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 830; Adopted April 28, 1972; Journal Page 592.

The committee recommends concurrence by amending Par. 1363.2 with the following sentence at the end of the paragraph:

The Annual Conference may fulfill this requirement by assigning the function of the conference missionary secretary to a Program Council staff person, appointed according to the processes of the Annual Conference.

COMMITTEE NO. 8—PENSIONS

Paul D. Martin, Jr., Chairman—Allen M. Mayes, Secretary.

(Committee duties and personnel are listed on page 168.)

Report No. 1—No Pension Credit Nor Pension Payment for Minister While He is in Supernumerary Relation

Petitions: H-5199.

April 18, 1972—Membership 51; Present 42; For 38; Against 2; Not Voting 2.

Calendar No. 60; Adopted April 24, 1972; Journal Page 400.

Amend paragraph 358 by adding this sentence at the end of the present paragraph: **“He shall not receive pension credit and shall not be eligible to receive pension payments while in this relation.”**

The amended paragraph would then read:—

Paragraph 358. A supernumerary minister is one who because of impaired health or other equally sufficient reason is temporarily unable to perform full work. This relation shall not be granted for more than five years in succession except by a two-thirds vote of the conference, upon recommendation of the Board of Ministry and a statement of the reason for such recommendation. He may receive an appointment or be left without one, according to the judgment of the Annual Conference of which he is a member, and he shall be subject to all limitations of the *Discipline* in respect to reappointment and continuance in the same charge that apply to effective ministers. He shall report to his Charge Conference and to the pastor all marriages performed and all baptisms administered. Should he reside outside the bounds of his Annual Conference, he shall forward to it annually a certificate similar to that required of a retired minister, and in case of failure to do so the Annual Conference may locate him without his consent. He shall have no claim on the conference funds except by vote of the conference. **He shall not receive pension credit and shall not be eligible to receive pension payments while in this relation.**

Report No. 2—Forty Years of Service Under Appointment as a Minister or Full-time Lay Pastor Instead of Forty Years of Full-time Approved Service

Petitions: H-5199.

April 18, 1972—Membership 51; Present 41; For 40;
Against 0; Not Voting 1.

Calendar No. 61; Adopted April 24, 1972; Journal Page 400.

Paragraph 362.1.

Delete *full time approved service* and substitute therefore **Service under appointment as a minister or full-time lay pastor.**

The amended Paragraph 362.1 would then read—

Paragraph 362.1. At his own request and by vote of the Annual Conference, any ministerial member who has attained age sixty-five or has completed forty years of **service under appointment as a minister or full-time lay pastor** prior to the date of the opening session of the conference may be placed in the retired relation with the privilege of making an annuity claim.

Report No. 3—Pension Payment to Minister Retired Under “20 Year Rule” to Begin After Annual Conference Session Following his 65th Birthday

Petitions: H-5199.

April 18, 1972—Membership 51; Present 32; For 28;
Against 2; Not Voting 2.

Calendar No. 62; Adopted April 24, 1972; Journal Page 400.

Paragraph 362.2 Amend by deleting entire subparagraph. The amended subparagraph would then read—

Paragraph 362.2. **Any member of the Annual Conference who has completed twenty years or more of service under appointment as a minister or as a full-time lay pastor prior to the opening date of the session of the conference may request the Annual Conference to place him in the retired relation with the privilege of receiving his pension for the number of approved years served in the Annual Conference or conferences and such other benefits as the final Annual Conference may provide, payment to begin the first month after the session of the Annual Conference which follows his attainment of age sixty-five.**

Report No. 4—Amend Para. 363.1 by Substitution

Petitions: H-5199.

April 18, 1972—Membership 51; Present 30; For 30;
Against 0; Not Voting 0.

Calendar No. 63; Adopted April 24, 1972; Journal Page 400.

Amend paragraph 363.1 by deleting the entire paragraph and substituting the following—

“If retirement of a minister takes place prior to his at-

tainment of age sixty-five or the completion of forty years of service under appointment as a minister (including any service as a full-time lay pastor), from time of retirement until he attains age sixty-five and becomes eligible for a pension under the application of divided pension responsibility (see para. 1379.9), a special grant may be made to such minister by the Conference Board of Pensions from funds of that Annual Conference on recommendation of the Conference Board of Pensions when approved annually by three-fourths of those present and voting in the Annual Conference. . .

Report No. 5—Amend Para. 370 by Deletion

Petitions: H-5199.

April 18, 1972—Membership 51; Present 32; For 31;
Against 1; Not Voting 0.

Calendar No. 64; Adopted April 24, 1972; Journal Page 400.

Amend Paragraph 370 by deleting the entire paragraph, which is as follows: *"If a located person remains a member in good standing of The United Methodist Church until the age of mandatory retirement fixed by the General Conference, he shall thereby retain the right to make an annuity claim, based upon his years of approved service; provided, however, that he shall have been readmitted by two-thirds of the Annual Conference which granted him location; if it be non-existent, then he shall apply for admission to the Annual Conference within the boundaries of which the major part of his service was rendered or its legal successor."*

Report No. 6—Amend Para. 1379.3

Petitions: H-5199.

April 18, 1972—Membership 51; Present 33; For 33;
Against 0; Not Voting 0.

Calendar No. 65; Adopted April 24, 1972; Journal Page 401.

Amend by deleting *"are eligible to be counted for pension credit"* and substituting therefor the following: . . . **shall be counted for pension credit subject to the conditions stated in this paragraph.**

The amended paragraph would then read:

Para. 1379.3. The following years of approved service in an Annual Conference of The United Methodist Church **shall be counted for pension credit subject to the conditions stated in this paragraph: . . .**

Report No. 7—Pension Credit for Appointment to Attend School

Petitions: H-5199.

April 18, 1972—Membership 51; Present 38; For 37; Against 1; Not Voting 0.

Calendar No. 66; Adopted April 24, 1972; Journal Page 401.

Para. 1379.3.a. (4) Amend by deleting entire subparagraph (4) and replace with the following:

(4) As a student appointed to attend school, but only if the minister serves subsequently with pension credit on an Annual Conference or conferences for three or more years under appointment other than to attend school, such credit as a student not to exceed three years; provided, however, that all years for which pension credit was given under legislation in effect prior to the 1972 General Conference on account of appointment to attend school shall be counted in determining the pension claim thereon; and provided further that, if a ministerial member is again appointed to attend school after having served under appointment for six consecutive years as a minister in full connection with pension credit on an Annual Conference or conferences other than under appointment to attend school, pension credit shall be given for up to but not more than three additional years under appointment to attend school if the minister serves subsequently with pension credit on an Annual Conference or conferences for three or more additional years under appointment other than to attend school;

Report No. 8—Amend Par. 1378.3.a (5)

Petitions: H-5199 (1379.3.a (5).)

April 18, 1972—Membership 51; Present 38; For 38; Against 0; Not Voting 0.

Calendar No. 67; Adopted April 24, 1972; Journal Page 401.

Par. 1379.3.a (5) Retain the following words: “(5) as a minister on sabbatical leave”

Amend by deleting the *semi-colon* and the word *and* and use a comma, then and the following—

“provided that not less than five of the ten years just preceding the granting of such leave were served with pension credit on the Annual Conference which grants the sabbatical leave.”

The amended subparagraph would then read:

“(5) as a minister on sabbatical leave, provided that not less than five of the ten years just preceding the granting of such leave were served with pension credit on the Annual Conference which grants the sabbatical leave;”

Report No. 9—Amend Par. 1379.3.b by Deletion and Substitution Therefor

Petitions: H-5199 (1379.3.b).

April 18, 1972—Membership 51; Present 38; For 38; Against 0; Not Voting 0.

Calendar No. 68; Adopted April 24, 1972; Journal Page 401.

Par. 1379.3.b) Amend by deleting present Par. 1379.3.b) and substituting the following—

“By a person classified by the Board of the Ministry as eligible to be appointed as a full-time lay pastor, and by an approved supply pastor prior to church union in 1968, as a pastor or assistant pastor of a pastoral charge in full-time service under appointment; provided however, that such credit shall be conditional and subject to provisions hereinafter stated in this paragraph.

Report No. 10—Amend Par. 1379.4.h

Petitions: H-5199 (1379.4.h).

April 18, 1972—Membership 51; Present 36; For 36; Against 0; Not Voting 0.

Calendar No. 69; Adopted April 24, 1972; Journal Page 401.

Par. 1379.4.h) Amend Paragraph 1379.4.h by deleting and substitute the following: “h) A pension shall be payable on account of pension credit as a full-time lay pastor or supply pastor if (1) the lay pastor shall have been admitted as a ministerial associate or probationary member or member in full connection in an Annual Conference and has subsequently been placed in the retired relation by the conference, or (2) the lay pastor shall have rendered no less than four consecutive years of full-time service with pension credit in one Annual Conference and has been recognized by an Annual Conference as a retired lay pastor.

Report No. 11—Amend Par. 1379.4.d

Petitions: H-5199 (1379.4.d).

April 18, 1972—Membership 51; Present 38; For 38; Against 0; Not Voting 0.

Calendar No. 70; Adopted April 24, 1972; Journal Page 401.

Amend Par. 1379.4.d by deleting the entire paragraph which reads: Par. 1379.4.d “A year of service rendered concurrently by a minister and his wife, whether in the same pastoral charge or otherwise, as members of an Annual Conference or as lay pastors therein, shall be counted only as one year.”

Report No. 12—Amend Paragraph 1379.9

Petitions: H-5199.

April 18, 1972—Membership 51; Present 37; For 37;
Against 0; Not Voting 0.

Calendar No. 71; Adopted April 24, 1972; Journal Page 401.

Par. 1379.9 Amend by adding the following “. . . according to the principle of divided pension responsibility.”

The amended paragraph would then read:

“The responsibility for pension for service approved for pension credit shall rest with the Annual Conference in which the service was rendered, or its legal successor, according to the principle of divided pension responsibility.”

Report No. 13—Amend Paragraph 1381.2

Petitions: H-5199.

April 18, 1972—Membership 51; Present 36; For 36;
Against 0; Not Voting 0.

Calendar No. 72; Adopted April 24, 1972; Journal Page 401.

Par. 1381.2 Amend by deleting the words “*unless otherwise ordered by the Annual Conference.*”

The amended subparagraph would then read:

“2. Distributable pension funds from all sources shall be disbursed by or under the direction of the Conference Board of Pensions, excepting only such funds as are otherwise restricted by specific provisions or limitations in gifts, devises, bequests, trusts, pledges, deeds, or other similar instruments, which restrictions and limitations shall be observed.”

Report No. 14—Amend Paragraph 1380.4.c

Petitions: H-5199.

April 18, 1972—Membership 51; Present 36; For 36;
Against 0; Not Voting 0.

Calendar No. 73; Adopted April 24, 1972; Journal Page 401.

Par. 1380.4.c) Amend by deleting the words “*ordered by the Annual Conference or otherwise.*”

The amended subparagraph would then read:

“(c) Distributable pension funds from all sources, unless otherwise restricted by specific provisions or limitations, shall be disbursed by, or under the direction of, the Conference Board of Pensions.”

Report No. 15—Amend Paragraph 1380.6

Petitions: H-5199.

April 18, 1972—Membership 51; Present 36; For 36; Against 0; Not Voting 0.

Calendar No. 74; Adopted April 24, 1972; Journal Page 401.

Par. 1380.6 In the first paragraph, line three, amend by deleting the words—*for pension benefit purposes* and substitute **for pension and benefit programs**. The amended paragraph would then read:

“The Board shall compare the records of the amounts paid by each pastoral charge for the support of pastors and for pension and benefit programs . . .”

Report No. 16—Amend Paragraph 1379.4.e by Deletion and Substitution Therefor

Petitions: H-5199.

April 18, 1972—Membership 51; Present 38; For 38; Against 0; Not Voting 0.

Calendar No. 75; Adopted April 24, 1972; Journal Page 401.

Par. 1379.4.e. Amend by deleting entire subparagraph (e) and substitute the following—

“e) **Pension responsibility on account of the appointment of a ministerial member of an Annual Conference to attend school shall be allocated to the conference or conferences in which the minister shall first thereafter render six years of service under appointment with pension credit other than to attend school; provided that if the minister does not thereafter render as much as six years of approved service other than to attend school, the responsibility for periods under appointment to attend school shall be allocated on a pro rata basis to the conference or conferences in which he rendered approved service subsequent to the period of his appointment to attend school. This provision shall apply irrespective of whether such periods under appointment were before or after its enactment; provided, however, that such allocation shall not apply in cases where pension payments were in effect prior to January 1, 1973, on the basis of the allocation of responsibility under previous legislation.**”

Report No. 17—Amend Paragraph 1379.4 by Adding a New Subparagraph Numbered “i”

Petitions: H-5199.

April 18, 1972—Membership 51; Present 41; For 41; Against 0; Not Voting 0.

Calendar No. 76; Adopted April 24, 1972; Journal Page 402.

That Par. 1379.4 be amended by adding the following subparagraph:

i) A pension shall be payable on account of pension credit for a minister from another Christian denomination who shall have rendered not less than four consecutive years of full-time service with pension credit in one Annual Conference while qualified under Par. 375.5, who has attained the age of voluntary retirement for a conference ministerial member and who has been retired by his denomination, providing he is not receiving a pension for the same period of service from another denomination. (See Par. 1379.3.c)

Report No. 18—Amend Paragraph 1379.3.c by Deletion

Petitions: H-5199.

April 18, 1972—Membership 51; Present 38; For 38; Against 0; Not Voting 0.

Calendar No. 77; Adopted April 24, 1972; Journal Page 402.

Amend by deleting Paragraph 1379.3.c which reads: "*By a person classified by the Board of the Ministry as eligible to be appointed as a full-time lay pastor: as pastor or assistant pastor of a pastoral charge in full-time service under appointment; provided, however, that such credit shall be conditional and subject to provisions hereinafter stated in this paragraph.*"

Report No. 19—Amend Paragraph 1379.3

Petitions: H-5199.

April 19, 1972—Membership 51; Present 41; For 41; Against 0; Not Voting 0.

Calendar No. 78; Adopted April 24, 1972; Journal Page 402.

Amend Par. 1379.3 by adding the following subparagraph: c) By a minister from another Christian denomination who has not attained the age of mandatory retirement for a conference ministerial member, who has not retired from his denomination, and who is approved by the Annual Conference on recommendation of the Board of the Ministry as provided in Paragraph 375.5, who renders full-time service under appointment as a pastor or assistant pastor subject to provisions hereinafter stated in this paragraph.

Report No. 20—Amend Para. 1379.3a.3

Petitions: H-5199.

April 19, 1972—Membership 51; Present 39; For 39; Against 0; Not Voting 0.

Calendar No. 79; Adopted April 24, 1972; Journal Page 402.

Amend para. 1379.3a (3) by substituting **not less than** for *equal to*.

The amended subparagraph would then read :

(3) under special appointment to an institution, organization or agency which in the judgment of the Annual Conference rendered to it some form of service, direct or indirect, sufficient to warrant pension credit, or to a community church, or as an evangelist; provided, however, that such institution, organization, agency, community church, or evangelist accepts and pays such apportionments as the conference may require, with the recommendation that this apportionment shall be **not less than** twelve times the annuity rate of the conference, and provided, further, that pension related to such service may be arranged through one of the pension funds or plans administered by the General Board of Pensions.

Report No. 21—Amend Paragraph 1379.14

Petitions: H-5199.

April 19, 1972—Membership 51; Present 36; For 35; Against 0; Not Voting 1.

Calendar No. 80; Adopted April 24, 1972; Journal Page 399.

Substitute the following as Para. 1379.14:

1379.14. A former ministerial member of an Annual Conference whose membership was terminated on or after January 1, 1973, after the completion of ten or more years of service with pension credit in an Annual Conference or conferences, shall retain the right to receive a pension subsequent to the close of the Annual Conference session in which he last held membership which follows his or her attainment of age sixty-five based on the years of service approved for pension credit. Such former minister's pension shall be based on all his or her years of service with pension credit if he or she has twenty or more such years. If he or she had less than twenty such years but at least ten such years, the benefit shall be determined by multiplying the credited years by 5%, resulting in 50% of such years for ten years of credited service and 100% for twenty years of such service.

Report No. 22—Amend Para. 1375.1

Petitions: H-5200.

April 20, 1972—Membership 51; Present 29; For 29; Against 0; Not Voting 0.

Calendar No. 129; Adopted April 24, 1972; Journal Page 402.

Paragraph 1375.1, Structure Study Commission Report, amend by inserting after the words "at large" the following: **for the purpose of bringing to the board special knowledge or background with consideration given to representatives by minority groups.**

The amended paragraph would then read:

1. Membership.—(a) The board shall be composed of one bishop, elected by the Council of Bishops; one minister, one layman and one laywoman from each jurisdiction, elected by the respective jurisdictional conferences; two clergy in full connection, two laymen and two laywomen with not more than two from the same jurisdiction, elected by the General Conference on nomination of the Council of Bishops; and eight members-at-large **for the purpose of bringing to the board special knowledge or background with consideration given to representatives by minority groups**, not more than two from the same jurisdiction, nominated and elected by the board in such manner as it shall provide in its bylaws.

Report No. 23—Amend Paragraph 1377.15

Petitions: H-5200.

April 20, 1972—Membership 51; Present 29; For 29; Against 0; Not Voting 0.

Calendar No. 130; Adopted April 24, 1972; Journal Page 402.

(a) Amend Paragraph 1377.15, Structure Study Commission Report, by deleting the words *The Episcopal Fund*.

(b) Delete *the salary base of the final board or agency shall be used in the formula for each such board or agency* and substituting therefor these words: **provided, however, that where service has been rendered in two or more boards or agencies, the total pension benefit shall be calculated as if all such service had been with one board or agency, and the final board or agency shall provide any additional pension benefits necessary to accomplish this.**

The amended paragraph would then read:

15. Pension for service approved for pension credit by a general board or agency of The United Methodist Church receiving financial support from the World Service Fund, the General Administration Fund, or any authorized general benevolent or administrative fund shall be provided by the employing board or agency in uniformity with that provided by other boards and agencies under one of the pension funds, plans, or programs administered by the Board of Pensions of The United Methodist Church; **provided, however, that where service has been rendered in two or more boards or agencies, the total pension benefit shall be cal-**

culated as if all such service had been with one board or agency, and the final board or agency shall provide any additional pension benefits necessary to accomplish this; furthermore such board or agency may not make any arrangement with a life insurance company or any other entity for the purchase of annuities for the benefit of individual effective or retired employees or take any steps to nullify in whole or in part, the pension plan or program of The United Methodist Church by making contracts with outside parties.

Report No. 24—Footnote Added to Chart

Petitions: H-5199.

April 20, 1972—Membership 51; Present 27; For 27; Against 0; Not Voting 0.

Calendar No. 131; Adopted April 24, 1972; Journal Page 402.

Re: Chart included in Board of Pensions Report. Amend the chart in Section II on pages 52, 53, and 54 by adding a footnote at the end of the chart as follows:

It would seem advantageous to encourage Annual Conferences to comply with and in cases of variation to move toward compliance with the provisions of Para. 1379, Section 7 of the Book of Discipline. Annual Conferences could then work out of unequal situations and the basic principle of the relationship between pensions and salaries could be maintained.

Report No. 25—Pension Credit for Husband and Wife When Both Render Approved Service

Petitions: H-5064, H-5068, H-5106, H-5107, H-5108, H-5109, H-5110, H-5111, H-5112, H-5114, H-5115, H-5116, H-5117.

April 20, 1972—Membership 51; Present 27; For 27; Against 0; Not Voting 0.

Calendar No. 132, Adopted April 24, 1972, Journal Page 403.

The committee votes concurrence and recommends through Committee Report No. 11 the deletion of Para. 1379.4.d of the *Book of Discipline* which reads as follows:

Para. 1379.4.d. *A year of service rendered concurrently by a minister and wife, whether in the same pastoral charge or otherwise as members of an Annual Conference or as lay pastors therein, shall be counted only as one year.*

Report No. 26—Pensions for Spouse of a Female Minister

Petitions: H-5102.

April 20, 1972—Membership 51; Present 26; For 24;
Against 0; Not Voting 2.

Calendar No. 133; Adopted April 24, 1972; Journal Page 403.

The committee votes concurrence and notes that provisions are included in the Pension Manual to provide for a pension for a Surviving Spouse of a Minister and for a pension for a Surviving Spouse of a Lay Pastor.

Report No. 27—Request to Delete Para. 1379.4.h

Petitions: H-5069, H-5074.

April 20, 1972—Membership 51; Present 26; For 24;
Against 0; Not Voting 2.

Calendar No. 134; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee voted nonconcurrence because it is recommending a substitute paragraph for paragraph 1379.4.h. (See Committee Report No. 10).

Report No. 28—Approval for Pension Credit for Ministers and Lay Pastors on Same Basis

Petitions: H-5070, H-5073.

April 20, 1972—Membership 51; Present 27; For 25;
Against 1; Not Voting 1.

Calendar No. 135; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee votes nonconcurrence.

Report No. 29—Retroactive Pension Credit and Pensions for Husband and Wife who are both Ministers

Petitions: H-5113.

April 20, 1972—Membership 51; Present 29; For 27;
Against 0; Not Voting 2.

Calendar No. 136; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee votes nonconcurrence.

Report No. 30—Vesting of Pensions after Minimum Years of Service

Petitions: H-5126, H-5128, H-5138, H-5137, H-5139, H-5141, H-5147, H-5196, H-5197.

April 20, 1972—Membership 51; Present 30; For 29;
Against 0; Not Voting 1.

Calendar No. 137; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee votes nonconcurrence. The Committee voted nonconcurrence because it is recommending the crea-

tion of a new paragraph 1379.14 to provide Vesting. (See Committee Report No. 21).

Report No. 31—Pension for a Located Minister

Petitions: H-5010, H-5011, H-5103, H-5121, H-5122, H-5123, H-5124, H-5125, H-5130, H-5131, H-5136, H-5140, H-5142, H-5183, H-5184.

April 20, 1972—Membership 51; Present 34; For 34; Against 0; Not Voting 0.

Calendar No. 138; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee votes nonconcurrence. The Committee voted nonconcurrence because provisions for Vesting are recommended in Committee Report No. 21.

Report No. 32—Lower Age For Annuity Claim

Petitions: H-5003, H-5005, H-5007, H-5008, H-5009, H-5085, H-5180, H-5181, H-5192, H-5195.

April 20, 1972—Membership 51; Present 34; For 33; Against 1; Not Voting 0.

Calendar No. 139; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee voted nonconcurrence.

Report No. 33—Lower Age of Mandatory Retirement

Petitions: H-5002.

April 20, 1972—Membership 51; Present 36; For 34; Against 0; Not Voting 2.

Calendar No. 140; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee voted nonconcurrence.

Report No. 34—Lower Age for Mandatory Retirement and for Annuity Claim

Petitions: H-5189.

April 20, 1972—Membership 51; Present 35; For 35; Against 0; Not Voting 0.

Calendar No. 141; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee voted nonconcurrence.

Report No. 35—Service by Minister and Spouse To Be Counted as Two Years

Petitions: H-5101.

April 20, 1972—Membership 51; Present 27; For 26; Against 0; Not Voting 1.

Calendar No. 142; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee votes nonconcurrence.

Report No. 36—Election of Conference Board of Pensions

Petitions: H-5185.

April 20, 1972—Membership 51; Present 36; For 34; Against 0; Not Voting 2.

Calendar No. 143; Adopted April 28, 1972; Journal Page 590.

The Committee votes concurrence and recommends the amendment of Paragraph 1380.2.a. Amend Paragraph 1380.2.a by deleting the words *so arranged in two equal classes that one half shall be elected quadrennially* and substituting therefor the following: **arranged in classes as determined by the Annual Conference.** The amended paragraph would then read:

1380.2.a. The board shall be composed of not less than twelve members not indebted to pension and benefit funds, plans, and programs or receiving pensions therefrom; ministers in the effective relation and laymen in equal number, elected for a term of eight years and **arranged in classes as determined by the Annual Conference;** and in addition thereto, any—.”

Report No. 37—Pension Assistance for Service Rendered By Refugee Pastors

Petitions: H-5199.

April 21, 1972—Membership 51; Present 32; For 32; Against 0; Not Voting 0.

Calendar No. 169; Adopted April 24, 1972; Journal Page 399.

As a result of the study made at the request of the General Conference of 1970 concerning provision of pension credit, pension, or assistance to members of Annual Conferences who were refugee pastors who were in European service, we therefore recommend that the General Conference authorize the Council on World Service and Finance to provide funds annually from the General Administration Fund as may be needed to grant assistance to these retired persons in an amount equal to the annual conference pension rate times their years of European service.

Report No. 38—Continue Present Relationship of General Board of Pensions to the General Conference

Petitions: H-5046 through H-5060.

April 21, 1972—Membership 51; Present 39; For 39;
Against 0; Not Voting 0.

Calendar No. 207; No action taken.

The Committee votes concurrence on these petitions through its concurrence with The Study Commission Report, Par. 1374-1377 as the Committee on Pensions' recommended amendments may alter these paragraphs. See Committee Report No. 71.

Report No. 39—Distribution of Pension Manual

Petitions: H-5200.

April 21, 1972—Membership 51; Present 39; For 39;
Against 0; Not Voting 0.

Calendar No. 208; No action taken.

Amend Paragraph 1377.13 by inserting the following words in line 3 of this paragraph following the words "the General Board of Pensions: **"which shall be distributed upon request."**

The amended paragraph 1377.13 would then read:

The board is authorized to prepare and publish a pension manual related to the funds, plans, and programs administered by the General Board of Pensions, **which shall be distributed upon request**, and such other materials not inconsistent with the *Discipline* as may be deemed reasonably necessary by the board to its efficient operation.

Report No. 40—Nondiscrimination in Board of Pensions

Petitions: H-5093-H-5098 inclusive.

April 21, 1972—Membership 51; Present 30; For 28;
Against 0; Not Voting 2.

Calendar No. 209; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee votes nonconcurrence on these particular petitions, but agrees in principle and notes that the requested provisions are in the Structure Study Commission Report on which paragraph the committee voted concurrence. (See Committee Report No. 71 and in Par. 814 of the 1968 *Book of Discipline*.)

Report No. 41—Pension for Refugee Pastors who were in European Service

Petitions: H-5190.

April 21, 1972—Membership 51; Present 26; For 26;
Against 0; Not Voting 0.

Calendar No. 210; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee voted nonconcurrence and has made a

recommendation to the Council on World Service and Finance to provide funds from the General Administration Fund as may be needed to grant assistance to these retired persons on account of their European service. (See Committee Report No. 37)

Report No. 42—Housing Allowance Exclusion

Petitions: H-5063, H-5067.

April 21, 1972—Membership 51; Present 39; For 39; Against 0; Not Voting 0.

Calendar No. 211; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee votes nonconcurrence with a recommendation to refer the matter of uniform housing allowance to the General Board of Pensions for study, and authorize implementation if a feasible plan can be developed.

Report No. 43—Placing of Pension Code in Discipline

Petitions: H-5081.

April 20, 1972—Membership 51; Present 39; For 39; Against 0; Not Voting 0.

Calendar No. 212; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee votes nonconcurrence with the recommendation to amend paragraph 1377.13 as stated in Committee Report No. 39 which will provide for distribution of The Pension Manual upon request.

Report No. 44—Pension Credit for Part-time Service of Ministers and Lay Pastors

Petitions: H-5084, H-5118, H-5119, H-5144, H-5194, H-5198.

April 21, 1972—Membership 51; Present 39; For 39; Against 0; Not Voting 0.

Calendar No. 213; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee on Pensions votes nonconcurrence on these petitions.

Report No. 45—Lower Retirement Age and Provision for a Cash Settlement

Petitions: H-5013.

April 21, 1972—Membership 51; Present 29; For 29; Against 0; Not Voting 0.

Calendar No. 214; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee votes nonconcurrence.

Report No. 46—Pension Credit for Part-time Lay Pastor or Exemption by his Church to Pay Pension Apportionment
Petitions: H-5079.

April 21, 1972—Membership 51; Present 38; For 37;
Against 1; Not Voting 0.

Calendar No. 215; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee votes nonconcurrence.

Report No. 47—Pension for Retired Employees of General Boards and Agencies

Petitions: H-5135.

April 21, 1972—Membership 51; Present 38; For 38;
Against 0; Not Voting 0.

Calendar No. 216; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee votes nonconcurrence on the basis that the matter of Pension for Agency Staff is covered in Structure Commission's Report.

Report No. 48—Allow Annual Conferences to Make Individual Pensions Arrangements

Petitions: H-5004.

April 21, 1972—Membership 51; Present 38; For 38;
Against 0; Not Voting 0.

Calendar No. 217; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee votes nonconcurrence.

Report No. 49—Dual Pension Rate

Petitions: H-5143.

April 21, 1972—Membership 51; Present 37; For 37;
Against 0; Not Voting 0.

Calendar No. 228; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee voted nonconcurrence.

Report No. 50—Impose Penalty For Excessive Production of Children by Ordained Clergy

Petitions: H-5080.

April 21, 1972—Membership 51; Present 38; For 38;
Against 0; Not Voting 0.

Calendar No. 229; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee voted nonconcurrence.

Report No. 51—Credit For Sabbatical Leave

Petitions: H-5012, H-5145.

April 21, 1972—Membership 51; Present 30; For 30;
Against 0; Not Voting 0.

Calendar No. 230; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee votes nonconcurrency on these petitions and makes a recommendation relative to Sabbatical Leave in Committee Report No. 8.

Report No. 52—Implementation of Pension Plan for Lay Employees

Petitions: H-5134 and H-5099.

April 21, 1972—Membership 51; Present 38; For 38;
Against 0; Not Voting 0.

Calendar No. 231; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee voted nonconcurrency.

Report No. 53—No Penalty When Proportional Payment Not Observed

Petitions: H-5065, H-5076, H-5077, H-5078, H-5146, H-5148, H-5149, and H-5150.

April 21, 1972—Membership 51; Present 35; For 31;
Against 4; Not Voting 0.

Calendar No. 232; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee voted nonconcurrency.

Report No. 54—Pension Credit for Years Spent in Preparation for the Ministry

Petitions: H-5120.

April 21, 1972—Membership 51; Present 30; For 30;
Against 0; Not Voting 0.

Calendar No. 233; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee voted nonconcurrency on these petitions with the notation that pension credit for appointment to attend school is recommended in Committee Report No. 7.

Report No. 55—Additional Pension Credit for Graduates of Theological Schools

Petitions: H-5001.

April 21, 1972—Membership 51; Present 30; For 30;
Against 0; Not Voting 0.

Calendar No. 234; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee voted nonconcurrency.

Report No. 56—Increase in Pensions for Retired Staff Members

Petitions: H-5083.

April 21, 1972—Membership 51; Present 30; For 28; Against 2; Not Voting 0.

Calendar No. 235; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Nonconcurrence because the structure commission report at Para. 1377.15 will provide for uniform policies and practices in pension and comparable fringe benefits.

Report No. 57—Change Requirements to Have Character Passed in Order For a Minister to Receive Pension

Petitions: H-5133, H-5129, H-5132.

April 21, 1972—Membership 51; Present 26; For 26; Against 0; Not Voting 0.

Calendar No. 236; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee voted nonconcurrence.

Report No. 58—Pension for a Widow of a Minister Who Marries Him After His Retirement

Petitions: H-5075, H-5105.

April 21, 1972—Membership 51; Present 29; For 27; Against 0; Not Voting 2.

Calendar No. 237; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee voted nonconcurrence.

Report No. 59—Uniform Pension Rate

Petitions: H-5091, H-5191.

April 21, 1972—Membership 51; Present 29; For 28; Against 0; Not Voting 1.

Calendar No. 238; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee voted nonconcurrence.

The Committee recommends that the General Board of Pensions study the matter of uniform rates for Annual Conferences across the church and make a report to the next General Conference.

Report No. 60—Increase Widows' Benefits

Petitions: H-5082.

April 21, 1972—Membership 51; Present 29; For 29; Against 0; Not Voting 0.

Calendar No. 239; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee votes nonconcurrence because an Annual Conference may under present provisions establish a widow's pension rate as more than 70% of the pension rate adopted by ministers.

Report No. 61—Change Principle of Divided Annuity Responsibility

Petitions: H-5014, H-5071, H-5072.

April 21, 1972—Membership 51; Present 42; For 42; Against 0; Not Voting 0.

Calendar No. 240; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee votes nonconcurrence because the principle of Divided Annuity Responsibility is a valuable vehicle in the portability of pension credit.

Report No. 62—Eliminate Requirement for Certificate for Retired Ministers

Petitions: F-5196-H.

April 21, 1972—Membership 51; Present 29; For 29; Against 0; Not Voting 0.

Calendar No. 241; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee votes nonconcurrence.

Report No. 63—Lower Age of Retirement With Annuity Claim

Petitions: H-5193, F-5024-H, F-5027-H, F-5075-H, F-5395-H, F-5463-H, F-5464-H.

April 21, 1972—Membership 51; Present 29; For 29; Against 0; Not Voting 0.

Calendar No. 242; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee votes nonconcurrence.

Report No. 64—Retirement Between Annual Conference Sessions

Petitions: F-5257-H.

April 21, 1972—Membership 51; Present 29; For 29; Against 0; Not Voting 0.

Calendar No. 243; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee votes nonconcurrence.

Report No. 65—Lower Age for Mandatory Retirement

Petitions: F-5025-H, F-5385-H.

April 21, 1972—Membership 51; Present 29; For 29; Against 0; Not Voting 0.

Calendar No. 244; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.
Committee votes nonconcurrence.

Report No. 66—Lower Age for Pension Eligibility for Located Ministers

Petitions: H-5127.

April 21, 1972—Membership 51; Present 29; For 27; Against 0; Not Voting 2.

Calendar No. 245; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.
Committee votes nonconcurrence.

Report No. 67—Composition of the General Board of Pensions

Petitions: H-5015, H-5086, H-5087, H-5088, H-5089, H-5090.
April 21, 1972—Membership 51; Present 39; For 39; Against 0; Not Voting 0.

Calendar No. 246; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.
Committee votes nonconcurrence because the matter has been taken care of elsewhere (1379.4).

Report No. 68—Purpose of Pension Systems

Petitions: H-5186.

April 21, 1972—Membership 51; Present 38; For 38; Against 0; Not Voting 0.

Calendar No. 247; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.
Committee votes nonconcurrence.

Report No. 69—Amend Par. 1379.3 to Pay a Pension to a Divorced Former Wife of a Deceased Minister

Petitions: H-5104.

April 21, 1972—Membership 51; Present 41; For 39; Against 1; Not Voting 1.

Calendar No. 248; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.
Committee votes nonconcurrence.

Report No. 70—Basis of Eligibility for Pension of Lay Pastors

Petitions: H-5071, H-5072.

April 21, 1972—Membership 51; Present 29; For 29; Against 0; Not Voting 0.

Calendar No. 249; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee votes nonconcurrence.

**Report No. 71—Para. 1374-1377, Section IX Pensions
Structure Study Commission Report**

Petitions: H-5200.

April 21, 1972—Membership 51; Present 38; For 38;
Against 0; Not Voting 0.

Calendar No. 250; No action taken.

The Committee on Pensions votes concurrence on Para. 1374-1377 of the Structure Study Commission Report as such paragraphs may be altered by the recommended amendments offered by the Committee on Pensions.

Report No. 72—Quadrennial Reports: Board of Pensions
Petitions: H-5199.

April 21, 1972—Membership 51; Present 40; For 40;
Against 0; Not Voting 0.

Calendar No. 251; Adopted April 28, 1972; Journal Page 590.

The Committee votes concurrence on the report of the General Board of Pensions, pp. 292-304 in the Quadrennial Reports as such report may be amended by the recommended amendments offered by the Committee on Pensions.

Report No. 73—The Episcopal Address

Petitions: H-5201.

April 21, 1972—Membership 51; Present 40; For 40,
Against 0; Not Voting 0.

Calendar No. 252; No action taken.

The Episcopal Address was reviewed and considered by the Committee but no matters relating to pensions were noted. The committee commends the address.

Report No. 74—Lower Mandatory Retirement Age

Petitions: M-5002-H.

April 24, 1972—Membership 51; Present 29; For 29;
Against 0, Not Voting 0.

Calendar No. 459; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence.

COMMITTEE NO. 9

COMMUNICATIONS AND PUBLICATIONS

Charles A. Sayre, Chairman—Mabel Collins, Secretary
(Committee duties and personnel are listed on page 169.)

Report No. 1—Change Name of the Methodist Publishing House

Petitions: J-5007, J-5008.

April 18, 1972—Membership 59; Present 47; For 47;
Against 0; Not Voting 0.

Calendar No. 56; Adopted April 28, 1972; Journal Page 586.

Your committee recommends changing all references in the *Discipline* to *The Methodist Publishing House* to **The United Methodist Publishing House** in Pars. 929, 939, 941, 942, 943, 944, 945, 946, 948, 958, 959, 960, 971, 973, 976, 977, 834.3, 1077.2, 855, 1413.1, 628.2, 133.1, 1086.2, 1101, and in all other paragraphs where it may be properly edited.

Report No. 2—Editing the Book of Discipline

Petitions: J-5015.

April 18, 1972—Membership 59; Present 47; For 47;
Against 0; Not Voting 0.

Calendar No. 57; Adopted April 28, 1972; Journal Page 591.

Your committee recommends amending petition by inserting the word **editorial** before the words “changes in phraseology” so that it will read as follows:

RESOLVED, That the Book Editor, the Secretary of the General Conference and the Publisher of The United Methodist Church shall be charged with editing *The Book of Discipline*. The editors in the exercise of their judgment shall have authority to make such **editorial** changes in phraseology as may be necessary to harmonize legislation without changing its substance.

Report No. 3—Insure Minority Representation in Policy-Making Bodies for Publications

Petitions: J-5023, J-5041.

April 19, 1972—Membership 59; Present 47; For 46;
Against 1; Not Voting 0.

Calendar No. 81; Adopted April 28, 1972; Journal Page 591.

This Committee concurs with Petition J-5023 and Petition

J-5041: that the General Conference insure that ethnic minorities are represented on the policy-making bodies for all United Methodist publications.

Report No. 4—Request Cokesbury Courtesy Card for Widows of Ministers

Petitions: J-5043.

April 19, 1972—Membership 59; Present 47; For 28; Against 8; Not Voting 11.

Calendar No. 82; Adopted April 28, 1972; Journal Page 591.

Your committee recommends amending petition by inserting the words **to consider issuing** following the word "Cokesbury" so that the last paragraph of the petition reads:

Therefore, be it Resolved that the General Conference request Cokesbury **to consider issuing** courtesy cards to widows of United Methodist Ministers making it possible for them to purchase merchandise at the 20% discount which they enjoyed while their husbands were living.

Report No. 5—Index to Discipline

Petitions: J-5021.

April 19, 1972—Membership 59; Present 47; For 39; Against 3; Not Voting 5.

Calendar No. 83; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Your committee voted nonconcurrence on this petition.

Report No. 6—Make Doctrinal Statement Available

Petitions: J-5026.

April 19, 1972—Membership 59; Present 47; For 42; Against 2, Not Voting 3.

Calendar No. 84; Adopted April 28, 1972; Journal Page 591.

Your committee recommends amending the last paragraph of the petition so that it reads as follows:

THEREFORE, BE IT RESOLVED that upon adoption of the doctrine and doctrinal standards and social principles in recommended or amended form, that these documents be made available to the total church and that this availability be communicated to every local church pastor.

Report No. 7—Proposal for Separate Board of Communication

Petitions: J-5036.

April 20, 1972—Membership 59; Present 39; For 36; Against 3; Not Voting 0.

Calendar No. 123; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Your committee voted nonconcurrence on this petition.

Report No. 8—Continue Publications of Engage, New World Outlook, Street & Steeple, Response and Alive

Petitions: J-5011.

April 20, 1972—Membership 59; Present 30; For 29; Against 0; Not Voting 1.

Calendar No. 155; Adopted April 28, 1972; Journal Page 591.

Your committee recommends concurrence, that present periodicals published by boards and agencies of The United Methodist Church ("Engage," "New World Outlook," "Street & Steeple," "Response," and "Alive Now") are of value, and should not be forced to cease publication to save funds, and the editors should be commended for their good work.

Report No. 9—Discriminatory Language—Remove Male Oriented Language in Discipline

Petitions: J-5055.

April 20, 1972—Membership 59; Present 35; For 29; Against 1; Not Voting 5.

Calendar No. 156; Adopted April 28, 1972; Journal Page 591.

Your committee voted concurrence in the following amended resolution:

The Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church respectfully requests the General Conference to instruct the editor of the 1972 edition of *The Book of Discipline* to amend such legislation as passed at this General Conference session of 1972 with the sole intent to remove such male and/or discriminatory language.

Report No. 10—Publish Address of Petitions Secretary in Discipline

Petitions: J-5038.

April 20, 1972—Membership 59; Present 35; For 32; Against 0; Not Voting 3.

Calendar No. 157; Adopted April 28, 1972; Journal Page 591.

Your committee concurred in an amendment that the address of the Petitions Secretary be published in periodicals

published by the General Board of Publication as deemed advisable.

Report No. 11—Central Distribution Point for Supplies

Petitions: J-5006.

April 20, 1972—Membership 59; Present 29; For 26;
Against 2; Not Voting 1.

Calendar No. 158; Referred to General Council on Ministries, April 28, 1972; Journal Page 591.

Your committee concurs in the petition that a central ordering and distribution point be established for the ordering of all publications and supplies produced by our varied boards and agencies. The use of one ordering address would simplify the ordering procedures in the local church, speed up deliveries and would encourage the use of such materials by the local church.

Report No. 12—Quadrennial Reports, pp. 305-345—Board of Publication Quadrennial Reports, pp. 523-530—United Methodist Information

Petitions: J-5057, J-5058.

April 22, 1972—Membership 59; Present 30; For 30;
Against 0; Not Voting 0.

Calendar No. 303; No action taken.

Accepted with appreciation.

Report No. 13—Non-Discrimination in Staff of Board of Communication and Publication

Petitions: J-5028; J-5029; J-5030; J-5031; J-5032.

April 22, 1972—Membership 59; Present 41; For 38;
Against 0; Not Voting 3.

Calendar No. 304; Adopted April 28, 1972; Journal Page 591.

Your committee voted concurrence in petitions asking for new paragraph of the Structure Study Report, Par. 911.2 as follows:

The Board of Communication and Publication shall have a policy of a) recruiting, employing, utilizing, recompensing, and promoting professional staff and other personnel without regard to race, color, or sex, and b) fulfilling its duties and responsibilities in a manner which does not involve racial segregation or discrimination.

Report No. 14—Policy on Duties of Staff Members of United Methodist Information

Petitions: J-5034.

April 22, 1972—Membership 59; Present 30; For 29; Against 1; Not Voting 0.

Calendar No. 305; Adopted April 28, 1972; Journal Page 591.

Your committee voted concurrence with the following amendment: Change the word “recommend” to “suggests” so that the last paragraph of the resolution reads:

“THEREFORE BE IT RESOLVED that the General Conference suggests to United Methodist Information that it be the policy of United Methodist Information that national staff members be freed from spending most of their time and effort with and for the general boards in order to be able to develop in-depth news stories and interpretation of trends and issues of general interest, and to work with area directors on stories within a region or Annual Conference which are of general interest throughout the church.”

Report No. 15—Footnote Judicial Council Decisions in Discipline

Petitions: B-5351-J.

April 22, 1972—Membership 59; Present 30; For 30; Against 0; Not Voting 0.

Calendar No. 306; Adopted April 28, 1972; Journal Page 591.

Your committee voted concurrence with the petition which reads:

“In order to assist laymen and ministers in understanding both the Discipline of The United Methodist Church and the decisions of the Judicial Council in their relation to particular relevant paragraphs in the Discipline, the Judicial Council respectfully requests that the General Conference instruct the Editor of the Discipline, in consultation with the Judicial Council, to arrange for the resumption of the appropriate footnoting of the various decisions of the Judicial Council, including the decisions of the Judicial Council of the former The Methodist Church, which have bearing on paragraphs in the forthcoming 1972 Discipline of The United Methodist Church.”

Report No. 16—Use Reclaimed Paper Wherever Possible Petitions: J-5051.

April 22, 1972—Membership 59; Present 30; For 30; Against 0; Not Voting 0.

Calendar No. 307; Adopted April 28, 1972; Journal Page 591.

Your committee voted concurrence with amendment so that resolution reads as follows:

BE IT RESOLVED, That the General Conference request the publisher, boards, agencies and all local churches to diligently seek suppliers of recycled or reclaimed papers for all possible uses whenever practicable and possible.

BE IT FURTHER RESOLVED, That the General Conference request that all said agencies use only recycled or reclaimed papers whenever possible for all printing, mimeographing, correspondence and other uses of paper.

Report No. 17—Structure Study Commission Report, Section IV, Board of Communication and Publication

Petitions: J-5059.

April 21, 1972—Membership 59; Present 30; For 28; Against 2; Not Voting 0.

Calendar No. 520; voted nonconcurrence by the General Conference on April 28, 1972; Journal Page 536.

(Page and line number references in this report are to the Structure Study Commission Report as originally submitted to the General Conference.—Ed.)

Your committee voted concurrence in the Structure Study Commission Report, Section IV. Board of Communication and Publication, with amendments.

Para. 900, page 48, line 9. After the word "The" insert the word **United**. Line 10. After the words "Public Relations and" insert the word **United**.

Para. 903, page 48, line 21. Delete the word *quadrennially*.

Line 23. After the word "be" insert **elected quadrennially and shall be**. After the words "twenty-one," insert years of age.

Line 24. After the word "minorities," insert the following: **Membership shall be by classes based on terms of office for one, two or three quadrennia, attention being given to the principle of rotation so that, as far as practical, one third of the membership shall be elected each quadrennium. It shall be the duty of the Secretary of the General Conference to inform the various jurisdictional secretaries of the number of members of both clergy and laity to be elected from their jurisdictions.**

Line 24. Delete the word *eight* and insert the word **twelve**.

Line 26. Delete the words *in accordance*.

Page 49, line 1. Delete the words *with Para. 817* and insert **by the board for the unexpired term from that jurisdiction in the representation of which the vacancy occurs, except in the cases of members-at-large where such vacancies shall be filled by the board without regard to geographical or jurisdictional relationship.**

Page 49, line 5. After the word "term," delete the *period*, insert a comma and add the following: **however, a vacancy in the term of any of the members of the former Board of Publication, for whatever cause, shall not be filled.**

Para. 903 will then read as follows: "Membership of the board shall consist of fifty persons. Five bishops, one from each jurisdiction, shall be elected by the Council of Bishops. Two clergy in full connection, two lay men and two lay women shall be elected by each jurisdictional conference on nomination of the annual conferences. Fifteen members shall be elected at large by the board; at least one of whom shall be elected quadrennially and shall be under twenty-one years of age at the time of election and at least two of whom shall represent ethnic minorities. **Membership shall be by classes based on terms of office for one, two or three quadrennia, attention being given to the principle of rotation so that, as far as practicable, one third of the membership shall be elected each quadrennium.** It shall be the duty of the Secretary of the General Conference to inform the various jurisdictional secretaries of the number of members of both clergy and laity to be elected from their jurisdictions. No member may serve more than twelve consecutive years as a member of the board. In case a vacancy occurs between sessions of the jurisdictional conferences, it shall be filled by the board for the unexpired term from that jurisdiction in the representation of which the vacancy occurs, except in the cases of members-at-large where such vacancies shall be filled by the board without regard to geographical or jurisdictional relationship.

The publisher of The United Methodist Church shall be an ex-officio member of the board without vote. Members of the present Board of Publications serving unexpired terms shall continue in membership and shall be in addition to the fifty members for the balance of their terms, **however, a vacancy in the term of any of the members of the former Board of Publication, for whatever cause, shall not be filled.**

Page 50, Para. 909, line 13. Delete the words *the Divisions of Interpretation and*. After the word "church," insert the following: **THE INTERPRETER (a program journal of The United Methodist Church), the Division of**

Line 14. Change the word *Communications* to **Communication**.

Para. 909 would then read: The board shall be the successor in interest to and carry on the work of the Board of Publication of The United Methodist Church, **THE INTERPRETER (a program journal of The United Methodist Church), the Division of Television, Radio and Film Communication of the Program Council of The United Method-**

ist Church, the Commission on Public Relations and United Methodist Information; the Board of Publication of the Evangelical United Brethren Church and the Board of Publication of The Methodist Church.

Page 51, line 10. Delete the word *Communication* and insert the words **Communications, Research and Planning**. The line then reads: **COMMUNICATIONS, RESEARCH AND PLANNING COMMITTEE**.

Para. 912. 1. (a). Line 11. Delete the word *Communication* and insert the words **Communications, Research and Planning**. Line 11 then reads: "There shall be a **Communications, Research and Planning Committee**. . ."

Para. 912.2, line 21. Delete the words *Communication Committee* and insert the word **committee**. The line then reads "The **committee** shall consist of fifteen voting. . ."

Page 51, Para. 912.2a., line 23. After the word "chosen" insert the words "**by the board**." The sentence will then read: "Five members-at-large chosen **by the board** on the basis of training and experience in communication."

Page 52, Para. 912.2.c., line 2. After the words "Director of" insert the word **United**.

Page 52, line 6. Delete the words *Communication Committee* and insert the word **committee**. The line then reads: "3. The **committee** shall perfect its organization and . . ."

Page 54, Para. 914.2.b., lines 11-12. After the word "suspend" delete the *or* and insert the following: **and, after hearing**. Delete the *comma* following the word "remove" and delete the words *after hearing* and insert the words: **the Editorial Director or**. The sentence will then read: "The board shall have power to suspend **and, after hearing**, remove the **Editorial Director** or any editor for . . ."

Page 56, Para. 915.5, line 1. After the word "district," insert the word **United**.

Page 56, line 5. After the word "church" insert the word **United**.

Page 64, Para. 936, line 1. Delete the *comma* following the word "suspend." Delete the words *after hearing* following the word "suspend."

Line 2. Following the word "remove" delete the *comma* and the words *after hearing*. Insert following the word "and" a **comma** and the words **after hearing**. The sentence will then read: "The Board shall have power to suspend **and, after hearing**, remove the president or any of the officers for misconduct or failure to perform the duties of their offices."

Page 65, Para. 940.4, line 19. After the word "suspend" delete the word *or* and insert the phrase **and, after hearing**. The sentence will then read: The board shall have the

power to suspend and, after hearing, remove the book editor for misconduct or failure to perform the duties of the office."

Page 66, Para. 941.5, line 8. Delete the words *Division of Education* and insert the words **Section of Curriculum Resources**. The line then reads: "The publications of the **Section of Curriculum Resources** of the Board of . . ."

Page 66, line 12. Capitalize the word Board and after the word "Board" insert the words: of **Communication and Publication**.

Page 67, Para. 942, line 12. Insert a new Para. 942 as follows:

Para. 942. Jurisdictional Conference Board—There may be organized in each Jurisdiction a Jurisdictional Conference Board on Communication and Publication. The Jurisdictional Conference shall determine the necessity for a Jurisdictional Conference Board of Communication and Publication.

Para. 943. Renumber Para. 942 so that it becomes Para. 943.

Report No. 18—Structure Study Commission Report, Section IV, Board of Communication and Publication—

Para. 939, plus the second sentence of Para. 846.1
Petitions: JJ-5060.

April 21, 1972—Membership 59; Present 30; For 28;
Against 2; Not Voting 0.

Calendar No. 521, voted nonconcurrence by the General Conference on April 28, 1972; Journal Page 541.

Your Committee voted concurrence in Para. 939, plus the second sentence of Para. 846.1 as they are printed in the Structure Study Commission's Report.

Report No. 19—Revisions of Section IV of The Discipline
Petitions: J-5045.

April 21, 1972—Membership 59; Present 37; For 36;
Against 0; Not Voting 1.

Calendar No. 522; Adopted April 28, 1972; Journal Page 586.

Your committee recommends concurrence in this petition, with the understanding that it would be adopted by the General Conference only if the Structure Study Commission Report as it relates to Section IV, Board of Communication and Publication, is not adopted by the General Conference. The proposed Section IV is as follows:

SUBJECT: Section IV of the *Discipline*, 1968-70, in re The Publishing House.

Par. 929. Add at end of paragraph, as well as share in the total ecumenical program in the area of printing and

publishing for the advancement of the cause of Christ and His Kingdom as the General Board of Publication shall determine to be appropriate. The paragraph would then read:

Par. 929. Publishing Interests. The General Board of Publication comprises the publishing interests of The United Methodist Church and shall hereafter be designated as The United Methodist Publishing House. It shall have responsibility for and supervision of the publishing and printing for The United Methodist Church. The General Board of Publication shall through agencies or instrumentalities it deems necessary achieve the objectives set forth in Par. 943. The General Board of Publication shall provide publishing and printing services for other boards and agencies of The United Methodist Church and shall share with other boards and agencies of The United Methodist Church in the total program of The United Methodist Church, as well as share in the total ecumenical program of publishing, printing and distribution for the advancement of the cause of Christ and His Kingdom as the board may determine to be appropriate.

Par. 932. Line 1, delete the words *meet annually* and substitute therefor **hold at least one meeting in each calendar year**. Line 3, delete the two sentences which read: *Special meetings may be called by the chairman on his own initiative or by the board or by the executive committee. Special meetings shall be called by the chairman on written request of one third of the members of the board.* Substitute therefor: **It shall convene at such other times on call of the chairman or by the board or by the executive committee.** The paragraph would then read:

Par. 932. The board shall **hold at least one meeting in each calendar year**. The place and time of all meetings shall be designated by the Board, but if it fails to do so, then the time and place shall be designated by the chairman. **It shall convene at such other times on call of the chairman or by the board or by the executive committee.** At all meetings of the board a majority of the members shall constitute a quorum.

Par. 937. Line 1, following the word "successor," insert **in interest**, so that the paragraph will read:

Par. 937. The board shall be the successor **in interest** to and carry on the work of the Board of Publication of The Evangelical United Brethren Church and the Board of Publication of The Methodist Church.

Par. 938. Delete the paragraph which reads as follows: *The board shall cause all legal and moral obligations of the*

former Board of Publication of The Evangelical United Brethren Church and the former Board of Publication of The Methodist Church now existing to be met, fulfilled, and performed.

Par. 939. Line 3, change *seven* to **five**; delete the last sentence of the first paragraph which reads: *The Otterbein Press, a corporation existing under the laws of the State of Ohio; and The Evangelical Press, a corporation existing under the laws of the State of Pennsylvania.* Delete the following sentence at the end of the second paragraph: *provided, however, that nothing contained in this subparagraph shall supersede, change, or affect the provisions of Pars. 951 and 954, which shall remain in full force and effect.* The paragraph would then read:

Par. 939. The **United Methodist Publishing House**.—1. The board is empowered and authorized in its discretion to cause the general operations, if any, of the five existing corporations to be conducted under the name of The **United Methodist Publishing House**. The corporations are: The Methodist Book Concern, a corporation existing under the laws of the State of New York; The Methodist Book Concern, a corporation existing under the laws of the State of Ohio; The Board of Publication of The Methodist Protestant Church, a corporation existing under the laws of the State of Pennsylvania; Book Agents of the Methodist Episcopal Church, South, a corporation existing under the laws of the State of Pennsylvania; Book Agents of the Methodist Episcopal Church, South, a corporation existing under the laws of the State of Tennessee; and Board of Publication of The Methodist Church, a corporation existing under the laws of the State of Illinois.

2. The board is authorized and empowered at any time it may deem such action to be desirable or convenient to take corporate action in the name of said corporations to surrender the charter or charters of one or several or all of said corporations or to merge, consolidate or affiliate such corporations, or any of them, in compliance with appropriate state corporation laws.

Par. 943. Line 1, following the word "The" insert **United**. Line 2, following the word "Christianity" insert **throughout the world**. Line 3, delete the words *and scientific* and substitute **scientific and educational**. Line 4, following the word "tracts" delete *and periodicals* and substitute **multi media and periodicals**. Line 5, delete the word *transaction* and substitute **implementation**; delete the word *business* and substitute **activities**. Line 6, following the word "manufacturing," insert **in a variety of media**. Line 8, following the

words "church schools," insert **including the ecumenical outreach of Christianity**; delete the word *business* and substitute **activities**. The paragraph would then read:

Par. 943. Objectives.—The objectives of the United Methodist Publishing House shall be: the advancement of the cause of Christianity **throughout the world** by disseminating religious knowledge and useful literary, scientific and **educational** information in the form of books, tracts, **multi media**, and periodicals; the promotion of Christian education; the **implementation** of any and all **activities** properly connected with the publishing, manufacturing in a **variety of media**, and distribution of books, tracts, periodicals, materials, and supplies for churches and church schools, **including the ecumenical outreach of Christianity**, and such other activities as the General Conference may direct.

Par. 945. Line 1, after the word "The" insert **United**. Line 2, delete *the* and substitute **its**. Line 3, delete *of the business*. The paragraph would then read:

Par. 945. The net income from the operations of The United Methodist Publishing House, after providing adequate reserves for its efficient operation and allowing for reasonable growth and expansion shall be appropriated by the board and distributed annually on the basis of an equitable plan provided by the General Board of Pensions to the several Annual Conferences for the persons who are and shall be conference claimants.

Par. 950. Delete entire paragraph, which reads: *Pursuant to the Declaration of Union of The Evangelical United Brethren Church and The Methodist Church and subject to the provisions of Par. 944 and to the control and direction of the General Conference of The United Methodist Church as set forth from time to time in the Discipline, the board is empowered and authorized to use, manage, operate, and otherwise utilize all property and assets of every kind, character, and description of the Board of Publication of The Evangelical United Brethren Church (unincorporated) and the two corporations—namely The Otterbein Press, an Ohio corporation, with offices in Dayton, Ohio, and The Evangelical Press, a Pennsylvania corporation, with offices in Harrisburg, Pennsylvania—as well as all income from such property and assets and the avails thereof, all without liability or obligation to account for such property and assets, the use thereof, the income therefrom, and the avails thereof, only to the General Conference of The United Methodist Church or as it shall direct. The governing body of each of the two said corporations shall take all such action and do all such things as the board may deem neces-*

sary or advisable to carry out the intent and purposes of this paragraph.

Substitute the following new Par. 950 in order to provide continuity with respect to the merger of the corporations as forth in the 1968 *Discipline*:

Par. 950. Pursuant to the Declaration of Union of The Evangelical United Brethren Church and The Methodist Church, and under the authority of Par. 939 and Pars. 950 through 954 of the Discipline of The United Methodist Church (1968 edition), The Otterbein Press, an Ohio corporation, and The Evangelical Press, a Pennsylvania corporation, have been legally dissolved and their charters have been surrendered. The proceeds of their corporate assets have been and are being administered pursuant to said Disciplinary provisions.

Delete the following Par. 951 (which is no longer applicable because the merger is already consummated): *The board is empowered and authorized at its discretion to transfer to the Board of Publication of The Methodist Church, an Illinois corporation, all property and assets of every kind, character, and description of the Board of Publication of The Evangelical United Brethren Church (unincorporated), exclusive of any property and assets of The Otterbein Press, an Ohio corporation, and any property and assets of The Evangelical Press, a Pennsylvania corporation. The Board of Publication of The Methodist Church, an Illinois corporation, shall be liable for and shall execute and satisfy all legal obligations of the Board of Publication of the Evangelical United Brethren Church (unincorporated). The Board of Publication of The Evangelical United Brethren Church shall take all such action and do all such things as the board may deem necessary or advisable to carry out the intent and purposes of this paragraph.*

Delete Par. 952 (no longer applicable) which reads: *The Board of Publication of The Methodist Church, an Illinois corporation; The Otterbein Press, an Ohio corporation; and The Evangelical Press, a Pennsylvania corporation, shall be presently continued, the members of the board serving and acting as directors or trustees of each of said corporations. The board shall have full authority and discretion to make to and between these several corporations such allocation and distribution of printing, binding, and publishing for the Church as it shall from time to time determine to be fair and in the best interests of The United Methodist Church.*

Delete Par. 953 (no longer applicable) which reads: *The members of the board and their successors in office are*

declared to be the successors of the incorporators named in the charters of The Otterbein Press and The Evangelical Press.

Delete Par. 954 (no longer applicable) which reads: *The property and assets of The Otterbein Press, an Ohio corporation, and The Evangelical Press, a Pennsylvania corporation, shall be held by each of said corporations under the direction of the board as an agency of The United Methodist Church and shall at all times be subject to the control and direction of the General Conference of The United Methodist Church as set forth from time to time in the Discipline.*

Para. 962. Line 3, following the word "He" insert **or she**. Line 4, delete the word *quarterly* and substitute **publication**. Line 7, delete the word *he* and substitute **the book editor**. Line 8, change "he" to **The book editor**. Line 9, delete the words *of him*. Line 10, change "He" to **The book editor**. The paragraph would then read:

Par. 962. Book Editor.—The board shall elect quadrennially a book editor, who shall have joint responsibility with the publisher for approving manuscripts considered for publication. **He or she** shall edit all the books of our publication, and the **publication** "Religion in Life." In the case of materials authorized by the Program-Curriculum Committee in the field of Christian education which are to be edited by the editor of church-school publications, **the book editor** shall collaborate with that editor whenever such collaboration is necessary or desired. **The book editor** shall perform such other editorial duties as may be required by the board. **The book editor** shall not have responsibility for materials issued by other agencies of the Church for program or promotional purposes.

Par. 963. Line 2, delete the words *of the quarterly* so that the paragraph would read:

Par. 963. The board, at its discretion, may continue the publication "Religion in Life," with the book editor responsible for its editorial content.

Par. 965. Line 3, delete the word *his* and substitute **the**, so that the paragraph will read:

Par. 965. The board shall have power to suspend or remove, after hearing, the book editor for misconduct or failure to perform the duties of **the** office.

Par. 966.1. Line 3, delete *for the family* and substitute **for the general church membership**, so that the paragraph will read as follows:

Par. 966. General Church Periodicals.—1. The board is authorized to publish a periodical for pastors and other church leaders and a periodical **for the general**

church membership, which shall be a general magazine, informative and vital to the religious life of all United Methodists. The board may, at its discretion, issue such editions of the official periodicals as in its judgment may be deemed advisable. In consultation with the Program Council it shall explore ways and means of making the pages of these periodicals available to other general agencies to the extent possible, either through acceptable editorial channels or by paid insertion as the need may indicate. It shall make available to the council the operating statements of these periodicals and shall furnish such other relevant information as the council may request. (See Par. 831.16.)

Par. 966.2. In order to provide for the position of editorial director and his responsibilities, omit sentence beginning on Line 5 which reads as follows: *The editors shall be responsible to the publisher for ongoing publishing procedures but shall themselves be responsible for the editorial content of their respective publications.* Substitute therefor the following: **One of the editors shall be designated as editorial director. The editorial director shall be responsible for administration of the work of this unit, establish general editorial policy and be responsible for final determination of editorial content of the general church periodicals.** The paragraph would then read as follows:

Par. 966.2. The editors of these periodicals shall be elected quadrennially by the board after consultation with the Program Council through a joint committee composed of the chairman and two other members of the council and the chairman and two other members of the board, one of whom shall be a bishop. **One of the editors shall be designated as editorial director. The editorial director shall be responsible for administration of the work of this unit, establish general editorial policy and be responsible for final determination of editorial content of the general church periodicals.**

Par. 966.3. Add a new paragraph to read as follows:

Par. 966.3. The board is authorized to issue such editions or combinations of the general church periodicals in a variety of formats and communications medium as in its judgment will best serve the general communication needs of The United Methodist Church.

Present Par. 966.3 to be renumbered Par. 966.4.

Present Par. 966.4 to be renumbered Par. 966.5.

Present Par. 966.5 to be renumbered Par. 966.6.

Par. 969. Line 3, following the words "book editor" insert the words **the vice-president—publishing** so that this para-

graph will conform to similar legislation in another section of the *Discipline*. The paragraph would then read:

Par. 969. The curriculum of the church school shall be determined by the Program-Curriculum Committee, which shall include in its membership the editor of church-school publications, the book editor, the **vice-president—publishing**, and the publisher, as set forth in Par. 1086.2.

Insert in the *Discipline* a new paragraph, which would be numbered 975, to read as follows:

Par. 975. The United Methodist Publishing House shall explore and engage in cooperative publication of United Methodist Church school curriculum resources wherever both The United Methodist Publishing House and a division of the General Board of Education find this to be practicable and in harmony with related editorial and publishing policies.

Renumber present Par. 975 so that it will become Par. 976.

Renumber present Par. 976 so that it will become Par. 977.

Add a new Par. 978, as follows:

Par. 978. Distributing for Church Agencies.—It is recommended that all general agencies of The United Methodist Church use the distribution system of The United Methodist Publishing House for distribution of resources, materials and supplies needed for use in the local church.

Renumber present Par. 977 so that it will become Par. 979.

Renumber present Par. 978 so that it will become 980.

Renumber present Par. 979 so that it will become Par. 981.

Report No. 20—Discontinue Publications

Petitions: J-1 (R-4) and J-5014.

April 22, 1972—Membership 59; Present 35; For 35; Against 0; Not Voting 0.

Calendar No. 558; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Your committee voted nonconcurrence on approximately 1300 petitions to discontinue publication, beginning with the new quadrennium, of "Engage," "New World Outlook," "Street & Steeple," "Response," and "Alive."

Report No. 21—Amendments to Report of Structure Study Commission

Petitions: J-5003.

April 21, 1972—Membership 59; Present 41; For 39; Against 0; Not Voting 2.

Calendar No. 559; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Your committee recommends nonconcurrence.

Report No. 22—Episcopal Address

Petitions: J-5061.

April 21, 1972—Membership 55; Present 30; For 30; Against 0; Not Voting 0.

Calendar No. 560; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Your Committee recommended nonconcurrence because they had no recommendations to make concerning the Episcopal Address.

Report No. 23—Survey of Local Churches not Using United Methodist Sunday School Materials

Petitions: J-5047.

April 21, 1972—Membership 59; Present 30; For 30; Against 0; Not Voting 0.

Calendar No. 561; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Your committee recommends nonconcurrence, without prejudice, since this was already being done.

Report No. 24—Membership of Board of Communications and Publications

Petitions: J-5027.

April 21, 1972—Membership 59; Present 37; For 36; Against 1; Not Voting 0.

Calendar No. 562; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Your committee recommends nonconcurrence.

Report No. 25—Composition of Board of Publication

Petitions: J-5009.

April 21, 1972—Membership 59; Present 36; For 33; Against 2; Not Voting 1.

Calendar No. 563; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Your committee recommends nonconcurrence.

Report No. 26—Miscellaneous

Petitions: J-5048, J-5049, J-5002, J-5010, J-5012, J-5018, J-5019, J-5025, J-5046, J-5033, J-5005, J-5013, J-5035, J-5016, J-5052, J-5040, J-5053, J-5017, J-5042, J-5001, J-

5054, J-5004, J-5039, J-5024, J-5056, J-5044, J-5022, J-5020, J-5050, B-5533-J.

Calendar No 564; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Your Committee recommends nonconcurrence.

Report No. 27—Revise Restrictive Rule, Para. 20, Article VI, Discriminatory Language

Petitions: H-5182-J.

April 24, 1972—Membership 59; Present 38; For 35; Against 0; Not Voting 3.

Calendar No. 700; Presented for adoption April 28, 1972; however, the two-thirds vote required for constitutional amendments was not certified by the Presiding Officer; Journal Page 591.

The committee voted concurrence in principle with this petition to change the wording of Para. 20, Article VI of Section III, Restrictive Rules in **The Book of Discipline of the United Methodist Church** to read as follows:

“The General Conference shall not appropriate the net income of the publishing houses, the book concerns, or the Chartered Fund to any purpose other than the benefit of retired or disabled preachers, their spouses or surviving spouses, and children or other beneficiaries of the ministerial pension systems.”

Report No. 28—Pension Benefits of Bishops and Spouses—Discriminatory Language

Petitions: H-5100-J.

April 24, 1972—Membership 59; Present 37; For 26; Against 2; Not Voting 9.

Calendar No. 701; Adopted April 28, 1972; Journal Page 591.

The committee voted concurrence on changes in the **Discipline** as follows:

Para. 883, first sentence should read:

The Episcopal Fund, raised separately from all other funds, shall provide for the salary and expenses of effective bishops and for the support of retired bishops and surviving spouses and minor children of deceased bishops.

Para. 884, note (4) should read: “a schedule for allowance for the surviving spouses and for the support of minor children of deceased bishops.

Para. 886, second sentence should read:

“Allowances for retired bishops and for the surviving spouses and minor children of deceased bishops shall be paid to them severally in equal monthly installments.

Report No. 29—Program Council Report, Resolution No. 7, “Resolution on the Church and the Mass Media”

Petitions: J-5062.

April 24, 1972—Membership 59; Present 35; For 34; Against 0; Not Voting 1.

Calendar No. 702; Adopted April 28, 1972; Journal Page 591.

Your committee voted concurrence in this resolution.

Report No. 30—Program Council Report, Resolution No. 8, Resolution on the Appointment of a Commissioner to the FCC

Petitions: J-5063.

April 24, 1972—Membership 59; Present 33; For 30; Against 2; Not Voting 1.

Calendar No. 703; Adopted April 28, 1972; Journal Page 591.

Your committee voted concurrence with the resolution with the following amendment:

Delete the next to the last paragraph of the resolution which reads:

“The Program Council recommends to the General Conference of The United Methodist Church that it respectfully urge the President of the United States to nominate a commissioner from a minority race to the Federal Communications Commission, and be it Resolved that.”

Report No. 31—Report of the Program Council, Resolutions 1 through 6

Petitions: B-6112.

April 24, 1972—Membership 59; Present 42; (See below).

Calendar No. 704; Adopted April 28, 1972; Journal Page 590.

Your committee voted to table resolutions 1 and 2 as follows: For 39; Against 3, Not Voting 0.

Your committee voted concurrence in the resolutions 4, 5, and 6 as follows:

(The chair ruled that action on this item was by more than a two-thirds majority.)

For 41; Against 1; Not Voting 0.

Your committee voted to take no action on resolution 3.

COMMITTEE NO. 10

HEALTH AND WELFARE

Joseph R. Graham, Chairman—C. Dale White, Secretary
(Committee duties and personnel are listed on page 171.)

Report No. 1—General Program Council to Set Golden Cross Sunday

Petitions: K-5021, 5022, 5032-39.

April 18, 1972—Membership 47; Present 45; For 41;
Against 0; Not Voting 4.

Calendar No. 8; No Action Taken.

The Committee understands that recommendations contained in the petitions have already been achieved, namely the reconciliation of paragraph 162.1 in the *Discipline* with 1970 General Conference action on Golden Cross Sunday. No further action is needed if this is done or will be done in the normal editorial process of printing the new *Discipline*.

Report No. 2—Quadrennial Reports

Petitions: K-5055.

April 18, 1972—Membership 47; Present 45; For 45;
Against 0; Not Voting 0.

Calendar No. 9; No Action Taken.

The Committee expresses appreciation for the Report and makes no specific recommendations on it.

Report No. 3—Report of Structure Study Commission

Petitions: K-5056, K-5057.

April 22, 1972—Membership 47; Present 38; For 24;
Against 11; Not Voting 3.

Calendar No. 345; Material identified in this report as Paragraphs 1075-1088 was not adopted by the General Conference; material identified as Paragraphs 1107-1114 was adopted on April 27, 1972; Journal Page 528.

Section VII. Board of Global Ministries.

Delete *Paras. 1277-1356 with reference to the General Board of Missions; and Paras. 1162-1171 with reference to the General Board of Health and Welfare Ministries; and substitute the following:*

Section VII. Board of Global Ministries.

Para. 1075. There shall be a Board of Global Ministries. Within the expression of the total mission of the church outlined in the Aims of Mission of the Council of Minis-

tries, the Board of Global Ministries exists to proclaim and witness as the church corporately in mission to the liberating and saving Words of Jesus Christ which calls persons to respond in good faith and discipleship. It is a missional instrument of The United Methodist Church, its annual conferences and local congregations in the context of a global setting...

Para. 1076. The functions of the board are:

1. To discern those places throughout the world where the Word has not been heard or heeded and to witness to its meaning on all six continents through a program of global ministries.

2. To provide opportunities for persons to be involved in expressing the mission of the church across racial, cultural, national and political boundaries and to enrich the church through the sending and receiving of such persons.

3. To plan with others and to establish and strengthen Christian congregations where opportunities and needs are found so that these congregations may be units of mission in their places and partners with others in the world-wide mission of the Christian church.

4. To advocate and work for the unity of Christ's Church through witness and service with other Christian churches and through ecumenical councils.

5. To engage in dialogue with persons of other faiths and with persons of differing colors, custom, and culture, and to join with them where possible in action on common concerns.

6. To equip local congregations and annual conferences for mission both in their own communities and across the globe by raising awareness of the claims of global mission and by providing channels for participation.

7. To express the concerns of women organized for mission and to help equip women for full participation both locally and globally in church and world.

8. To engage in direct ministries to human need, both emergency and continuing, institutional and non-institutional, however caused.

9. To engage in building societies and systems where full human potential is liberated and to work toward the transformation of demonic forces which distort life.

10. To identify with all who are alienated and dispossessed and to assist them in achieving their full human development—body, mind and spirit.

11. To envision and engage in imaginative new forms of mission appropriate to changing human needs and to share the results of experimentation with the entire church.

Para. 1077. Organizational Responsibilities.—

1. The organizational responsibilities of the Board of Global Ministries shall be:

a. To establish and review the Board of Global Ministries and the work in mission of The United Methodist Church.

b. To establish appropriate organization of board and staff to accomplish its program and achieve established objectives, including the writing of bylaws, electing of officers, establishing committees for its work and filling vacancies in accord with Paragraph 817.

c. To determine, in cooperation with the division and its agencies, the areas to be served and the nature of the work to be undertaken.

d. To determine policy and program, to establish goals and priorities, to project long-range plans, to evaluate the program and services of the Board of Global Ministries and its divisions as to the progress made in fulfilling its purpose, and seek to achieve its objectives through the programs of the divisions and agencies of the Board of Global Ministries.

e. To coordinate and harmonize the work of the various units.

f. To elect, on nomination of the division and agencies, the staff of the respective divisions and agencies, to evaluate staff performance, to remove staff for cause, and to fill vacancies. (See Paragraph 809.)

g. To give direction to the Board of Global Ministries staff and its work through the assignment of responsibility and the delegation of authority to the executives and through general oversight to the administration.

h. To receive and properly administer all properties and trust funds, permanent funds, annuity funds, and other special funds coming into the possession of the board as a board for missionary and other purposes in accordance with Paragraph 845.7, .9 and 846.2.

i. To secure, appropriate, and spend money to underwrite its program and achieve its objectives.

j. To receive and act upon the reports of the divisions, and their staff; the treasurers; the official reports from all its committees, and all other reports related to its program.

k. To make a report of its activities during the quadrennium to the General Conference and the jurisdictional conferences.

l. To assist the organization and maintenance of cooperative relations with board, committees, and other agen-

cies of the General Conference; with the jurisdictional, central and annual conference boards and committees.

m. To develop and maintain the cooperative relationships with ecumenical agencies, other denominations, interdenominational agencies, United Churches and Methodist Churches necessary for the full discharge of the above functions.

2. The board shall cooperate with the Division of the Board of Discipleship in carrying on the residual functions of the former Interboard Committee on Christian Education and of the former Interboard Committee on Missionary Education and submit the proposal for the fulfillment of these functions to the Council on Ministries.

Constitution—Organization

Para. 1078. Name.—The name of this organization shall be the Board of Global Ministries of The United Methodist Church, hereinafter called the board.

Para. 1079. Incorporation.—

1. The Board of Global Ministries shall be incorporated and shall function through its divisions and/or units of service. Within the board there shall be seven divisions—namely, the Division of Education and Cultivation, the National Division, the Division of the United Methodist Committee on Relief, the Women's Division, the World Division, the Division of Health and Welfare Ministries and the Division of Ecumenical and Interreligious Concerns—which may each also be incorporated if required. These divisions shall be the corporate successors, respectively, of the Joint Commission on Education and Cultivation; the National Division; the United Methodist Committee on Overseas Relief; the Women's Division; the World Division of the Board of Missions of The United Methodist Church and the General Board of Health and Welfare Ministries of The United Methodist Church. The board and its divisions shall be incorporated in such state or states as the board may elect.

2. The Board of Global Ministries of The United Methodist Church shall be the successor to the following corporations: The Board of Missions of The Evangelical United Brethren Church, the Home Missions and Church Erection Society of the Church of the United Brethren in Christ, the Foreign Missionary Society of the United Brethren in Christ, the Woman's Missionary Association of the Church of the United Brethren in Christ, the Missionary Society of the Evangelical Church and the Board of Church Extension of the Evangelical Church, and as such successor it shall be and is authorized and empowered

to receive from its said predecessor corporations all trust funds and assets of every kind and character, real, personal, or mixed, held by them, and it shall and hereby is authorized to administer such trusts and funds in accordance with the conditions under which they have been previously received and administered by the said predecessor corporations. (Para. 845.7, .9).

3. It shall have control of all the work formerly controlled and administered by the following: the Board of Health and Welfare Ministries; the Commission on Ecumenical Affairs; the Board of Missions of The United Methodist Church; the Board of Missions and Church Extension of The Methodist Church; the Missionary Society, the Board of Foreign Missions, the Board of Home Missions and Church Extension, the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, the Wesleyan Service Guild, and the Ladies' Aid Societies of the Methodist Episcopal Church; the Board of Missions, including the Woman's Missionary Society, the Woman's Board of Foreign Missions, the Woman's Board of Home Missions, the Woman's Missionary Council, and the Board of Church Extension of the Methodist Episcopal Church, South; the Board of Missions of the Methodist Protestant Church; and such other corporations or agencies of the General Conference as do similar work; but this list shall not be construed as exclusive.

4. Subject to the limitations hereinafter specified, each of the incorporated divisions shall be subject to the supervision and control of the General Conference and the Council on Ministries of The United Methodist Church in all things not inconsistent with the Constitution and laws of the United States and of the laws of incorporation.

Para. 1080. Membership.—The policies, plans of work, management, business, and all affairs of the Board of Global Ministries of The United Methodist Church shall be governed and administered by the board, which shall be composed according to the conditions defined in Paragraphs 803-804 of the General Provisions with the following conditions:

1. The basic members (clergy, laymen and laywomen) are elected by the jurisdiction upon the nomination of the annual conferences in accord with Para. 803. The at-large members of the board are nominated and elected in accord with Para. 803.

2. The Women's Division membership procedures are an exception to those described in Paragraphs 803 and 804 of the General Provisions. This formula is defined in Para.

1160. These persons may also serve on the membership of other divisions of the board.

3. The composition of the board and its divisions and units should reflect the major recognized categories of church members. One-half of the non-episcopal members should be women and not less than one-quarter should be clergy. One-fifth should represent minority interests and one-tenth youth and young adult interests. Any overseas representatives should also be selected through the at-large nomination process. These are not mutually exclusive or exhaustive categories.

4. Members of the board shall be distributed across the component divisions of the board in accord with Para. 804.

5. The term of office of all members whose election is provided for in this paragraph shall begin and the board shall organize at a meeting to be held within ninety days after the adjournment of the last meeting of the several jurisdictional conferences held after the adjournment of the General Conference.

6. In addition to the episcopal members provided for by Para. 803 the Council of Bishops shall elect three bishops from Central Conferences who shall be members of the board and who may attend at the time of their presence in the United States.

7. The General Secretary and Treasurer of the Board and the Associate General Secretaries of the seven divisions, all of whom shall be without vote.

Para. 1081. General Executive Committee.—There shall be a general executive committee whose powers shall be determined by the board. It shall be composed of the members of the executive committees of the divisions. The president of the board shall serve as chairman. One-half of the members shall be women.

Para. 1082. The Board, Divisions, and Other Service Units.—The Board of Global Ministries shall function through divisions and/or units of service, the relationships of which are identified in sections which follow outlining the organization and functioning of each unit. The divisions and units are the Division of Education and Cultivation, the National Division, the Division for the United Methodist Committee on Relief, the Women's Division, the World Division, the Division of Health and Welfare Ministry, the Division on Ecumenical and Interreligious Concerns, the Crusade Scholarship Committee and the Office of Missionary Personnel. These divisions and/or other units of the board shall report regularly to the board and its executive committee to keep the same fully informed concerning their plans and activities.

2. The board and its divisions shall have the power to create those subsidiary units, sections, or departments needed in the fulfillment of its designated functions, upon approval of the board.

Officers and Staff

Para. 1083. Corporate Officers.—

1. Board Officers.—The board shall elect as its corporate officers a president, six vice-presidents who shall be the chairmen of the divisions, a treasurer, a recording secretary, and such other officers as it shall deem necessary. The board shall determine the powers and duties of its officers. The Women's Division and the Division of Health and Welfare shall elect its chairman, who shall be vice-presidents of the Board.

2. Division Officers.—Each division shall elect one or more vice-presidents, a treasurer, a recording secretary, and such other officers as it shall deem necessary, with the exception of the Division of Health and Welfare Ministries, who shall elect its own President and such other officers as it shall deem necessary. Vacancies shall be filled by the divisions or their executive committee. The divisions shall determine the powers of their officers.

Para. 1084. Elected Staff.—

1. Board Staff.—The board, through a personnel committee may make recommendations to the personnel committee of the Council on Ministries for the office of general secretary. (Para. 809) The board shall select by whatever process it chooses the additional staff as needed to assist the general secretary to carry out the work assigned.

2. Division Staff.—The board shall elect associate general secretaries of the Board of Global Ministries, who shall have administrative responsibility for the divisions and shall be responsible to the division and to the general secretary of the Board of Global Ministries. The Women's Division is exempt from compliance with the above procedure and shall elect its associate general secretary, after consultation with the president and general secretary of the board.

3. The president, general secretary and treasurer of the board are ex officio members of the divisions, and their executive committees, without vote.

The board shall elect, on nomination of each division and in consultation with the general secretary of the Board of Global Ministries, an associate treasurer of the Board of Global Ministries, who shall have fiscal responsibility for the division. He or she shall be responsible to the treasurer of the Board of Global Ministries for fiscal procedures and

to the associate general secretary for all administrative procedures. (845.3)

Para. 1085. Personnel.—

1. Selection.—The board and its divisions shall engage and elect staff on the basis of competency and with representation of ethnic and racial minorities, youth, young adults and women.

2. Staff Participation of Women.—

a. Of the following staff positions within the board, namely the general secretary, the treasurer of the board and the associate general secretaries, and of the total elected and executive staff positions of the board, a minimum of forty percent shall be occupied by women.

b. Of the following staff positions of each division within the board, namely the associate general secretary, assistant general secretaries, and associate treasurers, a minimum of one-third of the total of each division shall be women.

Properties, Funds and Endowments

Para. 1086.

1. All properties, trust funds, annuity funds, permanent funds, and endowments now held and administered by the Board of Missions, the Board of Health and Welfare Ministries, and the United Methodist Committee on Overseas Relief of The United Methodist Church; the Board of Missions of the Methodist Church; the Board of Missions of the Evangelical United Brethren Church and their respective divisions shall be carefully safeguarded. The Board of Global Ministries of The United Methodist Church and its divisions shall endeavor to invest in institutions, companies, corporations, or funds which make a positive contribution toward the realization of the goals outlined in the Social Principles of The United Methodist Church and to administer such investments in the interest of those persons and causes for which said funds were established. Such properties, trust funds, annuity funds, permanent funds, and endowments shall be transferred to the Board of Global Ministries of The United Methodist Church or its respective divisions from merged boards and societies only when such transfers can be made in accordance with the laws of the states where the several boards and societies are chartered and on the recommendation of the respective divisions and the approval of such boards and societies. Funds of the administrative divisions and their preceding corporations and societies which are subject to appropriation shall be appropriated only on recommendation of the respective divisions. (Para. 845.7, .9)

2. The financial affairs of the board shall be as follows:

a. The income of the divisions of the board, exclusive of the Women's Division, shall be derived from apportionments, assessments, or askings distributed to jurisdictions, annual conferences, and pastoral charges by the budget-making process of the General Conference in such manner as the General Conference may prescribe, and from church schools, gifts, donations, freewill offerings, annuities, bequests, specials, and other sources from which missionary and benevolence funds are usually derived, in harmony with the *Discipline* of The United Methodist Church and actions of the General Conference. Funds for the fulfillment of the responsibilities of the Women's Division shall be derived from annual voluntary pledges, offerings, gifts, devises, bequests, annuities, or money received through special emphases and from meetings held in the interest of the division.

b. Cultivation for Advance Specials shall be through channels of the church other than the Women's Societies of Christian Service and Wesleyan Service Guilds.

c. All contributions to and income on all funds of the Board of Global Ministries or its respective divisions should be used for current expenses and annual appropriations unless otherwise designated by the donor.

3. Askings shall be received from the fields, and budgets shall be prepared by the divisions in such manner as the board may prescribe, consistent with its constitution and charter, and this combined budget shall be presented to the Council on Ministries in accord with Para. 845.

4. The board shall not appropriate for the regular maintenance of its work in any one year more money than was received by it for appropriation the previous fiscal year except as provided in consultation with the Council on Ministries.

Authority

Para. 1087. Board.—The Board of Global Ministries shall have authority to make bylaws and regulate its proceedings in harmony with the *Discipline* of The United Methodist Church. Bylaws may be amended by a two-thirds vote of the members present and voting thereon at a regular or special meeting; provided that notice of such amendments has previously been given to the members. The board shall have the power and right to do any and all things which shall be authorized by its charter. It shall have authority to develop and carry out its functions as described in Para. 1076; to buy, acquire, or receive by gift, devise, or bequest property, real, personal, and mixed;

to hold, mortgage, sell, and dispose of property; to sue and be sued; to borrow money in case of necessity in a manner harmonious with Paragraphs 845 and 846; to develop and maintain ecumenical relations to carry out its responsibilities; and to administer its affairs through its respective divisions and joint agencies.

Para. 1088. Divisions.—The divisions shall have authority to make bylaws and to regulate their proceedings in harmony with the charter and constitution of the board and with its approval to develop and carry out the functions of the divisions; to buy and sell property; to solicit and accept contributions, subject to annuity under the board's regulations and Paragraphs 845 and 846; and to recommend the appropriation of their funds for the work of the joint agencies of the board.

Division of Health and Welfare Ministries

Para. 1107. Purpose.—The purpose of this division shall be: To assist the church and its people to become involved in direct service to persons in need, through health and welfare ministries, both institutional and non-institutional; to insure that all direct service programs which operate in the name of The United Methodist Church globally, or look to United Methodist constituency for support, shall be professionally competent and Christian in their service. The division shall guide and serve the church on all levels, General Conference, jurisdictional, annual conference, district and local church. It shall work with the World, National, and Women's Divisions to achieve under one administration and with a holistic view of mission the function of health and welfare direct service ministries. It is understood that the two retirement homes for deaconesses would continue their relationship with the Women's Division.

Para. 1108. Functions of this division shall be:

1. To maintain a continuing relationship to all United Methodist direct service institutional ministries in health and welfare by:

a. Establishing standard setting, consultation services, and regular program review for all institutional ministries.

b. Evaluating new plans for institutional ministries and advising areas, conferences, districts and local churches regarding their feasibility.

c. Administrative involvement in selected institutions and projects where presently established relationships so require.

2. To encourage the local church and its members to enter the field of direct service ministry through non-

institutional projects and volunteer service and to support on-going projects both institutional and non-institutional.

3. To participate in the process of policy making and advocacy efforts for social change, as well as education and interpretation when these functions are related to health and welfare issues.

4. To explore and propose new methods, programs and service opportunities for the church as changing conditions and societal forms demand.

5. To formulate standards to implement the aims and ideals of The United Methodist Church and encourage and assist institutions in attaining those standards. To accomplish this purpose the division is authorized to establish a Certification Council under such rules and regulations as it may determine, to develop criteria and to implement a program of affiliation and certification of health and welfare institutions, agencies and other programs of service related to The United Methodist Church. Any hospital, home or other health and welfare service program that is known as an institution or agency of The United Methodist Church or looks to the United Methodist constituency for support or uses the United Methodist name shall be expected to be related actively to the Division and the Certification Council under such rules and regulations as the council may determine.

6. To provide a continuing consultation service to all existing health and welfare agencies and direct service programs and to jurisdictional boards, conference boards, district committees and local church programs of health and welfare ministry. It shall also assist these institutions, boards and committees of the church in the planning and development of new health and welfare services and the expansion or revision of current services to children, youth and adults. It shall relate to a local church through the Missions Work Area and the Health and Welfare Ministries representative on the Council of Ministries. It shall suggest plans to annual conferences regarding their religious ministry to governmental and non-United Methodist hospitals and homes needing such ministry, and relate these programs to the national program of the church. It shall make appraisals and advise as to the validity and wisdom of accepting or rejecting institutions or plans for the development of institutions such as hospitals, homes and child care services which may benefit in any way from the approval or support of The United Methodist Church. It may make surveys, disseminate information, suggest plans for securing funds, assist in the securing of experts in all lines of work, provide architectural data, and render assistance in

the promotion and establishment of new institutional and non-institutional health and welfare services.

Any new hospital, home, child care service, housing project or other health and welfare ministry using the United Methodist name or property, or placing the church under financial obligation, including ecumenical ventures, to be established or any existing facility or service desiring to alter its major purpose or function or make a major expansion of its present facilities or add any new facility, shall first submit drafts of its charter, constitution and bylaws and its plan of development, financing and service to the division for consultation, review and recommendation. The plan of development, financing and service shall then be submitted to the annual conference to which it is related for approval before finalizing and proceeding with the project. The charter, constitution and bylaws of any proposed new institution or agency, and in due course of time the architectural plans, program of financing and program of service shall follow the same procedure for approval. All health and welfare agencies and programs operated by, or under the auspices of, or related to any connectional unit of The United Methodist Church shall (a) recruit, employ, utilize, recompense, and promote their professional staff and other personnel without regard to race, creed, color or sex; (b) fulfill their duties and responsibilities in a manner which does not involve racial segregation or discrimination; and (c) secure adequate representation by laymen and laywomen on their staffs and boards of directors or other governing bodies.

7. To assist United Methodist health and welfare institutions, agencies and services in attracting adequately trained Christian personnel and to provide a program of continuing leadership training and enrichment for administrators, board members, and key staff of such institutions. The division shall maintain a personnel service to assist institutions and agencies in finding management level personnel. The division shall also be responsible for training of annual conference, district and local church boards, committees and personnel assigned to leadership tasks in health and welfare ministry.

8. There shall be organized a National Association of Health and Welfare Ministries of the United Methodist Church. The association shall have its own constitution and bylaws. It shall establish its own membership requirements and dues. Under the general direction of the division it shall foster a program of leadership development including conventions, seminars and workshops and shall cooperate

with the division to help lift the religious, professional and financial standards of our church-related health and welfare ministries.

9. To foster a program of Golden Cross ministry throughout the church which shall symbolize the ministry of Christian compassion through contributions and deeds of love, care, help and service by the church through its members, its congregations, and its health and welfare institutions, agencies and services. The purpose of the Golden Cross program shall be to promote the work of health and welfare ministries and to collect monies and provide other material assistance in providing care for the sick, older persons, children and youth. There shall be an annual offering received in every local church on a day designated by the Council on Ministries of The United Methodist Church. Monies received through this offering shall be used as determined by the annual conference on recommendation of its Board of Health and Welfare Ministries with special emphasis being given to supporting those ministries which provide direct financial assistance to persons unable to pay for the cost of care.

10. To consult with health and welfare agencies and institutions and United Methodist conferences in establishing programs of financial support for United Methodist related services. No United Methodist hospital, home, housing project, or other health and welfare service institution shall attempt to solicit funds from among the United Methodist constituency or allow any of its agents, representatives or employees to attempt to solicit funds outside the annual conference or annual conferences to which it is related, before receiving formal approval from the annual conferences where solicitation of funds is desired. This does not prohibit the sale of bonds to financial institutions.

11. The division shall not be responsible legally or morally, for the debts, contracts or obligations or for any other financial commitments of any character or description created, undertaken, or assumed by any institution, agency or interest of The United Methodist Church, whether or not such institution, agency or interest shall be approved, accepted or recognized by the division, or shall be affiliated with the division, or whether or not the promotion or establishment of the same shall be approved by the constitution of the division. No such institution, agency or interest of The United Methodist Church and no officer or member of this division shall have any authority whatsoever to take any action directly or by implication at variance with, or deviating from, the limitation contained in the preceding

sentence hereof, except as the division may directly own and manage an institution in its own name.

Para. 1109. Membership.—The Division of Health and Welfare Ministries shall be composed of 35 board members as follows:

1) At least two bishops, 2 laymen, 2 laywomen and 2 clergy in full connection assigned by the General Board, at least two of which must be minority persons;

2) Three persons elected to serve on both the General Board and the Division by each jurisdiction from nominations provided by annual conferences. Of this number there shall be one layman, one laywoman and one clergy in full connection, at least one of which and not more than one is the administrator of a United Methodist-related health and welfare agency.

3) Twelve persons at large elected by the Division to serve on the Division for the purpose of perfecting representation of youth, young adults, retired persons, women, men ethnic minorities and to provide special expertise in related fields. The officers of the board, as specified in Para. 1084.3 and the associate general secretary and treasurer of the division shall be eligible to attend all meetings of the division and its committees, *ex officio* and without vote.

Para. 1110. Meetings.—The division shall meet annually at the time of the meeting of the board and at such other times as it shall deem necessary. Written notice stating the place and purpose of all meetings must be given all members at least ten days prior to the meeting. A majority of the members of the division shall constitute a quorum.

Para. 1111. Officers.—The division shall elect as its officers a vice-president, secretary and treasurer and such other officers as it shall deem necessary. Vacancies shall be filled by the division. Vacancies occurring between meetings shall be filled by the executive committee. The division shall determine the powers and duties of its officers.

Para. 1112. Executive Committee.—There shall be an executive committee of the division and whose powers shall be determined by the division subject to the approval of the board. It shall be composed of nine persons: the officers of the division and five other persons elected by the division. The executive committee shall include one clergy in full connection, two laymen, two from ethnic and minority groups, and one from the youth or young adult category. At least three of the above named persons shall be administrators of United Methodist health and welfare agencies. The associate general secretary shall be a member of the executive committee, *ex officio* without vote.

Para. 1113. Financial Support.—The division shall derive

its financial support from such share of the general benevolences of the church as the General Conference may determine, from gifts, devises, wills and bequests, from the administration of trust funds, and is authorized to receive financial grants and trusts from private foundations and funds from public agencies and is empowered to act as trustee for the administration of bequests or endowments for institutions of the church and as a result of said trusts to assist designated Christian social welfare work. This shall include the Kendall Fund and other trust funds related to the former Board of Health and Welfare Ministries, and the management of these funds shall be in harmony with Para. 845.6.

Para. 1114. Organization and Staff.—The division shall be duly incorporated under the laws of the state or states in which its headquarters are established. It is authorized to make bylaws, and to regulate its proceedings for the purpose and functions as defined in the Discipline of The United Methodist Church. The division shall determine the sections, units, or departments necessary to carry forth its designated functions. The division shall nominate an associate general secretary, in consultation with the general secretary of the Board of Global Ministries, for election by the board. He shall be the chief administrative officer of the division. There shall be a personnel committee of the division, which shall consult with the personnel committee of the board concerning the nomination of an associate general secretary for election by the board. The division shall also elect a treasurer of the division who shall be nominated for election in consultation with the associate general secretary, as an associate treasurer of the Board of Global Ministries. The division shall engage and elect staff with representation of ethnic minorities, youth, young adults and women to carry out its designated functions, upon recommendation of the associate general secretary.

Report No. 4—Report on Petition K-5027

Petitions: K-5027.

April 22, 1972—Membership 47; Present 34; For 20; Against 14; Not Voting 0.

Calendar No. 346; This report was presented to the General Conference as a minority report of the committee, with the explanation by the chairman that the committee vote as reported was reversed by subsequent committee vote. The majority report on this subject appears as Report No. 3, Calendar No. 345. The minority report was considered by the General Conference on April 27, 1972; but was not adopted; Journal Pages 518, 526.

Delete paragraphs 1162 through 1182 in the 1968 Discipline of The United Methodist Church and in their place insert the following:

General Board of Health and Welfare Ministries

Para. 1162. Purpose:—There shall be a General Board of Health and Welfare Ministries. The purpose of this Board shall be to assist the church and its people to become involved in direct service to persons in need through health and welfare ministries, both institutional and non-institutional; to insure that all direct service programs which operate in the name of The United Methodist Church, or look to United Methodist constituency for support, shall be professionally competent and Christian in their service. The Board shall guide and serve the church on all levels, General Conference, jurisdictional, annual conference, district and local church.

Incorporation

Para. 1163. The General Board of Health and Welfare Ministries of The United Methodist Church shall be duly incorporated under the laws of the state or states in which its headquarters are established.

Para. 1164. The Board shall be responsible directly to the General Conference of The United Methodist Church.

Organization

Para. 1165. *Membership*—The management of the Board shall be vested in a Board of Directors of 30 persons: five bishops, one from each jurisdiction, elected by the Council of Bishops; one layman, one laywoman and one minister, from each jurisdiction, elected by the Jurisdictional Conference, at least and not more than one of whom shall be an active administrator of an institution or agency related to the board; and ten members at large, elected by the board, to provide additional membership of women, minority groups, youth, men, retired persons and persons selected for their professional competence in related fields. All of the Board members shall be members of The United Methodist Church, and shall serve for a period of four years from the time of their election or until the end of the current quadrennium, whichever period is shorter. Should a vacancy occur among those elected by the jurisdictions, the College of Bishops where such vacancy occurs shall elect the person to fill the unexpired term. All other vacancies shall be filled by the electing body.

Para. 1166. *Officers*—The officers of the Board shall be a

president, a vice-president, a recording secretary and a treasurer. All these officers shall be elected by the board for the quadrennium. In addition there shall be such other officers and agents as the board may from time to time determine.

Para. 1167. *Staff*—The Board shall elect a general secretary who shall be subject to the authority and control of the board. He shall be authorized to select and employ such additional staff as the Board deems necessary to carry out its assigned functions. He shall attend all meetings of the Board and its committees. No member of the Board shall be a salaried officer or staff member of the Board.

Para. 1168. *Meetings*—The Board shall meet at least annually at such time and place as it shall determine and shall hold such special meetings as it may deem necessary. Written notice stating the place and purpose of all meetings must be given all members at least ten days prior to the meeting. A majority of the members of the Board shall constitute a quorum. Each Board Member shall have one vote.

Para. 1169. *Executive Committee*—The executive committee of the Board shall be composed of nine members and shall be elected by the Board. It shall include the officers of the Board plus five additional Board members with the provision that each jurisdiction shall be represented on the committee by an elected member. Five members of the executive committee shall constitute a quorum. Both men and women shall be members of the committee.

Para. 1170. *Other Committees*—The Board shall establish such other Committees as it may deem necessary for carrying out of its assigned functions.

Para. 1171. *Financial Support*—The Board shall derive its financial support from such share of the general benevolences of the church as the General Conference may determine and from gifts, devises, wills and bequests, from the administration of trust funds, and is authorized to receive financial grants and trusts from private foundations and funds from public agencies and is empowered to act as trustee for the administration of bequests or endowments for institutions of the church and as a result of said trusts to assist designated Christian social welfare work. This shall include the Kendall Fund and other trust funds related to the former Board of Hospitals and Homes of the Methodist Church.

The Board is authorized to establish a Health and Welfare Ministries Development Fund for the purpose of receiving, investing and disbursing monies for support of program development and capital improvements in health

and welfare institutions and agencies related to The United Methodist Church.

Para. 1172. Functions of this Board shall be:

1. To maintain a continuing relationship to all United Methodist direct service institutional ministries in health and welfare by:

a. Establishing standard setting, consultation services, and regular program review for all institutional ministries.

b. Evaluating new plans for institutional ministries and advising areas, conferences, districts and local churches regarding their feasibility.

c. Administrative involvement in selected institutions and projects, where presently established relationships so require.

2. To encourage the local church and its members to enter the field of direct service ministry through non-institutional projects and volunteer service and to support on-going projects both institutional and non-institutional.

3. To participate in the process of policy making and advocacy efforts for social change, as well as education and interpretation when these functions are related to health and welfare issues.

4. To explore and propose new methods, programs and service opportunities for the church as changing conditions and societal forms demand.

5. To formulate standards to implement the aims and ideals of The United Methodist Church and encourage and assist institutions in attaining those standards. To accomplish this purpose the Board is authorized to establish a Certification Council under such rules and regulations as it may determine, to develop criteria and to implement a program of affiliation and certification of health and welfare institutions, agencies and other programs of service related to The United Methodist Church. Any hospital, home or other health and welfare service program that is known as an institution or agency of The United Methodist Church or looks to the United Methodist constituency for support or uses the United Methodist name shall be expected to actively relate to the Board and the Certification Council under such rules and regulations as the Council may determine.

6. To provide a continuing consultation service to all existing health and welfare agencies and direct service programs and to boards and/or program councils of jurisdictions, annual conferences, districts, and local church programs of health and welfare ministry. It shall also assist these institutions, boards and committees of the church in

the planning and development of new health and welfare services and the expansion or revision of current services to children, youth and adults. It shall relate to a local church through the Health and Welfare Ministries Work Area and the Health and Welfare Ministries representative on the Council of Ministries. It shall suggest plans to annual conferences regarding their religious ministry to governmental and non-United Methodist hospitals and homes needing such ministry, and relate these programs to the national program of the church. It shall make appraisals and advise as to the validity and wisdom of accepting or rejecting institutions or plans for the development of institutions such as hospitals, homes and child care services which may benefit in any way from the approval or support of The United Methodist Church. It may make surveys, disseminate information, suggest plans for securing funds, assist in the securing of experts in all lines of work, provide architectural data, and render assistance in the promotion and establishment of new institutional and non-institutional health and welfare services. Any new hospital, home, child care service, housing project or other United Methodist health and welfare ministry including ecumenical ventures to be established or any existing facility or service desiring to alter its major purpose or function, or make a major expansion of its present facilities or add any new facility, shall first submit drafts of its charter, constitution and bylaws and its plans of development, financing and service to the General Board for consultation, review and recommendation. This shall not apply to institutions of the Board of Missions. The plan of development, financing and service shall then be submitted to the Annual Conference to which it is related for approval before finalizing and proceeding with the project. All health and welfare agencies and programs operated by, or under the auspices of, or related to any connectional unit of The United Methodist Church shall (a) recruit, employ, utilize, recompense, and promote their professional staff and other personnel without regard to race, creed, color or sex; (b) fulfill their duties and responsibilities in a manner which does not involve racial segregation or discrimination; and (c) secure adequate representation by laymen and laywomen on their staffs and boards of directors or other governing bodies.

7. To assist United Methodist health and welfare institutions, agencies and services in attracting adequately trained Christian personnel and to provide a program of continuing leadership training and enrichment for administrators, board members, and key staff of such institutions. The Board shall maintain a personnel service to assist institu-

tions and agencies in finding management level personnel. The Board shall also be responsible for the training of annual conference, district and local church boards, committees and personnel assigned to leadership tasks in health and welfare ministry.

8. There shall be organized a National Association of Health and Welfare Ministries. The association shall have its own constitution and bylaws. It shall establish its own membership requirements and dues. Under the general direction of the Board it shall foster a program of leadership development including conventions, seminars and workshops and shall cooperate with the Board to help lift the religious, professional and financial standards of our church-related health and welfare ministries.

9. To foster a program of Golden Cross ministry throughout the church which shall symbolize the ministry of Christian compassion through contributions and deeds of love, care, help and service by the church through its members, its congregations, and its health and welfare institutions, agencies and services. The purpose of the Golden Cross program shall be to promote the work of health and welfare ministries and to collect monies and provide other material assistance in providing care for the sick, older persons, children and youth. There shall be an annual offering received in every local church on a day designated by the Council on Ministries of The United Methodist Church. Monies received through this offering shall be used as determined by the annual conference on recommendation of its Board of Health and Welfare Ministries with special emphasis being given to supporting those ministries which provide direct financial assistance to persons unable to pay for the cost of care.

10. To consult with health and welfare agencies and institutions and United Methodist conferences in establishing programs of financial support for United Methodist related services. No United Methodist hospital, home, housing project, or other health and welfare service institution shall attempt to solicit funds from among the United Methodist constituency or allow any of its agents, representatives, or employees to attempt to solicit funds outside the annual conference or annual conferences to which it is related, before receiving formal approval from the annual conferences where solicitation of funds is desired.

Report No. 5—Continue General Board of Health and Welfare

Petitions: K-5009-16, K-5040-46, K-5026.

April 22, 1972—Membership 47; Present 36; For 21;

Against 14; Not Voting 1.

Calendar No. 347; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Nonconcurrency voted in conformity with the action taken in Report #3, to concur with the Structure Study Commission Report, K-5056, K-5067, and Report #4 to nonconcur with the Board of Health and Welfare Ministries Report, K-5027.

Report No. 6—Task Force on Health and Welfare

Petitions: K-5048, K-5049, K-5050, K-5051, K-5052, K-5053, K-5054.

April 22, 1972—Membership 47; Present 36; For 36; Against 0; Not Voting 0.

Calendar No. 526; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Voted nonconcurrency; cared for in K-5056, 5057, Report No. 3.

Report No. 7—Approval of Annual Conference for New Services and Related Structural Matters

Petitions: K-5003, K-5006, K-5019, K-5017, K-5004, K-5002.

April 22, 1972—Membership 47; Present 32; For 29; Against 0; Not Voting 3.

Calendar No. 527; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Voted Nonconcurrency; cared for in K-5056, 5057, Report No. 3.

Report No. 8—Conference Board of Health and Welfare Ministries

Petitions: K-5008.

April 22, 1972—Membership 47; Present 36; For 26; Against 0; Not Voting 10.

Calendar No. 528; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee votes nonconcurrency.

Report No. 9—Episcopal Address

Petitions: K-5058.

April 22, 1972—Membership 47; Present 42; For 40; Against 0; Not Voting 2.

Calendar No. 529; No action taken.

The committee received it gratefully, and made no recommendations.

Report No. 10—Various Recommendations for Direct Services

Petitions: K-5007, K-5020, K-5025, K-5028, K-5029.

April 22, 1972—Membership 47; Present 28; For 28; Against 0; Not Voting 0.

Calendar No. 530; Adopted blanket referral, April 28, 1972; Journal Page 552.

The committee voted to concur and to refer the suggestions for new direct services to the Division (Board) of Health and Welfare Ministries for their consideration and implementation.

Report No. 11—Resolution on Health Care

Petitions: K-5031, K-5023.

April 22, 1972—Membership 47; Present 31; For 31; Against 0; Not Voting 0.

Calendar No. 531; This report was withdrawn by the committee chairman with the explanation that the same material appeared as a part of Report No. 9, Committee on Christian Social Concerns; April 28, 1972; Journal Page 559.

Report No. 12—Minority Representation on Health and Welfare Boards of Directors and Minority Population of Agencies

Petitions: K-5005, K-5030, K-5018.

April 22, 1972—Membership 47; Present 35; For 34; Against 0; Not Voting 1.

Calendar No. 532; Adopted, April 28, 1972; Journal Page 594.

Voted to concur as amended:

Substitute for K-5005, K-5030, K-5018:

(1) That the Board of Health and Welfare Ministries or its successor be directed to aid the health and welfare agencies of The United Methodist Church increase substantially the number of ethnic minority persons who serve on the Boards of Directors or Trustees of those institutions.

(2) That the membership of the Boards of Directors of the health and welfare agencies of The United Methodist Church include residents of the immediate geographic neighborhood where the agencies are located.

(3) That the General Board of Health and Welfare Ministries be directed to cooperate with the Commission on Religion and Race in the development of a plan of implementation for increasing the ethnic minority population in the health and welfare agencies of The United Methodist Church.

(4) That a Progress Report on the above recommendations be given to the next session of the General Conference by the Board of Health and Welfare Ministries.

Report No. 13—Honor Life-time Contracts

Petitions: K-5024, K-5047.

April 21, 1972—Membership 47; Present 38; For 38;
Against 0; Not Voting 0.

Calendar No. 877; No action taken.

The Committee recommends no action be taken in the light of pending litigation.

COMMITTEE NO. 11

ECUMENICAL AFFAIRS

Eunice Harrington, Chairman—R. Benjamin Garrison,
Secretary
(Committee duties and personnel are listed on page 172.)

Report No. 1—Continue in Consultation on Church Union
Petitions: L-5011-L-5014.

April 20, 1972—Membership 59; Present 41; For 38;
Against 3; Not Voting 0.

*Calendar No. 120 and 869; Adopted April 28, 1972; Journal
Page 555.*

Preamble

The Uniting Conference at Dallas, 1968, and the General Conference at St. Louis, 1970, overwhelmingly supported the active participation of The United Methodist Church in the Consultation on Church Union. A first draft of *A Plan of Union for the Church of Christ Uniting* has been studied by United Methodists since publication in June, 1970; and is now the subject of "review and response" by United Methodist churches dealing with specific issues in the draft plan.

Since the process of studying and responding to this first draft plan does not formally conclude until June 1, 1972 and may continue past that date; and since the Consultation on Church Union will not meet in plenary session until April, 1973; and since no decision on a union is in view until a plan is perfected and approved by the Consultation on Church Union for submission to the churches; and since it is an obligation of the whole Christian community to be open to whatever God requires of us and to manifest the oneness we are given in Jesus Christ; and since it is a right and an obligation of The United Methodist Church to share its insights as well as receive from others, therefore,

BE IT RESOLVED that The United Methodist Church

1. Continue participation in the Consultation on Church Union with a view to the perfecting of a plan of union which a future General Conference may be asked to vote;

2. Continue the process of review and response on the current draft plan by United Methodist churches, the responses to be collated by the Commission on Ecumenical Affairs and shared with those who will represent the church in developing revisions of the plan;

3. Instruct and authorize the Commission on Ecumenical Affairs or its successor agency

a. to continue its oversight of our participation in the Consultation;

b. to establish an ad hoc committee on church union to assist in the revision process (as provided for in the 1968 *Book of Discipline*, Par. 1390.4);

c. to provide reports to the church on developments;

d. and to make recommendations to future General Conferences regarding The United Methodist Church and the Consultation on Church Union.

Report No. 2—Withdraw from the Consultation on Church Union

Petitions: L-5107 to L-5157 inclusive; L-5089; L-5159, L-5562.

April 20, 1972—Membership 59; Present 40; For 38; Against 1; Not Voting 1.

Calendar No. 121; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee votes nonconcurrence.

Report No. 3—Strengthen Fellowship within Wesleyan Tradition, Establish Ambassadors Corps

Petitions: L-5096, L-5003.

April 20, 1972—Membership 59; Present 40; For 40; Against 0; Not Voting 0.

Calendar No. 160; Adopted blanket referral, April 28, 1972; Journal Page 552.

Refer to Commission on Ecumenical Affairs.

Report No. 4—Structure Study Commission Report; Par. 1090-1099

Petitions: L-5571.

April 20, 1972—Membership 59; Present 40; For 32; Against 8; Not Voting 0.

Calendar No. 161; Adopted April 27, 1972; Journal Page 531.

Structure Study Commission Report Par. 1090-1099.

Committee concurs.

(Editor's note: See Reports Nos. 14, 41, Calendar Nos. 222, 881 for amendments [Journal Page 1614, 1627]).

Report No. 5—Church Architecture

Petitions: L-5004.

April 20, 1972—Membership 59; Present 42; For 42; Against 0; Not Voting 0.

Calendar No. 162; Adopted April 28, 1972; Journal Page 593.

To relate Joint Committee on Architecture to the Dept. of Church and Culture of the National Council of Churches, and to the Commission on Church Planning and Architecture.

Committee concurs.

Report No. 6—Dialogue between Jews and Christians

Petitions: L-5001.

April 20, 1972—Membership 59; Present 43; For 43; Against 0; Not Voting 0.

Calendar No. 163; Adopted April 28, 1972; Journal Page 555.

Committee concurs in the following statement and requests it be printed in the *Book of Resolutions*.

A Statement on Interreligious Dialogue: Jews and Christians

COMMON ROOTS

1. The United Methodist Church understands itself to be a part of the People of God and specifically a part of the whole Christian Church, the Body of Christ. It also gives thanks for its roots in historic Judaism. It rejoices in the reciprocal patrimony of the Old and New Testaments.

The heritage and hopes of a religious Israel in the context of which Jesus labored have continued to live in the Jewish faith and people. Christian awareness of indebtedness, however, to that history and its relationship to God is not as clear as it ought to be. Not only is the God we worship the same and many of our ethical concerns are held in common, but there are also numerous traditions in Israel's history whose impact upon and potential for the Christian Church were lost or are still undiscovered. Moreover, to be faithful to Jesus the Jew, the contemporary relationship of United Methodist Christians and those who worship as Jews should not be neglected.

Appreciation for common roots should not blind us to the fundamental and inherently mutual theological problems to be faced. The relationship between the covenant of God with Israel and the covenant made in Jesus Christ and the understandings by Jew and Christian of each of these covenants merits exploration anew. Openness to the blessing of God on all covenanted people may lead to useful penetration of the intricacies of the interfaith discussions, if not to ultimate solutions. Serious new conversations need not and should not require either Jews or Christians to

sacrifice their convictions. There is rich opportunity for potential growth in mutual understanding.

SERVICE FOR HUMANITY

2. At this moment in history, the potential of our common heritage is particularly important for the advancement of causes decisive for the survival of all mankind. While it is true that the concept of human brotherhood and solidarity is not represented by Jews or Christians alone, this concept has been central for both from their beginnings. The sacredness of persons as God's creation is expressed clearly in both the Old and New Testaments. The Biblical view of each human being as an intrinsic member of the community of persons forbids any suppression of groups through society at large and any manipulation of individuals as well. Nevertheless, Jews in particular have been victims of systematic oppression and injustice more recurrently and more barbarously than have Christians. Therefore, in order to continue Jewish and Christian efforts for the common cause of mankind, it is not enough for contemporary Christians to be aware of our common origins. Christians must also become aware of that history in which they have deeply alienated the Jews. They are obligated to examine their own implicit and explicit responsibility for the discrimination against and for organized extermination of Jews, as in the recent past. The persecution by Christians of Jews throughout centuries calls for clear repentance and resolve to repudiate past injustice and to seek its elimination in the present. In provision of guidelines for action and in specific processes of reconciling action for all men there is an opportunity now to join hands with Jews in common cause for a human community.

For Jew and Christian alike, God is active in history. The political and social orders are not free from his judgment. Dialogue which does not blink at differences of assumptions and interpretations of Scripture and faith, but which accentuates the fundamental agreements for the sake of service to society can be, in the Providence of God, a timely and fruitful interreligious adventure.

EXPLORING TOGETHER

3. In many areas of spiritual and intellectual concern the past relationship of Jews and Christians has been vitiated by inadequate communication. We have talked past one another instead of with each other. In new conversations there is an important opportunity to move past the polemical use of scripture and to explore how and why past conditioning keeps us apart, while we have much in common.

In such dialogues, an aim of religious or political conversion, or of proselytizing, cannot be condoned.

To commend the love of God in Jesus Christ through saving word and serving work is an ingredient of dialogue for Christians, but anti-semitism (against Jew or Arab) represents a denial of the love we proclaim and compromises our service of justice. Fruitful discussions should proceed with the clear acknowledgment that there is no valid biblical or theological basis for anti-semitism. Prejudice and discrimination on racial grounds are not valid expressions of Christian faith. Why people still violate their unity given in God, and in his creation and redemption, should be examined in company with our Jewish brothers and sisters.

RESPONSIBILITY IN PROBLEM AREAS

4. Dialogues presently are complicated by problems of scriptural interpretation, conditioned attitudes, and turbulent political struggles such as the search for Jewish and Arab security and dignity in the Middle East. Facing these difficulties together may lead to creative results. In this process, we are obligated to respect the right of the Jews, as of all religious groups, to interpret their own scriptures with regard to their peoplehood and destiny. When rival political positions each claim scriptural warrant, however, the issues no longer are related simply to religious freedom for one or another but to the political issue of how resources may be distributed justly. In Jewish-Christian dialogues is placed a responsibility for being concerned for the implications in the Middle East for peace and justice for all persons.

The Christian obligation to those who survived the Nazi Holocaust, the understanding of the relationship of land and peoplehood, and the conviction that God loves all persons, suggest that a new dimension in dialogue with Jews is needed. A new perspective for Christians is a prerequisite for the reduction of mutual ignorance and distrust.

GUIDELINES FOR CONVERSATIONS

5. The principles which have been outlined above implicitly or explicitly suggest some practical guidelines which can instruct conversations in local communities and at other points of interaction. An incomplete list of the more important considerations is attempted here.

a. Wherever possible, conversations with members of Jewish communities should be initiated and maintained through an existing or an ad hoc ecumenical framework.

The ecumenical body could begin by accepting the principles in this United Methodist statement as a foundation for the dialogue, or by drafting its own.

b. In the absence of cooperative Christian efforts to explore mutual understanding, tensions and difficulties, United Methodist initiative (or response to Jewish initiative) is to be encouraged.

c. Christian participants should make clear that they do not justify past injustice done by Christians to Jews and that there is no tenable biblical or theological base for anti-semitism, and that they themselves wish to be free of it.

d. Joint planning of conversations should emphasize the broad purposes of dialogues and lessen suspicion that conversion is a deliberate intention.

e. Honest differences should be expected and probed seriously, even as areas of agreement and mutual support are discovered.

f. A series of meetings with some guarantee of continuity of participants is necessary for fruitful conversation. False hopes and superficial optimism resulting from a single session together can lead to despair and further alienation.

g. The joint study of that part of our tradition which both groups have in common, the Jewish Bible or the Christian Old Testament, can be of paramount importance. It is here that the foundations of Jewish and Christian existence coincide. A joint study has potential for new insight into our mutual relationship and our togetherness.

h. Conversations which begin with exploration of scriptural and traditional heritages may move to political and sociological and economic investigations and might well result in common action in the causes of human rights.

i. The dialogues should not overlook the rich opportunities afforded in visitation of synagogues and churches and in common prayer and other interreligious services.

DECLARATION OF INTENT

6. No one can foresee with absolute clarity the shape of the future. Openness to dialogue with other major religions of the world is not excluded for the future, but a bond of understanding and peace between Jew and Christian surely is one key ingredient of a viable community of persons. In both theological and practical issues of the moment there are offered challenges and opportunities for growth.

A reduction of Jewish or Christian beliefs to a tepid lowest common denominator of hardly distinguishable culture religions is not sought in this process. A new confrontation of our common roots, of our common potential for service to humanity, with the benefits from mutual explorations, and with the knotty contemporary problems of world peace commends itself to us. Thus, it is the desire of The United Methodist Church honestly and persistently to participate in conversations with Jews. Our intent includes commitment to their intrinsic worth and import for society. It includes as well the Christian hope that the "oneness given in Jesus Christ" may become an example of hope for the oneness of humanity. Within this framework and in acknowledgement of the common Fatherhood of God, on all occasions for this new interreligious adventure The United Methodist Church seeks to be responsive.

Report No. 7—A Proposal for Inaudible Ecumenical Prayer

Petitions: L-5023.

April 20, 1972—Membership 59; Present 40; For 40; Against 0; Not Voting 0.

Calendar No. 164; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee votes nonconcurrency to a proposal for inaudible ecumenical prayer.

Report No. 8—Withdraw from COCU

Petitions: L-5115.

April 20, 1972—Membership 59; Present 43; For 43; Against 0; Not Voting 0.

Calendar No. 165; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee votes nonconcurrency on the petition to withdraw from COCU.

Report No. 9—Conference Commission on Ecumenical and Interreligious Concerns

Petitions: L-5006.

April 20, 1972—Membership 59; Present 43; For 42; Against 0; Not Voting 1.

Calendar No. 166; Adopted April 28, 1972; Journal Page 555.

The Committee votes concurrence to make mandatory Conference Commissions on Ecumenical and Interreligious Concerns.

CONFERENCE COMMISSIONS ON ECUMENICAL AND INTERRELIGIOUS CONCERNS

(Substitution for P. 1391, 1968 *Book of Discipline*)

Para. 1400. 1. Each Annual Conference shall create a conference Commission on Ecumenical and Interreligious Concerns, or designate this responsibility to a Program Council (or successor) or other such unit, which shall be coordinate to the General Commission on Ecumenical and Interreligious Concerns, to report each year to the conference in such manner as the conference may direct.

2. The commission shall be composed of at least one ministerial and one lay member from each district, one of whom shall be District Coordinator for Ecumenical Concerns and a member of the district staff of the Program Council (or successor). Other members may be added to provide expertise and useful interchange with other agencies, as the conference directs. Any member of the general commission residing within the conference bounds shall be an ex officio member.

3. The commission shall meet at least twice between conference annual sessions. It shall organize with a chairman, vice-chairman, secretary, and if desired, a treasurer. The chairman shall be a member of the Annual Conference Program Council (or successor), shall be an ex officio member of the conference representation to state councils or conferences of churches, and shall represent the Annual Conference at all national conferences or workshops sponsored or approved by the general commission.

4. The duties of the commission shall be to act in cooperation with the Annual Conference Program Council (or successor), in coordination with the general commission duties as outlined in Paragraphs 1390 through 1399, and as the general commission may recommend, and to take initiative on ecumenical and interreligious concerns:

a. To guide the conference in developing understanding of the nature of the ecumenical movement and its implications for United Methodists.

b. To nominate (in cooperation with the conference nominating committee) for conference election the delegates to state councils or conferences of churches and to select representatives to district, area and regional ecumenical task groups and workshops.

c. To relate the conference in cooperation with the bishops and cabinet, to the judicatories of other denominations, particularly those participating in union consultations with The United Methodist Church.

d. To stimulate conference, district and congregational participation in councils, conferences, or federations of

churches, in interfaith studies and in the use of jointly approved curriculum resources.

e. To stimulate participation in and evaluation of missionary programs ecumenically planned and implemented, such as experimental parishes, cluster groups, task forces, ecumenical work camps, campus ministries, various modes of interchurch cooperation, and union congregations.

f. To cooperate in and provide leadership for specific ecumenical experiences in worship and celebration, such as World Communion Sunday, Week of Prayer for Christian Unity, Pentecost Sunday, and other appropriate occasions.

g. To foster and give guidance to the development of systematic interim Eucharistic fellowship among Christian churches, particularly those participating in the Consultation on Church Union.

h. To stimulate understanding and conversations with all Christian bodies, to encourage continuing dialogue with Jewish faith communities, and to encourage an openness of mind toward and understanding of other major world religions.

i. To fulfill other functions assigned by the Annual Conference and to respond to such requests as may be made by its leadership.

Report No. 10—Clarification of National Council of Churches Policy Statement

Petitions: L-5005.

April 20, 1972—Membership 59; Present 39; For 39; Against 0; Not Voting 0.

Calendar No. 167; Adopted April 28, 1972; Journal Page 593.

The Committee votes concurrence with this petition as amended:

RESOLVED, That the General Conference request that the NCC add the following italics to the Church as Purchaser of Goods and Services Policy Statement:

Responsible purchasing decisions may require the transfer of patronage from one supplier or vendor to another. Should communications with said producer or vendor fail to convince the church either that the charges are unfounded or that the discriminatory practices will be discontinued, these circumstances make it imperative that the Church should make its purchasing decisions with due regard to these facts and without regard for its own convenience or economic advantage.

THEREFORE be it resolved: That the General Confer-

ence request United Methodist delegates to the NCC to pursue this change with the NCC.

(Editor's note: This resolution is printed as amended by Report No. 33, Calendar No. 407).

Report No. 11

Consultation and Negotiation Toward Fixed Dates for Easter, Ascension Sunday, Pentecost and Trinity Sunday
Petitions: L-5084, L-5007.

April 20, 1972—Membership 59; Present 45; For 41;
Against 1; Not Voting 3.

Calendar No. 168; Adopted April 28, 1972; Journal Page 593.

The Committee votes concurrence in consulting and negotiating toward a fixed date for Easter, Ascension Sunday, Pentecost, and Trinity Sunday.

Report No. 12—Procedures for Establishing a Union Church

Petitions: L-5025.

April 21, 1972—Membership 59; Present 47; For 44;
Against 2; Not Voting 1.

Calendar No. 188; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal page 542.

The Committee votes nonconcurrence.

Report No. 13—Guidelines for Establishing Ecumenical Congregation

Petitions: L-5021.

April 21, 1972—Membership 59; Present 47; For 44;
Against 2; Not Voting 1.

Calendar No. 189; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee votes nonconcurrence.

Report No. 14—Structure Study Committee, Division Ecumenical and Interreligious Concerns Par. 1090-1099

Petitions: Structure Study Report and Petition L-5009.

April 21, 1972—Membership 59; Present 40; For 32;
Against 8; Not Voting 0.

Calendar No. 222; Adopted April 27, 1972; Journal Page 531.

Concur with these paragraphs in Structure Study Report as amended herein.

(Editor's note: This report as originally filed by the committee was in the form of amendments to the report of the Structure Study Commission. The committee later filed

Report No. 41, Calendar No. 881, which contained the full text of Paragraphs 1091-1099 of the Structure Study Report as amended by Report No. 14, Calendar No. 222, [see Journal Page 1627]).

Report No. 15—Continue Work Area in Ecumenical Affairs
Petitions: L-5015.

April 21, 1972—Membership 59; Present 44; For 44;
Against 0; Not Voting 0.

Calendar No. 223; Adopted April 28, 1972; Journal Page 556.

Concur in recommendation to continue a work area in Ecumenical Affairs.

Report No. 16—Moratorium on COCU Negotiations

Petitions: L-5031 to L-5082.

April 21, 1972—Membership 59; Present 35; For 35;
Against 0; Not Voting 0.

Calendar No. 224; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee votes nonconcurrence on Moratorium on COCU.

Report No. 17—Withdraw from National Council of Churches and World Council of Churches

Petitions: L-5135, L-5172-L-5533.

Calendar No. 253; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972, Journal pages 542, 557.

Committee votes nonconcurrence on proposal to withdraw from National Council of Churches and World Council of Churches.

Report No. 18—Oppose Membership on World Council of Churches

Petitions: L-5083; L-5534; L-5559.

April 21, 1972—Membership 59; Present 44; For 44;
Against 0; Not Voting 0.

Calendar No. 254; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal pages 542, 557.

Vote nonconcurrence on withdrawing from World Council of Churches.

Report No. 19—Withdraw from National Council of Churches

Petitions: L-5160 through L-5169, and L-5170, L-5171.

April 21, 1972—Membership 59; Present 43; For 43;

Against 0; Not Voting 0.

Calendar No. 258; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Vote nonconcurrence on proposal to withdraw from National Council of Churches.

Report No. 20—Continue in the National Council of Churches

Petitions: L-5008.

April 22, 1972—Membership 59; Present 43; For 43; Against 0; Not Voting 0.

Calendar No. 259; Adopted April 28, 1972; Journal Page 556.

Committee concurs in continuing in the National Council of Churches.

Report No. 21—Withdraw from COCU

Petitions: L-1, L-5002, L-5019, L-5026, L-5028.

April 22, 1972—Membership 59; Present 35; For 35; Against 0; Not Voting 0.

Calendar No. 260; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee votes nonconcurrence.

Report No. 22—Deletion of Article XIV in the Articles of Religion

Petitions: L-5018.

April 22, 1972—Membership 59; Present 39; For 35; Against 4; Not Voting 0.

Calendar No. 261; No action taken.

The committee votes nonconcurrence.

Minority Report

This Article relates to the tensions and conflicts of some 200 or more years ago. It is entirely negative, listing only a few of many ideas that have not been accepted by our Church. It is a continuing affront to other earnest Christians of different persuasion.

Petition L5018 asks deletion following the restrictive rule found in Par. 16, taken in conjunction with Par. 64.

We recommend concurrence.

(s) Mrs. Clarence E. Achberger, Joseph W. Fichter, Richard E. Johnson, Delton H. Krueger, Mrs. James M. Leonard, Leroy W. Moore.

Report No. 23—A Strategy for Cooperative Parish Development

Petitions: L-5090.

April 22, 1972—Membership 59; Present 45; For 45;
Against 0; Not Voting 0.

Calendar No. 262; Adopted April 28, 1972; Journal Page 593.

Committee concurs in proposal to amend Par. 1366.1 as indicated herein:

Para. 1366.1 add "including a strategy for cooperative and ecumenical parish development," following "... other community changes;"

So the sentence will read "... placing special emphasis on the unchurched areas and the population and other community changes including a strategy for cooperative and ecumenical parish development."

Report No. 24—Interpret Doctrines in Accord with Ecumenical Insights

Petitions: L-5029.

April 22, 1972—Membership 59; Present 39; For 35;
Against 4; Not Voting 0.

Calendar No. 328; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee votes nonconcurrence.

Report No. 25—Task Force on Ecumenical Affairs

Petitions: L-5100-5104, L-5099.

April 22, 1972—Membership 59; Present 32; For 29;
Against 0; Not Voting 3.

Calendar No. 329; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Committee votes nonconcurrence on deleting paragraphs 1392, 1393, 1394, 1395, and 1396.

Report No. 26—Request That Restructuring of National Council of Churches Be Withheld

Petitions: L-5093.

April 22, 1972—Membership 59; Present 39; For 39;
Against 0; Not Voting 0.

Calendar No. 330; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee votes nonconcurrence.

Report No. 27—Composition of Commission on Ecumenical Affairs

Petitions: L-5017.

April 22, 1972—Membership 59; Present 45; For 45;

Against 0; Not Voting 0.

Calendar No. 331; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee votes nonconcurrence.

Report No. 28—Require Vote of Members in Church Union
Petitions: L-5094.

April 22, 1972—Membership 59; Present 45; For 45;
Against 0; Not Voting 0.

Calendar No. 332; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee votes nonconcurrence.

Report No. 29—Structure Study Commission Report, Para. 1075-1088 Sec. VII, Board of Global Ministries (with exception of Para. 1086).

Petitions: LL-5572 (which is a renumbering of B-6101).
April 20, 1972—Membership 59; Present 40; For 32;
Against 8; Not Voting 0.

Calendar No. 403; Adopted April 27, 1972; Journal Page 531.

We recommend that the General Conference Commission on Ecumenical Affairs shall become one Division on Ecumenical and Interreligious Concerns of the Board of Global Ministries as set forth by the Structure Study Commission Report (voted by the Legislative Committee on Ecumenical Affairs concurrence on Petition No. L-5571: Membership 59; Present 40; For 32; Against 8; Date—April 20, 1972; Legislative Committee on Ecumenical Affairs voted Nonconcurrence on Petition No. L-5016; Membership 59; Present 42; For Nonconcurrence 27; Against Nonconcurrence 15; Date—April 18, 1972).

(See Paragraph 1079.1, Structure Study Report).

(See Paragraph 1079.3, Structure Study Report).

(See Paragraph 1082.1, Structure Study Report).

We recommend that all references to president and vice-presidents at the division level in the Structure Study Report, Paragraph 1083.2, Paragraph 1092, Paragraph 1093, be amended by substituting the words **chairman** and **vice-chairmen**, respectively, so as to be consistent with the terminology in Paragraph 807, of the Structure Study Commission Report.

Report No. 30—A Resolution of Concern Regarding the Ecumenical Stance of the Episcopal Address

Petitions: L-5573.

April 20, 1972—Membership 59; Present 36; For 25;

Against 9; Not Voting 2.

Calendar No. 404; Adopted April 28, 1972; Journal Page 593.

Committee votes concurrence.

The Legislative Committee on Ecumenical Affairs notes with gratitude that the Council of Bishops welcomes "the continued movement toward involvement in the Universal Church." We regret, however, that the Council of Bishops has not chosen to rearticulate and reaffirm the commitment of The United Methodist Church to advocate and *work* for Christian unity. (See Division One, Article V, Constitution).

Several of our Bishops clearly understand and actively affirm the crucial role of the Consultation on Church Union. They see COCU as a basic movement toward reconciliation of Christians with each other. We regret that this commitment was not expressed in the Episcopal Address. The omission of this ecumenical reaffirmation ignores the growing numbers of United Methodists who are finding participating in the COCU processes a valid and maturing Christian experience.

Considering this regrettable omission, we are especially grateful for the much more positive ecumenical accent in the adopted report of the Theological Study Commission on Doctrine and Doctrinal Standards. This report is much more commensurate with "The Resolution on The United Methodist Church and the Cause of Christian Unity" passed by the General Conference of 1968.

Report No. 31—Various Quadrennial Reports

Petitions: L-5563 through L-5570.

April 22, 1972—Membership 59; Present 35; For 35;
Against 0; Not Voting 0.

Calendar No. 405; Adopted April 28, 1972; Journal Page 593.

Committee votes to receive the quadrennial reports of
American Bible Society

Commission on Ecumenical Affairs

National Council of Churches

Religion in American Life

World Council of Churches

World Federation of Methodist Women

World Methodist Council

World Methodist Historical Society

Report No. 32—Commission on Ecumenical and Interreligious Concerns

Petitions: L-5016.

April 18, 1972—Membership 59; Present 42; For 27; Against 15; Not Voting 0.

Calendar No. 406; Majority Report Adopted April 27, 1972; Journal Page 519.

Committee votes nonconcurrency.

MINORITY REPORT

Commission on Ecumenical and Interreligious Concerns

(Substitution for P. 1390, 1968 *Book of Discipline*)

Para. 1390. There shall be a Commission on Ecumenical and Interreligious Concerns of The United Methodist Church which, in response to the given unity of God's people and to the needs of the world, shall advocate and work for the unity of the Christian Church in every aspect of the church's life. It shall provide nurture for ecumenical understanding and action, initiate plans for publishing and distributing ecumenical literature and other resources, enable representation of The United Methodist Church to ecumenical studies and consultation, and review and interpret ecumenical education, experience and action. It shall seek to initiate, maintain and strengthen our relations with other Christian churches, with councils and other forms of operation, with world confessional associations, with the Jewish communities, and with other religious communities.

Para. 1391. The Commission shall be composed of not more than fifty-seven members of The United Methodist Church. These shall include at least one each from the Boards of Missions, Education, Christian Social Concerns (or their successors); one from the Executive Committee of the World Methodist Council; one from the World Federation of Methodist Women; the officer responsible for ecumenical relations in the Women's Division of the Board of Missions (or successor); one representative from the Commission on Worship; one representative from the Central Conferences; and two each from the General Board of the National Council of Churches; provided that among the foregoing there shall be not less than two bishops, two laymen, and two laywomen. In addition there shall be two campus chaplains, two seminarians and from each jurisdiction at least one bishop, one pastor, one administrator or professor in higher education, one layman, one laywoman, and one youth aged twenty-two or less at the time of election. Representation of the racial and ethnic minorities in this church shall be provided for in the above, and in so far as possible women shall comprise 50% of the membership.

These shall be elected by the General Conference upon nomination by the Council of Bishops. Vacancies in membership in the interim shall be filled by the Council of Bishops. In addition there shall be one representative elected from the United Methodist Council on Youth Ministries. In addition, the commission may elect up to ten members-at-large with a view to representation from those who have particular interest and competence with respect to ecumenical concerns. The commission may coopt consultants from time to time as needful for its concerns. The commission may request other churches to appoint fraternal delegates to this commission.

Para. 1392. The Commission shall elect its president from among the bishops who constitute its membership at the time of organization for the quadrennium. It shall elect vice-presidents from among its membership to preside over the business of subcommittees needful for the work of the commission, a treasurer, a recording secretary, and such other officers as are necessary.

Para. 1393. The commission shall elect an executive committee consisting of the president, vice-presidents, recording secretary and other members to a total of nine; plus the chief executive officer without vote. The commission shall determine the powers of the executive committee, which shall meet at stated times and as deemed necessary on call of the president and the chief executive officer.

Para. 1394. The commission shall elect on nomination by the executive committee its chief executive officer. This executive officer shall be a member of the Council of Secretaries and of the Program Council. The commission shall elect or engage such other personnel as are necessary for the discharge of its responsibilities, each of whom shall be responsible to the general secretary of the commission. In conformity with common practice in other churches, this chief executive officer may be referred to as the "ecumenical officer" in the performance of his administrative responsibilities.

Para. 1395. The role of the commission shall be related to other boards, councils and commissions of The United Methodist Church. The commission shall assist the agencies of the church:

1. In fostering throughout the church an ecumenical understanding and involvement in the unity and mission of the Christian church.

2. In developing practical applications of ecumenical principles of administration in the institutions under their control or review.

3. In furthering the organization and maintenance of

cooperative relationships with other boards and agencies and with interdenominational and other missionary agencies.

4. In fostering continuing relationships with sister churches outside the United States and in encouraging among them sound interrelationships in the interest of unity and mission.

Para. 1396. Included in the functions of the commission are the roles of liaison and conversation with other churches and with world-wide and national ecumenical organizations, education and enabling, counseling, experimentation, review, research, church union relationships, representation and reporting. Specifically, in addition to the responsibilities implicit in Paragraphs 1390 and 1395, the Commission on Ecumenical and Interreligious Concerns shall:

1. Interpret The United Methodist Church in the light of the biblical definitions of the Church, in the light of church history, and in its relationships to the ecumenical councils, agencies, movements, and to other religious communities.

2. Consider the relationship of The United Methodist Church to the resolutions, pronouncements, and actions of the ecumenical councils and agencies and see that response is made by appropriate bodies and publicize the same. It shall channel materials coming from ecumenical bodies to the proper agencies of the church, and materials coming from the church and its agencies to the proper sections of the ecumenical bodies.

3. Provide liaison, initiative for dialogue with and in response to the initiatives from other Christian churches, with Jewish communities and with other world religions (whenever appropriate, in consultation or in company with other concerned agencies of The United Methodist Church).

4. Provide resources and counsel to other agencies of The United Methodist Church and to those concerned with ecumenical ministries.

5. Provide resources and counsel to conference and district commissions on Ecumenical Concerns, Program Council (or successor) representatives assigned to this area or other such units; and to local churches through the pastor and the work area chairman for ecumenical concerns.

6. Explore, receive, assist in developing plans for, study, evaluate, and recommend directly to the General Conference action on proposals for union of The United Methodist Church with other denominations (such as in the Consultation on Church Union).

7. In the area of ecumenical funding the commission shall:

a. At the request of the Council of Bishops, or of the

Program Council (or successor) or the Council on World Service and Finance (or successor) provide an overview of the financial support given by all United Methodist sources for ecumenical, conciliar, confessional and union conversation bodies and agencies, reviewing as necessary records of all payments made;

b. Review expenditures by all United Methodist Church agencies to conciliar, confessional or other ecumenical bodies in the light of changing needs and maximum effectiveness;

c. Review budget requests from ecumenical, conciliar, confessional, and union conversation bodies and agencies which are directed to the Inter-.....

(In the Editor's judgment several paragraphs of this report were omitted when the report was typeset for the *Daily Christian Advocate*. In keeping with Rule 33 [Journal Page 202] the report is being printed without alteration.—Ed.)

..... churches concerning church union (e.g., Consultation on Church Union), the Commission on Ecumenical and Interreligious Concerns shall create a committee for such purpose, which shall be presided over by a member of the commission with the provision that one-half its membership shall derive from the commission and one-half shall be named from the church at large on the basis of special competence for the negotiations in view. Provision shall be made for the ad hoc committee in the course of its work to report to and consult with the commission.

Para. 1399. The General Conference shall make provision for the support of the work of the commission, including provision for a chief executive and associated staff and an office for the commission located for the most effective prosecution of its special responsibilities. The budget for the commission shall be presented as determined for all agencies of the church through the Program Council (or successor) and/or the Council on World Service and Finance (or successor).

(S) John C. Simpson, Jr.—Virginia

Walter N. Kalaf—Florida

Forrest L. Standard—Missouri West

Mrs. Carlton Carruth—South Georgia

Wallace T. Shook—Texas

Spencer M. Rice—South Carolina (1785)

Mrs. Arthur Styron—North Georgia

Mrs. A. B. Pfeiffer—Northern Illinois

Mrs. C. E. Achberger—East Ohio

Mrs. Orien Mangum—Peninsula
Cecil L. Heckard—Western North Carolina
Mrs. Carl King—Western North Carolina
Mrs. A. Paul Hartz—Virginia
William Applegate—Iowa
Wilbur F. Roper—North Texas

**Report No. 33—Amendment to L-5005 (See Report No. 10,
Calendar Item #167)**

Petitions: L-5005.

April 21, 1972—Membership 59; Present 39; For 39;
Against 0; Not Voting 0.

*Calendar No. 407; Adopted April 28, 1972; Journal Page
593.*

Committee concurs in amending L-5005 (Calendar Item
167) as follows:

Report No. 10, Item #167, Petition L-5005, amend
by deleting from paragraph two beginning with *When
convincing evidence of exploitation, discrimination . . . or
brought to its attention*, and beginning in the next para-
graph *The church will notify . . . or other anti-social be-
havior are found to exist then*, add **Should communications
with said producer or vendor fail to convince the church
either that the charges are unfounded or that the discrimi-
nation practices will be discontinued**, so that one paragraph
will read as follows:

Responsible purchasing decision may require the transfer
of patronage from one supplier or vendor to another.
**Should communications with said producer or vendor fail
to convince the church either that the charges are un-
founded or that the discriminatory practices will be dis-
continued**, these circumstances make it imperative that the
church . . .

Report No. 34—Delegates to NCC

Petitions: L-5024, L-5085, L-5095.

April 24, 1972—Membership 59; Present 36; For 36;
Against 0; Not Voting 0.

*Calendar No. 408; Adopted April 28, 1972; Journal Page
593.*

The Committee votes to concur by amending as follows:
Substitute the following for Para. 1415.2:

**The representatives of The United Methodist Church to
the National Council of Churches and its agencies shall be
nominated by the Annual Conferences and elected by the
Jurisdictional Conferences in proportion to the membership
of the churches of the respective Jurisdictions.**

The appointment of staff delegates and the designation of proportionate representation to each Jurisdiction shall be made by the Council of Bishops.

The total delegation of The United Methodist Church to the National Council of Churches shall conform to the National Council of Churches provisions regarding representation in terms of ethnic and racial balance, cognate boards or commissions, regional and local ecumenical agencies, women, youth and clergy.

Each Jurisdictional College of Bishops shall be entitled to elect one of its members as a part of the clergy quota.

When representatives must be chosen or vacancies must be filled between sessions of the Jurisdictional Conferences, the Council of Bishops is authorized and instructed to do so.

Report No. 35—Continue Membership in World Methodist Council

Petitions: L-5010.

April 22, 1972—Membership 59; Present 45; For 45; Against 0; Not Voting 0.

Calendar No. 409; Adopted blanket referral, April 28, 1972; Journal Page 552.

The Committee votes to refer to the Commission on Ecumenical Affairs.

Report No. 36—Support Efforts for Democracy in Roman Catholic Church; Pilgrimages to Churches of Other Denominations, Symbolizing Ecumenicity

Petitions: L-5097, L-5091, L-5098.

Membership 59; Present 45; For 45; Against 0; Not Voting 0.

Calendar No. 410; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee votes nonconcurrency.

Report No. 37—Ecumenical Ministries

Petitions: L-5022.

April 21, 1972—Membership 59; Present 42; For 42; Against 0; Not Voting 0.

Calendar No. 832; Adopted April 28, 1972; Journal Page 556.

Committee concurs on the petition as amended;

Add the following sentence to the end of Paragraph 146.1: "United Methodist Churches which become part of an ecumenical ministry of which The United Methodist Church is a sponsor shall not be deprived of their right of representation by a lay member in the Annual Conference."

So that the new Paragraph will read:

"146.1 The lay member(s) of the Annual . . . shall serve in his place.

"Both the lay members and the alternates . . . (see p. 36) no lay pastor shall be eligible as a lay member or alternate. United Methodist Churches which become part of an Ecumenical Ministry of which The United Methodist Church is a sponsor shall not be deprived of lay representation in the Annual Conference.

Add new paragraph 375.6 to read as follows:

6. Ministerial members of other denominations in good standing with their denominations who serve in an ecumenical ministry in which a United Methodist Church is involved, or who serve in an administrative position in an ecumenical program where The United Methodist Church is a sponsor, shall not thereby be required to surrender their rights and privileges as ministerial members of their denomination, and they shall, when the Board of Ministry certifies that their credentials are at least equal to those of an Associate Member, be accorded all the duties and privileges of an Associate Member of the Annual Conference of The United Methodist Church, except security of appointment.

Report No. 38—Ministers of Other Denominations serving in Ecumenical Ministries

Petitions: L-5030.

April 21, 1972—Membership 59; Present 44; For 44; Against 0; Not Voting 0.

Calendar No. 833; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee votes nonconcurrence.

Report No. 39—Ministerial Members of The United Methodist Church Serving in Ecumenical Ministries

Petitions: L-5106.

April 21, 1972—Membership 59; Present 42; For 42; Against 0; Not Voting 0.

Calendar No. 834; Adopted April 28, 1972; Journal Page 593.

The committee concurs on the following:

Change the number of paragraph 332 to 332.1 and add new paragraph 332.2 to read as follows:

2. A ministerial member of The United Methodist Church who becomes a minister serving a cooperative specialized ministry in which The United Methodist Church shares the sponsorship with other denominations, or who has been jointly called to an administrative position in a program of

more than one denomination in which The United Methodist Church shares sponsorship, provided his appointment is approved by his Bishop, may share in all ministerial functions and privileges accorded him by other denominations cooperating. Such appointment and activities shall not cause him to be deprived of any of his rights and privileges as a ministerial member of The United Methodist Church.

Report No. 40—Ecumenical Associate Member

Petitions: L-5020.

April 21, 1972—Membership 59; Present 44; For 44; Against 0; Not Voting 0.

Calendar No. 835; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee votes nonconcurrence.

Report No. 41—Structure Study Committee: Division Ecumenical and Interreligious Concerns, Par. 1090-1099

Petitions: Structure Study Report and Petition 5571.

April 21, 1972—Membership 59; Present 40; For 32; Against 8; Not Voting 0.

Calendar No. 881, See editor's note to Report No. 14 for record of action on this report, Journal Page 1614.

Correction of Calendar No. 222, petition No. 5571 rather than 5009 as printed.

Division on Ecumenical and Interreligious Concerns

Para. 1090. The United Methodist Church, through its Board of Global Ministries, in response to the given unity of God's people and to the needs of the world, shall advocate and work for the unity of the Christian church in every aspect of the church's life. It shall provide nurture for ecumenical understanding and action, initiate plans for publication and distribution of ecumenical literature and other resources, enable representation of The United Methodist Church to ecumenical studies and consultation, and review and interpret ecumenical education, experience and action. It shall seek to initiate, maintain and strengthen our relations with other Christian churches, with councils and other forms of cooperation, with world confessional associations, with the Jewish communities, and with their religious communities.

Para. 1091. To fulfill these responsibilities there shall be a Division on Ecumenical and Interreligious Concerns which shall be composed of a basic and episcopal membership in conformity with Para. 803. There shall be four episcopal members, one with residence outside the United States.

The membership shall be composed of ten basic members, who shall be an exception to the restriction of Par. 804; a maximum of eleven division members at-large; and eight additional persons who are members of other divisions, nominated by the Division on Ecumenical and Interreligious Concerns, elected with a view to representation from those who have particular interest and competence with respect to ecumenical concerns. Members at-large of the division shall be elected by the board on recommendation of the division with a view to representation from those who have particular interest and competence with respect to ecumenical concerns. Bishops, pastors, professors, campus chaplains, seminarians, laymen, laywomen, and youth aged twenty-two or less at the time of election (nominated by the Council on Youth Ministry) are among the categories from which at-large members may be chosen. Representation as at-large members may include one each from other boards: Discipleship, Higher Education and Ministry, and Church and Society. The division may coopt consultants from time to time as needful for its concerns. In addition, the division may request the appointment of fraternal delegates from other Methodist Churches in the United States. Ex officio members shall include the Associate General Secretary and Treasurer of the Division, and officers of the board as defined in Para. 1083.5.

Para. 1092. The Division on Ecumenical and Interreligious Concerns shall elect its officers from among those who constitute its membership at the time of organization. It shall elect vice-chairmen from among its membership to preside over the business of sub-committees needful for its work, a treasurer, a recording secretary, and such other officers as it shall deem necessary. The division may create additional ad-hoc or permanent committees as are necessary. The meetings of the division shall be held prior to the meetings of the board, and as otherwise deemed necessary.

Para. 1093. An executive committee consisting of the president, vice-chairmen, secretary and other members of the division to a total of nine plus the associate general secretary without vote, shall be elected by the division. The division, subject to approval of the board, shall determine the powers of the executive committee. The executive committee shall meet at stated times and as deemed necessary on call of the president and associate general secretary. The executive committee shall represent the division on the executive committee of the board.

Para. 1094. The administrative officer of the division shall be an Associate General Secretary of the Board of

Global Ministries. In conformity and common practice in other churches, the Associate General Secretary may be referred to as the "ecumenical staff officer" in the performance of his administrative responsibilities. The Associate General Secretary shall be an ex officio member of the Board of Global Ministries, of its cabinet, and of the Division on Ecumenical and Interreligious Concerns. The division shall nominate for election by the board: the associate general secretary who shall be responsible to the general secretary of the board; and other staff persons as necessary, who shall be responsible to the associate general secretary of the division; and such other staff as the division shall deem necessary.

The role of the Division of Ecumenical and Interreligious Concerns shall relate not only to the Board of Global Ministries but to other boards and councils and committees of The United Methodist Church. Within the Board of Global Ministries, the division shall assist the other divisions:

1. In furthering the organization and maintenance of cooperative relationships with other boards and agencies and with interdenominational and other missionary agencies.

2. In developing and maintaining the ecumenical relations necessary for the full discharge of functions of the board.

3. In the fostering of sound relationships with sister churches outside the United States and in encouraging among them sound interrelationships in the interest of unity and mission.

4. In fostering throughout the church an ecumenical understanding and involvement in the unity and mission of the Christian church.

5. In developing practical application of ecumenical principles of administration of the institutions under their control or review.

Para. 1096. Included in the functions of the division are the roles of liaison and dialogue with other churches and with worldwide and national ecumenical organizations, education and enabling, counseling, experimentation, review, research, church union relationships, representation and reporting. Specifically, in addition to the responsibilities implicit in Paragraphs 1090 and 1095, the Division on Ecumenical and Interreligious Concerns shall:

1. Interpret The United Methodist Church in the light of the biblical definitions of the church, in the light of church history, and in its relationships to the ecumenical

councils, agencies, movements, and to other religious communities.

2. Consider the relationship of The United Methodist Church to the resolutions, pronouncements, and actions of the ecumenical councils and agencies and see that response is made by appropriate bodies and publicize the same. It shall channel materials coming from ecumenical bodies to the proper agencies of the church, and materials coming from the church and its agencies to the proper sections of the ecumenical bodies.

3. Provide liaison, initiative for dialogue with and in response to the initiatives from other Christian churches, with Jewish communities and with other world religions (whenever appropriate, in consultation or company with concerned divisions of the board).

4. Provide resources and counsel to the Board of Global Ministries and to other agencies of The United Methodist Church and to those concerned with ecumenical experimental ministries.

5. Provide resources and counsel to conference and district units on Ecumenical Concerns, Council on Ministries representatives assigned to this area, and to local churches through the pastor and the work area chairman for ecumenical concerns.

6. Explore, receive, assist in developing plans for, study, evaluate and recommend directly to the General Conference action on proposals for union of The United Methodist Church with other denominations (such as the Consultation on Church Union).

7. In the area of ecumenical funding, the division shall:

a. At the request of the Council on Ministries, the Council of Bishops, or the Council on Finance and Administration provide an overview of the financial support given by all United Methodist sources, ecumenical, conciliar, confessional and union conversation bodies and agencies, reviewing as necessary records of all payments made;

b. Review expenditures by all United Methodist Church agencies to conciliar, confessional or other ecumenical bodies in the light of changing needs and maximum effectiveness;

c. Review budget requests from ecumenical, conciliar, confessional and union conversation bodies and agencies which are directed to the Interdenominational Cooperation Fund; and,

d. Make such recommendations as seem appropriate to the agencies involved, to the Council on Ministries, and to the Council on Finance and Administration.

8. Recommend to the Council of Bishops qualified members of The United Methodist Church for representation on ecumenical councils and agencies; and at ecumenical meetings.

9. Hold occasional consultations on ecumenical themes involving representatives of the annual conferences and other agencies.

10. Report to the General Conference, to the Council of Bishops and to the Council on Ministries and regularly to inform the church at large on the participation of The United Methodist Church in the various aspects of the ecumenical movement.

11. The division shall make an annual report to the Council of Bishops concerning new developments in the ecumenical and interreligious relations.

12. Care for such other matters as may from time to time be assigned to it by the General Conference, the Council of Bishops, the Council on Ministries, and by the Board of Global Ministries.

Para. 1097. The division shall give attention to the responsibility for the continuing effective relationship of The United Methodist Church to ecumenical organizations such as the World Council of Churches, regional Council of Churches, National Council of Churches, Consultation on Church Union and the World Methodist Council, to united churches which include a former Methodist or Evangelical United Brethren related church or to autonomous churches formerly related to The United Methodist Church; and to otherwise serve the ecumenical interests and responsibilities of The United Methodist Church. For nominations for representation to the ecumenical agencies see Para. 1414-1418.

Para. 1098. When responsible conversations are initiated with other Christian churches concerning church union, (e.g. Consultation on Church Union) the Division on Ecumenical and Interreligious Concerns shall create a committee for such purpose, which shall be presided over by a member of the division, with the provision that one-half its membership shall derive from the division and one-half shall be named from the church at large on the basis of special competence for the negotiations in view. Provision shall be made for the ad-hoc committee in the course of its work to report to and consult with the division.

Para. 1099. The division shall propose a budget for its work through the Board of Global Ministries in such manner as is prescribed in Para. 845, to be presented with the proposals from other divisions to the Council on Ministries.

COMMITTEE NO. 12

JUDICIAL ADMINISTRATION, ENABLING ACTS AND LEGAL FORMS

Elias G. Galvan, Chairman—Ronald W. Gilbert, Secretary
(Committee duties and personnel are listed on page 174.)

Report No. 1—Chancellor For United Methodist Church Petitions: M-5003.

April 19, 1972—Membership 44; Present 32; For 22;
Against 9; Not Voting 1.

*Calendar No. 191; Nonconcurrency agreed upon by blanket
motion adopted April 28, 1972; Journal page 542.*

The committee recommends nonconcurrency because it is of the opinion that the law of each jurisdiction or of the location of each conference will necessitate the employment of local counsel and that the establishment of an office of Chancellor or General Counsel for The United Methodist Church would be a duplication of expense to the Church and would serve only a limited purpose.

Report No. 2—Addition to List of Offenses

Petitions: M-5001.

April 19, 1972—Membership 44; Present 28; For 27;
Against 0; Not Voting 1.

*Calendar No. 192; Nonconcurrency agreed upon by blanket
motion adopted April 28, 1972; Journal page 542.*

The committee recommends nonconcurrency.

Report No. 3—Clarify Procedure for a Trial

Petitions: M-5004.

April 19, 1972—Membership 44; Present 27; For 27;
Against 0; Not Voting 0.

*Calendar No. 193; Nonconcurrency agreed upon by blanket
motion adopted April 28, 1972; Journal page 542.*

The committee recommends nonconcurrency. The subject matter of this petition is dealt with in a more comprehensive way in other petitions now before the committee.

Report No. 4—Offenses for Which a Minister May Be Tried

Petitions: M-5011.

April 19, 1972—Membership 44; Present 28; For 28;
Against 0; Not Voting 0.

Calendar No. 194; Nonconcurrency agreed upon by blanket

motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence.

Report No. 5—Offenses for Which a Minister May be Tried
Petitions: M-5012.

April 19, 1972—Membership 44; Present 28; For 28;
Against 0; Not Voting 0.

Calendar No. 195; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence. We feel this subject is adequately covered in the present *Discipline*.

Report No. 6—Offenses for Which a Member May Be Tried
Petitions: M-5013.

April 19, 1972—Membership 44; Present 29; For 28;
Against 1; Not Voting 0.

Calendar No. 196; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence.

Report No. 7—Provision for Trial

Petitions: M-5015.

April 19, 1972—Membership 44; Present 27; For 27;
Against 0; Not Voting 0.

Calendar No. 197; Adopted April 28, 1972; Journal Page 558.

The committee recommends concurrence with the request of the Legislative Committee of the General Board of Education to substitute the following paragraph for Paragraph 372 of the 1968 *Discipline*:

372. Trials. If a Bishop, ministerial member of an Annual Conference, or lay pastor shall be liable to accusation and trial as an expedient of last resort, the procedures for charges and trials are provided for in Paragraphs 1720-1752."

The Present Paragraph 372 is to be renumbered 373, and the following paragraphs to be renumbered accordingly.

Report No. 8—Lower Age of Members of Judicial Council
Petitions: M-5010.

April 20, 1972—Membership 44; Present 29; For 25;
Against 1; Not Voting 3.

Calendar No. 198; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence. The subject matter of this petition is dealt with in a more comprehensive way in other petitions now before the committee.

Report No. 9—Delete Age Requirement for Judicial Council Members

Petitions: M-5005, M-5006, M-5007.

April 20, 1972—Membership 44; Present 31; For 22; Against 6; Not Voting 3.

Calendar No. 199; Adopted April 24, 1972; Journal Page 389.

The committee recommends concurrence with the petitions to delete the age requirement in Paragraph 1701 of the 1968 *Discipline*, change the word *laymen* as it appears in the Paragraph to **lay persons** so that the paragraph will now read:

1701. Members.—The Judicial Council shall be composed of nine members, five of whom shall be ministers other than bishops, and four of whom shall be **lay persons**. They shall be members of The United Methodist Church. Elections shall be held at each session of the General Conference for only the number of members whose terms expire at such session. A member's term of office shall be eight years; provided, however, that a member of the council whose seventieth birthday precedes the first day of the regular session of a General Conference shall be released at the close of that General Conference from membership or responsibility in the council, regardless of the date of expiration of office.

Members of the council shall be nominated and elected in the manner following: At each quadrennial session of the General Conference the Council of Bishops shall nominate by majority vote three times the number of ministers and **lay persons** to be elected at such session of the General Conference. The number to be elected shall correspond to the number of members whose terms expire at the conclusion of such session. Each of the jurisdictions and the overseas churches as a group shall be represented by at least one nominee, but it shall not be a requirement that each of the jurisdictions or the overseas churches be represented by an elected member. At the same daily session at which the above nominations are announced, nominations of both ministers and **lay persons** may be made from the floor, but at no other time. The names of all nominees, identified with the conference to which each belongs and a biographical sketch which does not exceed one hundred words, shall be published in the **Daily Christian Advocate** immediately prior to the day of election, which shall be set by action of the General Conference at the session at which the nominations are made; and from these nominations the General Conference shall elect without discussion, by ballot and by

majority vote, the necessary number of ministerial and lay members.

Report No. 10—Election of Members of Judicial Council
Petitions: M-5009.

April 20, 1972—Membership 44; Present 31; For 29;
Against 1; Not Voting 1.

Calendar No. 200; Nonconcurrence recommendation adopted, April 24, 1972, Journal Page 390.

The committee recommends nonconcurrence. The committee felt that the members of the Judicial Council are not elected to represent the concerns of a given jurisdiction, but rather those pertaining to the church at large.

**Report No. 11—Reconsideration of a Judicial Council
Ruling**

Petitions: M-5017.

April 20, 1972—Membership 44; Present 25; For 24;
Against 0; Not Voting 1.

Calendar No. 201; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence.

Report No. 12—Petition for Rehearing by Judicial Council
Petitions: M-5014.

April 20, 1972—Membership 44; Present 25; For 23;
Against 1; Not Voting 1.

Calendar No. 202; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence.

Report No. 13—Resume Glossary In Discipline

Petitions: M-5020.

April 21, 1972—Membership 44; Present 36; For 36;
Against 0; Not Voting 0.

Calendar No. 203; Adopted April 28, 1972; Journal Page 558.

The committee recommends we accept the Judicial Council's petition to instruct the Editor of the *Discipline* to resume the practice of including a glossary of terms in the 1972 *Discipline*, with an introductory statement similar to that in the 1964 *Discipline* of The Methodist Church stating that the glossary "is not part of the law of the church, but rather a guide to that law . . . So far as possible the definitions are based on the Constitution and legislation, and use the Disciplinary language. While there is no specific legislation, they are based on historical usage and accepted practice."

The committee further recommends that the former practice of including footnote reference in the *Discipline* to the decisions of the Judicial Council, and publication of a complete and adequately cross-referenced index be resumed.

Report No. 14—Distribute Agenda of Judicial Council

Petitions: M-5008.

April 21, 1972—Membership 44; Present 30; For 30; Against 0; Not Voting 0.

Calendar No. 204; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence. The subject matter of this petition has been dealt with more appropriately in other petitions.

Report No. 15—Publication of Decisions of Judicial Council

Petitions: M-5016.

April 21, 1972—Membership 44; Present 29; For 29; Against 0; Not Voting 0.

Calendar No. 205; Adopted April 28, 1972; Journal Page 558.

The committee recommends Paragraph 1719.1 of the 1968 *Discipline* be deleted and the following substituted:

1719.1. Within ninety days following each session of the Judicial Council, the digest of decisions of the Judicial Council shall be published in *The Interpreter* or its successor publication.

Report No. 16—Requests for Declaratory Decision to be Published in Church Publications

Petitions: M-5018.

April 21, 1972—Membership 44; Present 29; For 26; Against 3; Not Voting 0.

Calendar No. 206; Adopted April 28, 1972; Journal Page 558.

The committee recommends amending Paragraph 1715.3 of the 1968 *Discipline* by inserting a new sentence in the fourth line after the word "parties": "Except for requests filed during the General Conference, any party requesting a declaratory decision shall immediately upon filing such request submit for publication in the *Interpreter* (or its successor), which shall in its next edition publish the same without cost, a brief statement of the question involved. The Judicial Council shall not hear and determine any such matter until thirty days after such publication."

The paragraph would now read:

1715.3. When a declaratory decision is sought, all persons

or bodies who have or claim any interest which would be affected by the declaration shall be parties to the proceeding, and the petition shall name such parties. **Except for requests filed during the General Conference, any party requesting a declaratory decision shall immediately upon filing such request submit for publication in the Interpreter (or its successor), which shall in its next edition publish the same without cost, a brief statement of the question involved. The Judicial Council shall not hear and determine any such matter until thirty days after such publication.** If the president of the council determines that other parties not named by the petition would be affected by such a decision, such additional parties shall also be added, and the petitioner or petitioners, upon direction of the secretary of the Judicial Council, shall then be required to serve all parties so joined with a copy of the petition within fifteen days after such direction by the secretary of the Judicial Council. In like manner any interested party may, on his or its own motion, intervene and answer, plead, or interplead.

Report No. 17—Rewrite Disciplinary Provisions Concerning Trials

Petitions: M-5019.

April 21, 1972—Membership 44; Present 29; For 24; Against 1; Not Voting 4.

Calendar No. 309; Adopted April 28, 1972; Journal Page 557.

The committee recommends the addition to paragraph 1720 of the following: **“No trial as herein provided shall be construed to deprive the accused of his legal civil rights.”**

The paragraph as amended would read:

1720. Church trials are to be regarded as an expedient of last resort. Only after every reasonable effort has been made to correct any wrong and adjust any existing difficulty should steps be taken to institute a trial. **No such trial as herein provided shall be construed to deprive the accused of his legal civil rights.**

All trials should be conducted in a consistent Christian manner by a properly constituted court, after due investigation. The administration of oaths shall not be required.

The committee also recommends amendment of Paragraph 1726.6, by adding at the end thereof the following: **“After the Trial Court as hereinafter provided in Paragraph 1740.5 is selected and convened for the trial, the authority of the presiding officer shall be limited to ruling upon proper representation of the Church and the accused, admissibility of evidence, recessing, adjourning and reconvening sessions of the trial, and such other authority as is**

normally vested in a civil court judge sitting with a jury, but he shall not have authority to pronounce any judgment in favor of or against the accused other than such verdict as may be returned by the trial court which body shall have the exclusive right to determine the innocence or guilt of the accused."

The paragraph as amended would read:

1726.6. All objections to the regularity of the proceedings and the form and substance of charges and specifications shall be made at the first session of the trial. The presiding officer, upon the filing of such objections, shall, or on his own motion may, determine all such preliminary objections and may dismiss the case or in furtherance of truth and justice permit amendments to the specifications or charges not changing the general nature of the same. After the Trial Court as hereinafter provided in Paragraph 1740.5 is selected and convened for the trial, the authority of the presiding officer shall be limited to ruling upon proper representation of the Church and the accused, admissibility of evidence, recessing, adjourning and reconvening sessions of the trial, and such other authority as is normally vested in a civil court judge sitting with a jury, but he shall not have authority to pronounce any judgment in favor of or against the accused other than such verdict as may be returned by the trial court which body shall have the exclusive right to determine the innocence or guilt of the accused.

Report No. 18—Episcopal Address

Petitions: M-5021.

April 21, 1972—Membership 44; Present 29; For 29; Against 0; Not Voting 0.

Calendar No. 635; No Action Taken.

The committee recommends that the Episcopal Address be received with gratitude and commends the Council of Bishops for the outstanding leadership that it has provided to our church during the past quadrennium.

COMMITTEE NO. 13

LOCAL CHURCH

G. Ross Freeman, Chairman—Pauline Bobbitt, Secretary
(Committee duties and personnel are listed on page 175.)

Report No. 1—Composition of Council on Ministries

Petitions: N-5067, N-5166, N-5256, N-5260.

April 19, 1972—Membership 79; Present 69; For 64;
Against 3; Not Voting 2.

Calendar No. 108; Adopted April 28, 1972; Journal Page 590.

Add the following to the end of the first paragraph of Paragraph 154: “**and two youth members (12-18) and two young adult members (19-30) of the congregation if not otherwise provided for.**”

So that the new paragraph will read:

“154. The basic membership of the local church Council on Ministries shall include: the minister and other staff persons who are engaged in program work; the chairman of the Administrative Board; the lay leader; the president of the Women’s Society of Christian Service; the coordinators of age levels: children, youth and adult; a coordinator of family ministry; the chairman of each work area; ecumenical affairs, education, evangelism, missions, social concerns, stewardship, and worship; **and two youth members (12-18) and two young adult members (19-30) of the congregation if not otherwise provided for.**”

Report No. 2—Duties of Work Area Chairman

Petitions: N-5123.

April 19, 1972—Membership 79; Present 69; For 64;
Against 3; Not Voting 2.

Calendar No. 109; Adopted April 28, 1972; Journal Page 589.

To clarify the responsibility of the Work Area Chairman the Committee recommends that Paragraph 158 be amended by adding the following sentence at the end of the present paragraph:

“**When commissions are not organized, primary responsibility for the concerns of each work area rests with the Work Area Chairman, and the duties assigned to the Commissions become the responsibility of the Work Area Chairman.**”

Report No. 3—The Church Conference (Annual or Special Session)

Petitions: N-5040, N-5037, N-5152, N-5011, N-5012, N-5013, N-5030, N-5031, N-5034, N-5035, N-5036, N-5038, N-5039, N-5075, N-5143, N-5076.

April 20, 1972—Membership 79; Present 65; For 65; Against 0; Not Voting 0.

Calendar No. 122; Adopted April 28, 1972; Journal Page 568.

Revise and expand paragraph 147 to read as follows:

To encourage broader participation by members of the church, the Charge Conference may be convened as the Church Conference, extending the vote to all local church members present at such meetings. The Church Conference may be authorized by the district superintendent on written request of the pastor or the Administrative Board or ten per cent of the membership of the local church to the District Superintendent, with a copy to the pastor, or at the discretion of the district superintendent. Additional regulations governing the call and conduct of the Charge Conference as set forth in paragraphs 49, 144 and 145 shall apply also to the Church Conference. A joint Church Conference for two or more churches may be held at the same time and place, as the district superintendent may determine. (For Church Local Conference and matters pertaining to property and local laws, see paragraphs 1506, 1530, and 1545.6).

Report No. 4—Task Groups in Local Church

Petitions: N-5244, N-5245, N-5246, N-5247, N-5248, N-5249, N-5250.

April 20, 1972—Membership 79; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 124; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

Petition would revise Paragraph 160—page 101 of the *Discipline*. The Committee voted nonconcurrence.

Report No. 5—Create Health and Welfare Work Area

Petitions: N-5089.

April 20, 1972—Membership 79; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 125; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee moved to nonconcur because the petition deals with two items.

Report No. 6—Create Work Area in Health and Welfare

Petitions: N-5084 through N-5104 (N-5091 held out for Minority Report).

April 20, 1972—Membership 79; Present 53; For 27; Against 26; Not Voting 0.

Calendar No. 126; Adopted April 28, 1972, Journal Page 566.

The Committee voted nonconcurrence. A minority report was presented, using the wording of petition no. N-5091. It did not prevail. The General Conference agreed in nonconcurrence.

Report No. 7—Definition of Parish (Concurred—new paragraph added)

Petitions: N-5079, N-5105, N-5106, N-5107, N-5108, N-5109, N-5110, F-5110-N, N-5111.

April 20, 1972—Membership 79; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 127, Adopted April 28, 1972, Journal Page 567.

The committee recommends that paragraph 106.3 be deleted and the following substituted:

“A parish may be identified as one or more local churches who, because of geographic location or particular needs, coordinate program and organization to fulfill a ministry directed to all the people in the general geographic area. It may include local churches of other denominations. However, those United Methodist Churches involved in the composition of the parish shall be amenable to a charge conference, organized according to the Discipline of The United Methodist Church to which minister(s) may be duly appointed or appointable as pastor in charge and associate pastor(s). Some forms of parish structure include: parish/staff-type, extended ministry, enlarge charge, group ministry, yoked field, and federated church.” (See paragraphs 145.11, 153).

Report No. 8—Local Church Secretary of Enlistment on Council of Ministries and Local Church Council on Ministries

Petitions: N-5153, N-5043, N-5218, N-5068, N-5024, N-5081, N-5008.

April 20, 1972—Membership 79; Present 53; For 53; Against 0; Not Voting 0.

Calendar No. 128; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee votes nonconcurrence on the following

petitions: N-5153, (N-5043, N-5218, N-5236), (N-5008, N-5024), N-5081).

Report No. 9—Suggested Changes In Paragraph 153 The Local Church Council

Petitions: N-5243, N-5080, N-5019, N-5020, N-5021, N-5022, N-5023, N-5027, N-5028, N-5029, N-5186, N-5187.
April 20, 1972—Membership 79; Present 65; For 64; Against 0; Not Voting 1.

Calendar No. 144, Adopted April 28, 1972, Journal Page 568.

New paragraph added becomes paragraph 154; subsequent paragraphs to be renumbered.

Paragraph 154. (New paragraph, subsequent paragraph to be renumbered) A parish Charge Conference may authorize a parish Council on Ministries which, when organized, shall perform the functions for the parish which are enumerated in Paragraph 153. Membership of the parish Council on Ministries shall be consistent with the pattern of representation enumerated in Paragraph 155.

Report No. 10—Eliminate Superintendent of Study Program

Petitions: N-5133.

April 20, 1972—Membership 79; Present 65; For 63; Against 0; Not Voting 2.

Calendar No. 145, Adopted April 28, 1972; Journal Page 590.

Amend paragraph 152.3 by substituting for the word *chairman*, the phrase *the school of the church*, and the word *His*, the words **chair person, the total program of education in the church**, and **The**, so that it shall read:

Paragraph 152.3. The Charge Conference may elect a superintendent of the study program of the church who shall be responsible under the guidance of the education work area **chair person** or commission and the minister or representative of the employed staff, for the supervision of **the total program of education in the church**. The particular responsibilities shall be those of (a) educational consultant to age-group and family coordinators and (b) coordinator of study activities involving more than one age group.

Report No. 11—Election Of Teachers By Council Of Ministries Concurrence

Petitions: N-5168, N-5174, N-5128.

April 20, 1972—Membership 79; Present 66; For 64;

Against 2; Not Voting 0.

Calendar No. 146; Adopted April 28, 1972; Journal Page 589.

Add a new paragraph at the end of the first paragraph, Paragraph 153 as follows:

The Council on Ministries shall elect teachers, counselors, and officers for the church school other than those subject to election by the Charge Conference. They shall be nominated by the work-area chairman of education after consultation with the age-level coordinators and pastor or such other groups or persons as the Council on Ministries may designate. It is recommended that the Committee on Nominations and Personnel be a resource in this process.

Report No. 12—Delete Paragraph on Annual Conference

Petitions: N-5112, N-5113, N-5114, N-5116, N-5118, N-5119.
April 20, 1972—Membership 79; Present 65; For 65;

Against 0; Not Voting 0.

Calendar No. 147; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee voted nonconcurrence.

Report No. 13—Flexibility of Curriculum Materials

Petitions: N-5137, N-5139.

April 20, 1972—Membership 79; Present 65; For 63;

Against 0; Not Voting 2.

Calendar No. 148; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee voted nonconcurrence and other similar petitions.

Report No. 14—Flexibility in Use of Curriculum Materials

Petitions: N-1.

April 20, 1972—Membership 79; Present 65; For 63;

Against 0; Not Voting 2.

Calendar No. 149; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee votes nonconcurrence.

Report No. 15—Responsibility of Commission on Christian Social Concerns

Petitions: N-5220.

April 21, 1972—Membership 79; Present 55; For 55;

Against 0; Not Voting 0.

Calendar No. 573; Nonconcurrence agreed upon by blanket

motion adopted April 28, 1972; Journal page 542.

The committee voted nonconcurrence because it would require an additional Work Area on the Council of Ministry.

Report No. 16—Parish Administrative Board

Petitions: N-5121, N-5179, N-5181, N-5183, N-5184, N-5185, N-5198.

April 21, 1972—Membership 79; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 574; Adopted April 28, 1972; Journal Page 567.

The committee voted concurrence as amended:

The committee recommends that in Paragraph 145.11, in the second line add the words: **or Parish** between the words Charge Administrative, and in the last line delete the words "*a Charge.*"

So the Paragraph will read: Paragraph 145.11. In those instances where there is more than one church on a charge, the Charge Conference may provide for a Charge **or Parish** Administrative Board if deemed advisable. Such an Administrative Board shall operate in accordance with Paragraphs 150-152.

Report No. 17—Freedom from Discrimination in Worship and Membership

Petitions: N-5141.

April 21, 1972—Membership 79; Present 66; For 65; Against 0; Not Voting 1.

Calendar No. 575; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee recommends nonconcurrence.

Report No. 18—Responsibility of the Local Church

Petitions: N-5234 (as amended).

April 21, 1972—Membership 79; Present 66; For 63; Against 3; Not Voting 0.

Calendar No. 576; Adopted April 28, 1972; Journal Page 590.

The committee recommends the following addition:

It is the function of the local church to minister to the needs of persons in the communities where the church is located, to provide appropriate training and nurture to all age groups, culture groups, and ethnic groups as minimal expectations of an authentic church.

So that paragraph 102 will read:

"The Church of Jesus Christ exists in and for the world.

It is primarily at the level of the local church that the Church encounters the world. The local church is a strategic base from which Christians move out to the structures of society. It is the function of the local church to minister to the needs of persons in the communities where the church is located, to provide appropriate training and nurture to all age groups, culture groups, and ethnic groups as minimal expectations of an authentic church."

Report No. 19—Official and Permanent Church Membership Records

Petitions: N-5177.

April 21, 1972—Membership 79; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 577, Adopted April 28, 1972; Journal Page 590.

The committee moved concurrence as amended:

The committee recommends that since the *Book of Discipline* of The United Methodist Church calls for a Permanent Membership Register to be maintained in chronological order in a "bound" book (Paragraph 133) and the alphabetical roll to be maintained in a different way (Paragraph 134), and

Since many local churches do not comply with this and are using "Official Membership Roll Books" supplied by the publishing division of the Church, and since materials now labeled "Official" by the Publishing House are not bound volumes,

We recommend that the publishing house label all alphabetical membership books and other "loose leaf" type volumes "Supplemental Membership Rolls" and to use the words "Official" only on these volumes which meet the Disciplinary requirement of "bound."

Report No. 20—Composition of Constituency Roll

Petitions: N-5065, N-5204.

April 21, 1972—Membership 79; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 578, Adopted April 28, 1972; Journal Page 590.

The committee moved concurrence.

Paragraph 131.4 would include in the constituency rolls unbaptized children, dedicated children, church school children not yet members of the church, preparatory members who have not been received into full membership, and other nonmembers for whom the local church has pastoral responsibility.

Report No. 21—The Administrative Board—Membership

Petitions: N-5001, N-5003, N-5054, N-5055, N-5056, N-5057, N-5058, N-5059, N-5161, N-5270 through N-5320.

April 21, 1972—Membership 79; Present 65; For 61; Against 2; Not Voting 2.

Calendar No. 579, Adopted April 28, 1972; Journal Page 568.

The committee moved to concur with the amendments:

Paragraph 149, page 87, line 5 after the words “serve therein” be amended by adding the words **church and community workers under appointment by/or certified by the National Division of the Board of Missions, providing their membership is in said local church, with an advisory relationship in all other churches to which they are assigned;**

Paragraph 149, page 87 would then read: Membership—The membership of the Administrative Board shall consist of the following insofar as the offices and relationships exist within the local church.

The pastor and the associate pastors; deaconesses appointed to serve therein; **church and community workers under appointment by/and certified by the National Division of the Board of Missions, providing their memberships are in said local church, with an advisory relationship in all other churches to which they are assigned;** the lay leader(s); the lay member(s) of the Annual Conference; chairman of the trustees; the church administrator (business manager); the Chairman of the Committee on Finance; the Chairman of the Committee on Pastor-Parish Relations; the Secretary

Report No. 22—Miscellaneous Petitions—Nonconcurrence

Petitions: N-5018, N-5014, N-5194, N-5007, N-5215, N-5026, N-5267, N-5208, N-5209, N-5210, N-5213, N-5060, N-5061, N-5062, N-5063, N-5159, N-5163, N-5164, N-5165, N-5167, N-5130, N-5158, N-5212, N-5205, N-5235, N-5230, N-5071, N-5269, N-5049, N-5047, N-5046, N-5193, N-5192, N-5002, N-5136, N-5006, N-5025, N-5050, N-5147, N-5196, N-5072, N-5032, N-5124, N-5138, N-5149, N-5207, N-5078, N-5202, N-5203, N-5066, N-5070, N-5169, N-5129, N-5266, N-5134, N-5253, N-5211, N-5216, N-5268, N-5140, N-5178, N-5083, N-5154, N-5009, N-5041, N-5042, N-5044, N-5150, N-5073, N-5082, N-5190, N-5156, N-5158, N-5086, N-5176, N-5231, N-5241, N-5242, N-5171, N-5170, N-5135, N-5200, N-5239, N-5240, N-5252, N-5005, N-5017, N-5010, N-5122, N-5125, N-5146, N-5189, N-5191.

Calendar No. 580, Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

These petitions were considered in sub-groups, and all voted nonconcurrency. They then were brought before the total committee, subject matter explained. The Committee voted nonconcurrency.

Report No. 23—Local Church Committee on Finance

Petitions: N-5377, N-5376.

April 21, 1972—Membership 79; Present 57; For 50; Against 7; Not Voting 0.

Calendar No. 581; Adopted April 28, 1972, Journal Page 568.

Move to concur by amending: Paragraph 161.3 of the *Discipline*—Insert words “a lay member of Annual Conference.” after the words “composed of the pastor.”

It will read: There shall be a Committee on Finance composed of the pastor, a lay member of the Annual Conference.

Report No. 24—Episcopal Address

Petitions: N-5374.

April 21, 1972—Membership 79; Vote not reported.

Calendar No. 582, Adopted April 28, 1972; Journal Page 590.

The Committee moved to commend the Episcopal Address to the local church.

Report No. 25—Committee on Estate Planning

Petitions: N-5045.

April 21, 1972—Membership 79; Vote not reported.

Calendar No. 583, Adopted April 28, 1972, Journal Page 590.

The committee voted to concur as written. Paragraph 161.4—add to the list. “Committee on Estate Planning.”

Report No. 26—Responsibility of Commission on Education

Petitions: N-5222.

April 21, 1972—Membership 79; Present 57; For 57; Against 0; Not Voting 0.

Calendar No. 584, Adopted April 28, 1972, Journal Page 590.

The committee voted to concur.

Report No. 27—Quadrennial Reports, Division of Local Church

Petitions: N-5373.

April 21, 1972—Membership 79; Present 57; For 57;
Against 0; Not Voting 0.

Calendar No. 585; Adopted April 28, 1972; Journal Page 590.

The committee expressed appreciation for the efforts of those who prepared it, and committee commends it to the church for reading.

Report No. 28—Report of Commission on Religion and Race, Recommendation No. 8 “Local Church Inclusiveness”

Petitions: N-5375.

April 21, 1972—Membership 79; Present 57; For 57;
Against 0; Not Voting 0.

Calendar No. 586; Adopted April 28, 1972; Journal Page 590.

The committee endorses the statement in the report of the Commission on Religion and Race regarding local church inclusiveness. Section VIII-8.

Report No. 29—Eliminate Age Requirement for Members of Newly-Organized Church

Petitions: N-5131.

April 21, 1972—Membership 79; Present 57; For 52;
Against 3; Not Voting 2.

Calendar No. 587; Adopted April 28, 1972; Journal Page 590.

The committee moved to concur adding a parenthetical reference. See Para. 1506, Para. 1530, Para. 1532 of the *Discipline*.

(Limitations due to local law or corporate structure.)

Report No. 30—Responsibility of Commission on Education for Nursery Schools

Petitions: N-5223.

April 21, 1972—Membership 79; Present 57; For 52;
Against 4; Not Voting 1.

Calendar No. 588; Adopted April 28, 1972; Journal Page 590.

Concurrence as amended as follows: We petition the General Conference to amend the *Discipline* Para. 156.1, Children's Council, by adding to the end of the paragraph on the Children's Council the following sentence: **The council may also include the director of the week day nursery school or day care center (if such is provided), and when**

the nursery school or day care center is sponsored by the local church.

So that the Para. 156.1 reads:

1. Children's Council. Representative teachers and leaders of children's activities of the church, representative parents, and representatives of work areas (ecumenical affairs, education, evangelism, missions, social concerns, stewardship, and worship) related to the Church's ministry with children. **The council may also include the director of the week day nursery school or day care center (if such is provided), and when the nursery school or day care center is sponsored by the local church.**

Report No. 31—Composition of Family Council

Petitions: N-5162, N-5069.

April 21, 1972—Membership 79; Present 57; For 56; Against 0; Not Voting 1.

Calendar No. 589; Adopted April 28, 1972; Journal Page 590.

We petition the General Conference for the following amendments in the *Discipline* Para. 156, to be amended and revised to insert the wording parts 1., 2., 3., and 4.

The membership of these councils, except for ex officio members, shall be elected by the Council on Ministries and may include the following:

1. Children's Council.—Representative teachers and leaders of children's activities of the church (including its activities in music and the other arts), representative parents, and representatives of work areas (ecumenical affairs, education, evangelism, missions, social concerns, stewardship, and worship) related to the Church's ministry with children.

2. Youth Council.—Representatives of adult leaders and counselors of youth, representative parents, representatives of work areas (ecumenical affairs, education, evangelism, missions, social concerns, stewardship, and worship) related to the church's ministry with youth, representatives of the church's activities in music and the other arts, a youth and an adult from each youth-serving organization sponsored by the church, and in a number that is at least one youth for each adult on the Council.

3. Adult Council.—Representatives of adult study/action groups; fellowship groups, administrative groups, and service organizations such as the Women's Society of Christian Service, United Methodist Men, and Young Adult Ministry; and representatives of work areas (ecumenical affairs, education, evangelism, missions, social concerns, stewardship, and worship) related to the Church's ministry

with adults. Where the young adult ministries would be enhanced a Young Adult Council may be organized.

4. **Family Council**—When the size of the church and the extent of the program indicate the need, the Council on Ministries may designate a group including representatives of the age-group councils and work areas to work with the coordinator in planning program suggestions to be submitted to the Council on Ministries.

The minister or a member of the professional staff of the church appointed by the minister shall be an ex officio member of each council. Additional members, such as representatives of community agencies, may be elected to each council on the basis of their interest and competency.

The coordinators shall serve as the chairmen of their respective councils except that the Council on Ministries may authorize the youth council to elect its own chairman.

Report No. 32—Responsibility of Commissions on Worship

Petitions: N-5229, N-5172, N-5151, N-5091.

April 21, 1972—Membership 79; Present 57; For 51; Against 2; Not Voting 4.

Calendar No. 590; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee moved nonconcurrence. Would require additional work areas added to the Council on Ministries.

Report No. 33—Responsibility of Administrative Board

Petitions: N-5219, N-5221, N-5201.

April 21, 1972—Membership 79; Present 65; For 64; Against 0; Not Voting 1.

Calendar No. 591; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee voted nonconcurrence.

Report No. 34—Upkeep and Operations of Parsonage

Petitions: N-5251.

April 21, 1972—Membership 79; Present 57; For 57; Against 0; Not Voting 0.

Calendar No. 592; Adopted April 28, 1972; Journal page 567.

Re-number Para. 145.14, page 85 as 145.15.

Insert the following as Para. 145.14: In instances of multiple church charges, the Charge Conference shall provide for an equitable distribution of parsonage maintenance and upkeep expense among the several churches.

Report No. 35—Work Area on Missions

Petitions: N-5077, N-5142, N-5224, N-5228, N-5254, N-5372.
April 21, 1972—Membership 79; Present 57; For 53;
Against 3; Not Voting 1.

Calendar No. 593; Adopted April 28, 1972; Journal Page 590.

We petition the General Conference to amend the *Discipline* Para. 158.3, page 96, line 9, after the words, "service projects". Insert the following words: **and for participation in enterprises sponsored by the National Division of the Board of Missions in the geographic area of the local church.**

So that the complete sentence reads (line 7): Through the council, it shall cooperate with other commissions in surveying the needs of the local community, and recommend to the Council on Ministries plans for local mission and service projects **and for participation in enterprises sponsored by the National Division of the Board of Missions in the geographic area of the local church.**

Report No. 36—Relocate Para. 1412, Committee on Records and History

Petitions: N-5206.

April 21, 1972—Membership 79; Present 65; For 62;
Against 2; Not Voting 1.

Calendar No. 594; Adopted April 28, 1972; Journal Page 590.

Recommendation: Deletion of Para. 1412 and add to Para. 161.4 after "Good Literature" the words **Committee on Records and History.**

Para. 161.4 will then read: The Administrative Board may appoint such other committees as it deems advisable including: Committee on Public Relations, Committee on Good Literature, **Committee on Records and History**, and Committee on Health and Welfare.

Report No. 37—Youth Representation on the Administrative Board

Petitions: N-5173.

April 21, 1972—Membership 79; Present 57; For 44;
Against 9; Not Voting 4.

Calendar No. 595; Adopted April 28, 1972; Journal Page 589.

In Para. 149 after "the president of United Methodist Men" add the words, **a president of the United Methodist Youth Fellowship**, and after "members at large" add (see paragraph 146.3).

Para. 149, page 88, line 10, shall read: the president of United Methodist Men; a **president of the United Methodist Youth Fellowship**; members at large (see paragraph 146.3) and a health and welfare representative.

Report No. 38—Guarantee Nominations from the Floor
Petitions: N-5144, N-5188, N-5127.

April 21, 1972—Membership 79; Present 65; For 64;
Against 1; Not Voting 0.

Calendar No. 596; Adopted April 28, 1972; Journal Page 590.

Committee concurs in the amendment of Para. 145, section 3, by adding in the third line after the word "charge", or by **nomination from the floor**.

Report No. 39—Composition of Committee on Pastor-Parish Relations

Petitions: N-5048, N-5064.

April 21, 1972—Membership 79; Present 65; For 64;
Against 1; Not Voting 0.

Calendar No. 597; Adopted April 28, 1972; Journal Page 568.

The Committee concurs in the revision of Paragraph 161.2 by deleting the sentence that reads, *There shall be a Committee on Pastor-Parish Relations of not fewer than five nor more than nine laymen or laywomen, one of whom shall be a member of the Annual Conference*, and substituting the following:

There shall be a Committee on Pastor-Parish Relations of not fewer than five nor more than nine lay persons, including at least one young adult, where possible. One of the committee shall be a lay member of the Annual Conference.

Report No. 40—Responsibilities of the Pastor-Parish Relations Committee

Petitions: N-5217.

April 20, 1972—Membership 79; Present 64; For 63;
Against 0; Not Voting 1.

Calendar No. 598; Adopted April 28, 1972; Journal Page 589.

The Committee concurs in the revision of Para. 161.2, in the fifth paragraph of that section, third line, after the words "... congregation including" insert **priorities for the use of his time and skills**, . . . then continue with the paragraph.

Report No. 41—Eliminate Provision for Elective Stewards
Petitions: N-5132.

April 20, 1972—Membership 79; Present 65; For 64;
Against 0; Not Voting 1.

Calendar No. 599; Adopted April 28, 1972; Journal Page 590.

The Committee concurs in the elimination of the term **elective stewards** in Para. 142.6, to be replaced by the correct terminology, **members at large**.

Report No. 42—Special Sessions of Charge Conference
Petitions: N-5199.

April 20, 1972—Membership 79; Present 65; For 65;
Against 0; Not Voting 0.

Calendar No. 600; Adopted April 28, 1972; Journal Page 568.

The Committee concurs in the revision of Para. 144.6 by adding an additional sentence at the end of the paragraph as follows: **Any such special session may be convened as Church Conference in accordance with Para. 147.**

Report No. 43—Youth Membership on Committee on Nominations

Petitions: N-5262.

April 20, 1972—Membership 79; Present 65; For 55;
Against 9; Not Voting 1.

Calendar No. 601; Adopted April 28, 1972; Journal Page 590.

The Committee concurs with the revision of Para. 161.1. Following the clause that reads, "provided further, that each year the new class of members to serve on the Committee on Nominations and Personnel, and vacancies as they occur, shall be elected from nominees from the floor," add the following sentence: **At least one youth, elected by the Charge Conference or Annual Church Conference, shall serve as a member of the Committee on Nominations and Personnel.**

Report No. 44—Local Church without Real Property
Petitions: N-5175, N-5155.

April 21, 1972—Membership 79; Present 65; For 65;
Against 0; Not Voting 0.

Calendar No. 602; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee voted nonconcurrence.

Report No. 45—Youth Members on Commissions

Petitions: N-5258, N-5259, N-5261.

April 21, 1972—Membership 79; Present 57; For 53;
Against 2; Not Voting 2.

Calendar No. 603; Adopted April 28, 1972; Journal Page 590.

That Par. 158 be amended by inserting the sentence, **At least two youths shall be included in the membership of all commissions**, in line 8 after the word “commission.”

So that the Paragraph reads as follows: 158. Work Area Commissions.—When the size of the church and the extent of the program indicate the need, the Council on Ministries may choose one or more work area commissions (ecumenical affairs, education, evangelism, missions, social concerns, stewardship, and worship). The commission shall work under the leadership of the work area chairman to expedite the concerns of the Council on Ministries in the area. The representative of the work area serving on each age-level council shall be a member of the commission. **At least two youths shall be included in the membership of all commissions.** The council may elect other persons to the commission because of unusual interest and competency in the area. The minister or a representative of the employed professional staff appointed by the minister shall serve as an ex officio member of the commission. (for small churches see Par. 104.)

Report No. 46—Youth Ministry in Local Church

Petitions: N-5265, N-5197.

April 21, 1972—Membership 79; Present 57; For 55;
Against 1; Not Voting 1.

Calendar No. 604; Adopted April 28, 1972; Journal Page 589.

That paragraph 159.2 be amended by deleting **United Methodist Youth Fellowship** from the title and substituting **Youth Ministry**. Then revise the paragraph so that it will read:

“159.2 Youth Ministry.—Youth who have been confirmed shall be recognized as full laity and participants in all of the activities of the church. The term “youth ministry” is an inclusive title, encompassing all of the interest of the church and all activities by, with, and to youth, including the United Methodist Youth Fellowship. The Youth Council shall be responsible for developing the comprehensive ministry. The Youth Ministry of The United Methodist Church shall include all persons from the seventh grade through senior high school (approximately twelve through eighteen years of age, taking into account the grouping of

youth in the public schools), who are currently or potentially associated with the church or any of its activities. The coordinator of youth ministries and the Youth Council, when organized, shall be responsible for recommending to the Council on Ministries activities, program emphases, and settings for youth. The local church may designate one of its settings as the United Methodist Youth Fellowship. The coordinator and Council shall use available resources and means to inform youth concerning the Youth Service Fund and shall cultivate its support; provided that prior to this cultivation or as a part of it, the youth shall have been challenged to assume their financial responsibilities in connection with the total program and budget of the local church.

Report No. 47—Responsibility of Lay Member of Annual Conference

Petitions: N-5232, N-5233, N-5145.

April 21, 1972—Membership 79; Present 65; For 64; Against 1; Not Voting 0.

Calendar No. 605; Adopted April 28, 1972; Journal Page 589.

The committee concurs with the revision of Para. 145, section 10, by amending the paragraph after the words, "Apportioned to it for World Service and Conference Benevolences," as follows: **Following the Annual Conference session, it shall be the responsibility of the pastor and the lay member of annual conference and/or the church lay leader to present to a meeting of each charge conference a statement of the apportionments. . . .**

Report No. 48—Composition of Administrative Board

Petitions: N-5052, N-5257, N-5160, N-5263, N-5264.

April 21, 1972—Membership 79; Present 65; For 65; Against 0; Not Voting 0.

Calendar No. 606; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee moved to nonconcur.

Report No. 49—Annual Responsibilities of the Administrative Board

Petitions: N-5015.

April 21, 1972—Membership 79; Present 65; For 65; Against 0; Not Voting 0.

Calendar No. 607; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee voted for nonconcurrence.

Report No. 50—Composition of Administrative Board

Petitions: N-5051.

April 21, 1972—Membership 79; Present 65; For 64;
Against 1; Not Voting 0.

*Calendar No. 608; Nonconcurrence agreed upon by blanket
motion adopted April 28, 1972; Journal page 542.*

The committee moved nonconcurrence.

**Report No. 51—Merger of United Methodist Churches with
Other Denominations**

Petitions: N-5027; N-5092.

April 21, 1972—Membership 79; Present 57; For 57;
Against 0; Not Voting 0.

*Calendar No. 855; Adopted April 28, 1972; Journal page
566.*

LOCAL CHURCH

L-5027 and L-5092 referred to local church and re-numbered N-5027 and N-5092.

SUBJECT: Merger of local United Methodist Church with churches of other denominations.

Move to concur with principles but to amend Para. IV, chapter Six, Section VII by adding a new paragraph following Para. 1547 to be numbered Para. 1548 and renumbered Para. 1548 through 1553.

Para. 1548. One or more local United Methodist Churches may merge with one or more churches of other denominations and become a single church by pursuing the following procedure:

1. Following appropriate dialogue, which shall include discussions with the United Methodist district superintendent(s) of the district(s) in which the merging churches are located and the corresponding officials of the other judicatories involved, a plan of merger shall be submitted to the charge conference(s) of the local United Methodist Church(s) and must be approved by a resolution stating the terms and conditions of the proposed merger, including the denominational connection of the merger church.

2. The plan of merger as approved by the Charge Conference of the United Methodist Church must, in addition, if a Charge Conference includes two or more local churches, be approved by the church local conference of each local church in accordance with the requirements of Para. 1530.

3. The merger must be approved in writing by the superintendent(s) of the district(s), a majority of the district superintendents, and the Bishop(s) of the area(s) in which the merging churches are located.

4. The provisions of Para. 1503 shall be included in the plan of merger where applicable.

5. The requirements of any and all laws of the state or states in which the merging churches are located affecting or relating to the merger of such churches must be complied with, and in any case where there is a conflict between such laws and the procedure outlined in the *Discipline*, said laws shall prevail and the procedure outlined in the *Discipline* shall be modified to the extent necessary to eliminate such conflict.

6. Where property is involved, the provisions of Para. 1549 obtain.

COMMITTEE NO. 14

RITUAL AND ORDERS OF WORSHIP

Barbara R. Thompson, Chairman—J. Jeffrey Hoover,
Secretary

(Committee duties and personnel are listed on page 177.)

Report No. 1—Change in Wording of Communion Ritual Petitions: P-5012.

April 18, 1972—Membership 42; Present 39; For 33;
Against 5; Not Voting 1.

*Calendar No. 23; Nonconcurrence agreed upon by blanket
motion adopted April 28, 1972; Journal page 542.*

The Committee votes nonconcurrence.

Report No. 2—Revision of Communion Ritual

Petitions: P-5039.

April 18, 1972—Membership 42; Present 36; For 24;
Against 7; Not Voting 5.

*Calendar No. 24; Nonconcurrence agreed upon by blanket
motion adopted April 28, 1972; Journal page 542.*

The Committee votes nonconcurrence.

Report No. 3—Revision of Covenant Service

Petitions: P-5040.

April 18, 1972—Membership 42; Present 37; For 36;
Against 0; Not Voting 1.

*Calendar No. 25; Nonconcurrence agreed upon by blanket
motion adopted April 28, 1972; Journal page 542.*

The Committee votes nonconcurrence.

Report No. 4—Quadrennial Convocation on Worship

Petitions: P-5035.

April 18, 1972—Membership 42; Present 39; For 38;
Against 0; Not Voting 1.

*Calendar No. 26; Nonconcurrence agreed upon by blanket
motion adopted April 28, 1972; Journal page 542.*

The Committee votes nonconcurrence.

Report No. 5—Commendation for Convocation on Worship

Petitions: P-5018.

April 18, 1972—Membership 42; Present 38; For 34;
Against 3; Not Voting 1.

*Calendar No. 27; Adopted April 28, 1972; Journal Page
594.*

The committee concurs with the petition to commend the Commission on Worship for the excellent contributions of the Convocation on Worship held in St. Louis, Missouri, April 21-24, 1969.

Report No. 6—Infant Dedication Ritual

Petitions: P-5008, P-5006, P-5056, P-5043, P-5044, P-5047, P-5045, P-5046, P-5048, P-5053, P-5033, P-5049, P-5050, P-5051, P-5052.

April 18, 1972—Membership 42; Present 39; For 34; Against 4; Not Voting 1.

Calendar No. 28; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee voted nonconcurrence.

Report No. 7—Deacon's Ordination Ritual Simplification

Petitions: P-5057.

April 18, 1972—Membership 42; Present 38; For 33; Against 3; Not Voting 2.

Calendar No. 29; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee voted nonconcurrence.

Report No. 8—Various New Rituals

Petitions: P-5031, P-5015, P-5041.

April 18, 1972—Membership 42; Present 38; For 37; Against 0; Not Voting 1.

Calendar No. 30; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee voted nonconcurrence.

Report No. 9—Office for Deconsecration of Church Buildings

Petitions: P-5030.

April 18, 1972—Membership 42; Present 38; For 36; Against 1; Not Voting 1.

Calendar No. 31; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee voted nonconcurrence.

Report No. 10—Changes in Communion Ritual

Petitions: P-5004.

April 18, 1972—Membership 42; Present 38; For 37; Against 0; Not Voting 1.

Calendar No. 32; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee voted nonconcurrence.

Report No. 11—Use of Wine or Juice in Communion

Petitions: P-5001, P-5007, P-5013, P-5022, P-5036, P-5062, P-5038.

April 18, 1972—Membership 42; Present 40; For 35; Against 3; Not Voting 2.

Calendar No. 33; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee voted nonconcurrence.

Report No. 12—Make Baptism Rite More Effective

Petitions: P-5027.

April 18, 1972—Membership 42; Present 38; For 37; Against 0; Not Voting 1.

Calendar No. 34; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee voted nonconcurrence.

Report No. 13—Provide Jordan River Water for Baptism

Petitions: P-5034.

April 18, 1972—Membership 42; Present 38; For 37; Against 0; Not Voting 1.

Calendar No. 35; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee voted nonconcurrence.

Report No. 14—Warning Against Fake Baptism

Petitions: P-5063.

April 18, 1972—Membership 42; Present 38; For 37; Against 0; Not Voting 1.

Calendar No. 36; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee voted nonconcurrence.

Report No. 15—Social Creed in Liturgical Form and Alternative to Pagan Embalming

Petitions: P-5058.

April 19, 1972—Membership 42; Present 36; For 35; Against 0; Not Voting 1.

Calendar No. 93; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The Committee voted nonconcurrence with this two-part petition.

Report No. 16—Change in Ritual for Confirmation

Petitions: P-5042, P-5003, P-5006.

April 19, 1972—Membership 42; Present 35; For 34; Against 0; Not Voting 1.

Calendar No. 94; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal Page 542.

The Committee voted nonconcurrency with the request for a Ritual of Confirmation separate from the Ritual for Reception of Members and with the request for change in wording of vows.

Report No. 17—Various Rituals

Petitions: P-5054, P-5024, P-5037.

April 19, 1972—Membership 42; Present 36; For 35; Against 0; Not Voting 1.

Calendar No. 95; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal Page 542.

The Committee voted nonconcurrency with these petitions for rituals for Child Adoption and Extreme Unction and for reading the roll of living and dead members during Communion services.

Report No. 18—Change Wording of Credal Texts

Petitions: P-5010, P-5011, P-5064, P-5014.

April 19, 1972—Membership 42; Present 36; For 35; Against 0; Not Voting 1.

Calendar No. 96; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal Page 542.

The Committee voted nonconcurrency with these petitions referring to the Apostles' Creed and Gloria Patri.

Report No. 19—Use of Social Creed as an Affirmation of Faith

Petitions: P-5061.

April 19, 1972—Membership 42; Present 35; For 30; Against 3; Not Voting 2.

Calendar No. 97; Adopted April 28, 1972; Journal Page 594.

The Committee voted concurrence with the petition to encourage the use of the Social Creed as an Affirmation of Faith.

Report No. 20—Prepare an Anointing Service

Petitions: P-5032.

April 19, 1972—Membership 42; Present 34; For 24; Against 8; Not Voting 2.

Calendar No. 98; Nonconcurrency agreed upon by blanket motion adopted April 28, 1972; Journal Page 542.

The Committee voted nonconcurrency with the petition.

Report No. 21—Commissioning Service for Visitors in Every Member Canvass

Petitions: P-5020.

April 19, 1972—Membership 42; Present 33; For 32; Against 0; Not Voting 1.

Calendar No. 99; Adopted Blanket Referral, April 28, 1972; Journal Page 552.

The Committee recommends this petition be referred to the Commission on Worship or its successor.

Report No. 22—Ritual for Giving and Receiving Appointments

Petitions: P-5055.

April 19, 1972—Membership 42; Present 31; For 29; Against 1; Not Voting 1.

Calendar No. 100; Adopted Blanket Referral, April 28, 1972; Journal Page 552.

The Committee recommends referring this petition to the Commission on Worship or its successor.

Report No. 23—More Frequent Services of Holy Communion

Petitions: P-5002, P-5023.

April 19, 1972—Membership 42; Present 29; For 27; Against 0; Not Voting 2.

Calendar No. 101; Adopted April 28, 1972; Journal Page 594.

The Committee voted to concur with the revised Petition replacing petitions P-5002 and P-5023 which reads as follows:

WHEREAS, All worship in the early church was characterized by a balance between Word and Sacrament,

WHEREAS, The Lord's Supper seemed to be celebrated each time early Christians gathered for worship,

WHEREAS, John Wesley, in his sermon on *The Duty of Constant Communion* and other times, stressed the importance of regular and frequent Holy Communion,

WHEREAS, Quarterly communion came about in both the Methodist and Evangelical United Brethren Churches to protect congregations without pastors so they would receive the Sacrament at least that often,

WHEREAS, The historical situation that necessitated quarterly communion no longer exists in most United Methodist congregations,

And WHEREAS, The regular and frequent celebration of the Sacrament of Holy Communion is and should be vital to the spiritual life of every Christian,

WE THEREFORE petition the 1972 General Conference of The United Methodist Church to encourage the regular and frequent use (perhaps monthly) of the Sacrament of Holy Communion within each congregation of The United Methodist Church.

Report No. 24—Quadrennial Report of Commission on Worship

Petitions: P-5065.

April 19, 1972—Membership 42; Present 38; For 37; Against 0; Not Voting 1.

Calendar No. 102; Adopted April 28, 1972; Journal Page 594.

The Committee voted concurrence with the quadrennial report of the Commission on Worship.

Report No. 25—Change Ritual for the Reception of Members

Petitions: P-5009.

April 19, 1972—Membership 42; Present 38; For 37; Against 0; Not Voting 1.

Calendar No. 103; Adopted Blanket Referral, April 28, 1972; Journal Page 552.

The Committee voted to recommend to General Conference that this petition be referred to the Commission on Worship or its successor.

Report No. 26—Representation of Women, Youth, and Ethnic Minority Persons on Annual Conference Commissions on Worship

Petitions: P-5019.

April 20, 1972—Membership 42; Present 34; For 33; Against 0; Not Voting 1.

Calendar No. 150; Adopted April 28, 1972; Journal Page 594.

The committee concurs with the following revised petition:

In Paragraph 1387.1 following the sentence beginning "It shall be composed," a new sentence shall be added: **In addition, there shall be representatives from women, ethnic minorities, young adults, and college and high school youth.** The entire paragraph will then read:

Para. 1387.1 Each Annual Conference may constitute a conference Commission on Worship, which shall be auxiliary to the general and jurisdictional commissions, to report each year to the conference in such a manner as the conference may direct. It shall be composed of at least one ministerial and one lay member from each district. **In addi-**

tion, there shall be representatives from women, ethnic minorities, young adults, and college and high school youth. Any member of the general commission within the conference shall be an ex officio member.

Report No. 27—Composition of General Commission on Worship If Not Otherwise Restructured

Petitions: P-5017.

April 20, 1972—Membership 42; Present 33; For 32; Against 0; Not Voting 1.

Calendar No. 151; No action taken.

The committee recommends that if the General Conference establishes a separate Commission on Worship, the commission shall be composed according to Paragraph 1384.1 of the *Discipline* as amended below:

In paragraph 1384.1 in the first sentence the word *three* shall be amended by substituting **seven**, and the phrase of **whom at least four shall be under the age of thirty at the time of election**, shall follow the phrase “from the Church at large.” Further, a new second sentence shall be inserted before the sentence beginning “Vacancies”: **Women and ethnic minorities shall be represented in the membership.** The paragraph shall then read:

Par. 1384.1. There shall be a Commission on Worship, composed of the book editor ex officio and two bishops, one minister and one lay person from each jurisdiction, and **seven members from the Church at large, of whom at least four shall be under the age of thirty at the time of election**, elected by the General Conference on nomination of the Council of Bishops. **Women and ethnic minorities shall be represented in the membership.** Vacancies during the quadrennium shall be filled by the Council of Bishops.

Report No. 28—Create a General Board of Worship and a Task Force on Worship Ministry

Petitions: P-5021, P-5059.

April 20, 1972—Membership 42; Present 34; For 33; Against 0; Not Voting 1.

Calendar No. 152; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee voted nonconcurrence with these petitions.

Report No. 29—Continuance of the Project on Worship and the Alternate Ritual Project

Petitions: P-5005, P-5016, P-5029, P-5028.

April 20, 1972—Membership 42; Present 34; For 33; Against 0; Not Voting 1.

Calendar No. 153; Adopted April 28, 1972; Journal Page 589.

The committee voted concurrence with the following representing these four petitions and others referred separately.

WHEREAS, Numerous petitions have come to this General Conference calling for alternate forms of ritual and a greater variety of liturgical services, and

WHEREAS, There is a widespread call from across the church for innovative and creative worship experiences, and

WHEREAS, There is a growing need for more open and meaningful worship available through new forms, materials and resources;

THEREFORE, be it resolved that the General Conference instruct the Commission on Worship or its successor agency;

—to continue the Project on Worship in developing contemporary resources, a work so ably initiated in *Ventures In Worship* and *Ventures in Song*, and

—to continue the development of the Alternate Ritual Project, so well inaugurated with the Alternate Lord's Supper, 1972, used this General Conference, with such services as Baptism, funeral or memorial, Confirmation, and marriage ceremonies.

—to publish these materials in inexpensive leaflet or pamphlet forms so that they may be easily available for wide distribution through the church.

And we further instruct the Commission on Worship to give the budgeting for this work high priority, seeking such funds as are needed to insure the continuation of it.

Report No. 30—Infant Dedication Ritual

Petitions: P-5026.

April 18, 1972—Membership 42; Present 39; For 34; Against 4; Not Voting 1.

Calendar No. 154; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee voted nonconcurrence with this petition.

Report No. 31—Shifting Accreditation and Servicing Agencies for Church Music to the Commission on Worship

Petitions: P-5060, P-5025.

April 21, 1972—Membership 42; Present 32; For 26; Against 3; Not Voting 3.

Calendar No. 225; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee voted nonconcurrence with these petitions.

Report No. 32—Episcopal Address

Petitions: P-5068.

April 21, 1972—Membership 42; Present 31; For 26;
Against 0; Not Voting 5.

Calendar No. 226; Adopted April 28, 1972; Journal Page 594.

The committee recommends concurrence with appreciation and the recommendation for implementation wherever possible at the local church level.

Report No. 33—Structure Study Commission Report, Paragraphs 1029-1033

Petitions: P-5066, P-5067.

April 21, 1972—Membership 42; Present 34; For 23;
Against 10; Not Voting 1.

Calendar No. 227; No action taken; reports related to the structure of the proposed Board of Discipleship were considered under terms of the Bray procedural motion (see page 425). This report was not selected for consideration by the Conference.

The committee voted concurrence with this section of the Structure Study Commission Report on the Division of Evangelism, Worship, and Stewardship of the Board of Discipleship, as amended. A new Paragraph 1033.12 to be added, as follows:

Paragraph 1033.12. To foster, gather, evaluate and share new and creative worship materials.

Report No. 34—Providing Grave Workers and Organizing Hymn-writing Clubs in Annual Conferences

Petitions: B-5046-P and B-5391-P.

April 25, 1972—Membership 42; Present 22; For 21;
Against 0; Not Voting 1.

Calendar No. 831; Nonconcurrence agreed upon by blanket motion adopted April 28, 1972; Journal page 542.

The committee voted nonconcurrence with these two petitions.

REPORTS TO THE GENERAL CONFERENCE

THE BISHOPS' CALL FOR PEACE AND THE SELF-DEVELOPMENT OF PEOPLES

The "basic beliefs" of the former Evangelical United Brethren Church stated forthrightly "that war and bloodshed . . . are not compatible with the gospel and spirit of Christ." The Methodist Social Creed said, "We must actively and constantly create the conditions of peace." World peace, a requisite for human survival, is a fundamental objective of Christians everywhere.

In a recent survey, United Methodists expressed their profound concern about the cheapness with which human life is treated and the possibility of the total extinction of the race; they revealed an overriding concern about world peace and the morality of war.¹ In response to this concern, in the light of traditional denominational teachings and on the basis of a biblical faith, the Council of Bishops of The United Methodist Church issues this call for peace and the self-development of peoples.

The Nature of Peace

Peace is not simply the absence of war, a nuclear stalemate or combination of uneasy cease-fires. It is that emerging dynamic reality envisioned by prophets where spears and swords give way to implements of peace (Isa. 2:1-4); where historic antagonists dwell together in trust (Isa. 11:4-11); and where righteousness and justice prevail. There will be no peace with justice until unselfish and informed love are structured into political processes and international arrangements.

The enemies of peace are many. War results from a complex of personal, social, economic and political forces. If war is to be overcome, its root causes must be isolated and dealt with.

¹ Sexton: *Listening To The Church*, pp. 55, 62-68.

The Enemies of Peace

(1) *Blind self-interest is an enemy of peace.* The history of war is a history of unbridled greed, ambition and self-centeredness. Nations have been willing to gain their own security and advantage at the expense of other weaker nations. People obsessed with their "rightness" and power have sought to impose their wills on their surroundings. Self-aggrandizement has too often prevailed over human rights and international justice. Vain self-assertion has been human "nature" and in no small measure, it has shaped human "destiny."

The self-interest that gives birth to war is both personal and social. Policy-makers are individuals. Their decisions are moral decisions. Whether they live in a tribal culture, a representative democracy or a totalitarian police state, they are individually responsible. By their greed and cowardice, silence and truculence, arrogance and apathy, they contribute to the dismemberment of true community.

But self-interest is also institutionalized. Nation-states, economic systems, political and military forces and the structures of our corporate life, serving their own interests, become self-seeking antagonists destroying the unity of humankind.

(2) *Economic exploitation is an enemy of peace.* No economic system is divinely inspired, and every economic system should be judged by the ethical imperatives of the gospel of Jesus Christ. Personal fulfillment and international stability are impossible in a world where two out of three people go to bed hungry every night and where the chasm between "haves" and "have-nots" grows wider day by day.

One cannot understand current events without taking into account colonial policies, past and present. World powers have carved up continents and divided the spoils. Third World nations and underdeveloped peoples are now reacting with bitterness and suspicion toward those forces that systematically exploited their personal and natural resources.

The Third World is understandably concerned about forms of imperialism that tend to dominate the world market, is wary of strings-attached aid programs, and is determined to assert its independent selfhood. The "super-powers" are the new imperialists. With networks of economic and military interests intruding into almost every land, they frustrate authentic self-determination, manipulate power relationships and disturb the essential ingredients of international community.

(3) *Racism is an enemy of peace.* Whether its attitudes and institutions disturb domestic tranquility, contravene

justice or erupt in bloody skirmishes, racism stands opposed to every humanizing process. Racist presuppositions are implicit in Western attitudes and policies toward Asia, Africa, the Middle East and Latin America, as well as toward black, brown, yellow and red persons in subcultures controlled by white majorities.

(4) *Population explosion is an enemy of peace.* Nations often justify expansionist policies on the basis of overcrowded homelands.

Human congestion, linked with poverty, hunger and filth, gives rise to frustration, despair and violence.

In affluent societies, an increasing population intensifies the ecological crisis as wealth multiplies industrial waste, pollutes air and water and jeopardizes the delicate balance of nature.

Both poverty and wealth, when complicated by overpopulation, aggravate hostilities and negate human values.

(5) *Nation worship is an enemy of peace.* Insulated, self-serving nationalism must yield to genuine international cooperation if humankind is to survive. The unilateral intervention of super-powers in the affairs of smaller nations (Hungary, Vietnam, Laos, Cambodia, Czechoslovakia, the Dominican Republic and Guatemala) must be ended. International anarchy is the most dangerous form of lawlessness confronting the human family today.

(6) *Continued reliance upon military violence is an enemy of peace.* There have been more war casualties in the twentieth century than in all previous centuries of recorded history combined. Nuclear and bio-chemical weaponry and new, technological war-making equipment have thrust the human race into an indefensible posture. It is alleged that ninety percent of the war casualties in Indochina have been civilian. Old "just war" theories need to be carefully rethought in the light of present reality. Wars fought in the national interest may unfortunately continue, but violence begets violence and in today's world extinction could result from irrational accident or momentary madness.

(7) *The arms race is an enemy of peace.* Arms races have always resulted in the utilization of their products. In spite of Strategic Arms Limitation Talks, the super-powers have continued with the development of ABM and anti-ABM hardware, and MIRV has been deployed. The current overkill capacities of the Soviet Union and the United States, coupled with the fact that there are now five nuclear powers, make future prospects for world harmony bleak indeed.

Dehumanization, a special threat in a materialistic, tech-

nocratic society, is implicit in almost all the "enemies of peace" we have outlined. The gospel of Jesus Christ proclaims the inestimable worth of each individual. It is "personal" in the most radical sense of the word. It seeks to *humanize*, and would make common cause with those values and forces that are working for the fulfillment of the human potential in today's world.

The Sources of Peace

Peace is the gift of God, a gift that comes when human-kind meets the conditions of God.

The God who gives us peace is the Father of all persons and the judge of all nations. He has revealed His perfect will through Jesus Christ, the Lord of history and the Prince of Peace. God's Holy Spirit, the cleansing and unifying presence in our midst, is able to work through current conflict and disruption that the divine will might be done on earth.

And what are God's "conditions" for peace? They are many. They are personal and cultural; theological and practical; attitudinal and systemic.

God calls us to *penitence* and *new life*. In the light of present crisis we are called upon to be "heartily sorry for these our misdoings." *We* have been vain and self-serving, indifferent to poverty and hunger, insensitive in the face of exploitation and suffering; *we* have enthroned the values of a materialistic society; *we* have reflected racist attitudes and participated in racist systems; *we* have worshipped our native lands, had undue faith in military violence and permitted concepts of "national honor" to take precedence over the well-being of brutalized persons in distant places. Each of us, in the light of misguided loyalties and present apathy, is called upon to pray earnestly the familiar prayer, "O God, be merciful to me a sinner."

Genuine repentance can lead to new life. One of the central injunctions of a biblical faith is, "Repent and believe . . ." (Mk. 1:15). "When anyone is united to Christ there is a new world; the old order has gone and a new order has already begun" (II Cor. 5:17). New life based upon an honest awareness of past failures and sins is a requisite for peace within and world peace. Old values and allegiances are replaced by a new ethic in "the new being."

If God's "conditions" for peace include penitence and new life, they can also be summarized with one word: *love*. Mature love is neither sensuality nor sentimentality. It is not a refuge for the naive. It is an unswerving and uncompromising way of life. It goes a second mile, turns the other cheek, and accepts and offers itself for friend and enemy alike. It

feeds the hungry, clothes the naked, seeks out the rejected and liberates the oppressed. Freedom is love's expression. Justice is love's demand. Believing that those who live by the sword will perish by the sword, and that those who find their security in nuclear stockpiles may well be destroyed by that weaponry, love seeks to overcome evil with good. "God was in Christ reconciling *the world* to himself . . . and . . . he has entrusted *us* with the message of reconciliation" (II Cor. 5:19).

Even as God is the source of our peace He has called us to be His servants, custodians of His message, "peace-makers."

We have mentioned "the enemies of peace." Each of these enemies needs to be dealt with specifically.

If war results from greed, ambition and sinful self-interest, peace requires the literal *conversion* of persons; of attitudes and values. It also requires a radical redefinition of institutional goals and priorities. Self-interest must be seen in relationship to love for God and neighbor (Luke 10:25-28).

If extremes of poverty and hunger are to be overcome, *development* programs must be based upon principles of global need and accountability. They should not be designed to reinforce particular economic systems or protect the markets of privileged nations. Development, however, involves more than economic improvement. It refers to self-reliance and self-determination. The self-development of people requires equality of opportunity, full participation in decision-making processes, and a diffusion of political power from the few to the many.

There will be no peace with justice unless *liberation* is gained by those who have been manipulated and victimized by interests that have been willing to profit from the continued deprivation of the weak and the powerless. But the oppressor needs to be liberated as truly as the oppressed. Liberation affects the whole person. It is salvation; it is humanization. It is social, economic, political and spiritual. It calls for the structural implementation of those values announced by our Lord when he said he had come that the "broken victims" of life might "go free" (Luke 4:18).

Racism must give way to *justice* if peace is to become a reality. This justice, based upon new attitudes, understandings and relationships, will be reflected in the laws, policies, structures and practices of both church and state.

If dignity and self-determination are human rights, then respect for and the preservation of particular ethnic, cultural and racial traditions and values should be encouraged and assured. It is not the function of Christian witness to

"westernize," "easternize," "Americanize" or in other ways acculturate human attitudes and responses. It is the function of the Christian to bring the full dimensions of a gospel of love and justice to bear upon the human situation.

Concerned and adequate *population control* programs must be developed if the planet is not to be crowded beyond its capacity to support human life.

If peace is to come, nation-worship must be supplanted by the loyalty implicit in the declaration, "God so loved *the world* . . ." The individual is normally a patriot who loves the soil of his or her native land and the heritage that has shaped his or her days. Grateful for home and heritage the individual is now called to a higher patriotism. Once people were forced to organize as tribes for self-protection, then tribes as city-states and city-states as nation-states. Today we are called to look beyond the limited and competing boundaries of nation-states to the larger and more inclusive human community.

This movement from narrow nationalism to global loyalties requires both *international law* and *international organization*. The development of international law has included landmark treaties resulting from conferences at The Hague, Dumbarton Oaks and the Geneva Conventions. Structures of international order have been anticipated by the ill-fated League of Nations and the United Nations. If peace with justice is to come, nation-states should utilize the United Nations and the International Court of Justice, as well as international trade, relief and scientific institutions, while seeking to perfect the instruments of international organization.

If peace is to come, our present reliance upon military institutions and domination by a military-industrial complex must be replaced by *civilian control of the military*. An ordered society must be policed by forces responsible to that same society. Self-serving national military forces must eventually give way to duly constituted international peace-keeping units.

The tradition of *non-violent love* is a fundamental dimension of the Christian faith. Christians are challenged to consider and embrace this personal stance, thus providing a redemptive witness in society.

There must be eventual *disarmament*. We cannot be certain of the causes of a particular war. "Causes" may be simply pretexts. In the final analysis, it is the presence of military institutions in the nations of the world that makes wars possible and arms races probable. The tide must be turned. Recognizing the strategic dangers of unilateral disarmament, nations can begin processes of military disen-

agement and move toward bilateral and multilateral disarmament agreements within the framework of the United Nations. Our suicidal confidence in arms and military systems must give way to a radical reordering of priorities and an awareness of overriding human values.

The ingredients of peace are indivisible. Its realization cannot be achieved apart from theological, ethical and practical "sources." The individual must assume his or her full responsibility for "peacemaking." The Church must be far more faithful to its Lord, the Prince of Peace, than it has been willing to be in the past. And nations must become more deeply involved in the continuing processes of the self-development of people and the creation of a just and peaceful world order. Unless the most powerful and responsible members of the human family are willing to deal with the root causes of war, running the essential risks and making the necessary sacrifices, mankind will destroy itself.

"(Christ Jesus) is himself our peace . . . In his own body flesh and blood has broken down the enmity which stood like a dividing wall . . . For he (came) to create . . . a single new humanity in himself, thereby making peace."

—Ephesians 2:13-16 (NEB)

—Council of Bishops

United Methodist Church

April, 1972

Recommendations

1. Each member of The United Methodist Church is challenged to accept Jesus Christ as Lord of all of life's relationships, attitudes and disciplines, as personal Savior. On the basis of this personal relationship to Christ every United Methodist is urged to relate his or her commitments and life-style to the quest for world peace and the self-development of peoples. New life in Christ should be related to educational opportunities, vocational choices, the stewardship of material possessions, political action and community involvement; to one's self-development and personal witness in "the world." The individual church member is urged to realize that the words of our Lord, "Blessed are the peacemakers," are addressed to each of us.

2. Each United Methodist congregation is called upon to develop study and action programs designed to create peace-seeking communities of faith at the grass-roots level of the church's life. The local congregation is a fundamental unit of the Body of Christ. Each local church is, therefore, urged to implement the *Bishops' Call To Peace and the Self-Development of Peoples*; to give unselfishly and sacrificially for the needs of a broken world; to analyze and review its

investment policies (if it has investments), bringing them into conformity with the goals outlined in the *Bishops' Call* and in the social principles of The United Methodist Church; to rethink its program priorities in the light of its mission; and to become a "model" of concern, justice and reconciliation.

3. Each annual conference of The United Methodist Church is called upon to implement the *Bishops' Call*, developing its own initiatives and utilizing its distinctive opportunities and expertise. Resources will be made available by the boards and agencies of the church. Annual conferences are also encouraged to initiate and enter into co-operative ecumenical programs designed to increase public awareness and stimulate concerted action for world peace and human development. Annual conferences are urged to review critically program priorities and investment policies in the light of the *Bishops' Call*.

4. The boards and agencies of The United Methodist Church are called upon to implement the *Bishops' Call* by staff assigned and resource development. The nurturing and witnessing agencies of the church are instructed to provide study materials, program guides, and motivational and inspirational supports for the peace emphasis. The service agencies of the church are instructed to provide seminars to explore the Biblical and theological roots of a Christian concern for peace and justice; to provide training experiences at the Church Center for the UN in New York and the United Methodist headquarters in Washington, D.C., as well as at regional centers elsewhere, designed to develop understanding, commitment and skills in working toward the objectives of the *Bishops' Call*; to help create interchurch (e.g.; local, district and conference), ecumenical and interdisciplinary coalitions for peace and the self-development of peoples; and to exchange persons across national lines in an effort to make more real the crucial issues of our time and interpret them across boundaries of geography and culture.

5. United Methodist schools of theology are called upon to continue to assume responsibilities in providing for their students a sound Biblical, theological and ethical basis for their understanding of and efforts on behalf of peace and development.

6. The boards and agencies of the general church, the Annual Conferences, and the local churches are requested to review and analyze their investments in corporations holding military contracts, seeking an immediate influence upon policies from within the corporate structures, or, failing in that, reinvesting those resources in institutions, com-

panies, corporations or funds that are consistent with the objectives of the *Bishops' Call* and the social principles of The United Methodist Church.

7. A *Coordinating Committee on Peace and the Self-Development of Peoples* will be named to serve through the present quadrennium (1972-1976). This committee will be responsible for pursuing and coordinating the above objectives. The committee will be comprised of fourteen (14) members: two bishops and two overseas delegates (named by the Council of Bishops), and one representative from each of the following (or their successors)—Program Council, Board of Missions, Board of Education, Board of Christian Social Concerns, Board of Evangelism, Board of the Laity, the Joint Panel on International Affairs (to be selected by the respective boards and agencies), the United Methodist Council on Youth Ministry; and one theological seminary faculty member and one seminary student.

8. It is requested that an adequate budget be provided the *Coordinating Committee on Peace and The Self-Development of Peoples* by the Council on World Service and Finance for the quadrennium.

REPORT OF THE COMMISSION ON THE BLACK COLLEGES OF THE UNITED METHODIST CHURCH

Black Colleges: The Call To Renew a Commitment

I. The Commission Assignment

The General Conference of 1968 adopted a resolution calling for a comprehensive study of the black colleges related to The United Methodist Church. A special commission was named by the Board of Education to carry on the study, with instructions to present recommendations by 1972.

The 1970 session of the General Conference underlined the importance of the projected recommendations by granting an extensive period of time during a plenary session to a dramatic reiteration of the importance of the black colleges. There was vigorous applause to the following statement by Dr. Albert Outler of Southern Methodist University on the floor of the conference: "The black colleges. . . are the nub of the question of black empowerment, of black progress, of black dignity, of black competence, of all that we have said we have believed in, hoped for, and wanted to enable."

It is the basic assumption of this report that the strengthening of the black college is a first priority of The United Methodist Church today.

To carry out its assignment, the Commission named as director of research Dr. Daniel C. Thompson, professor of sociology at Dillard University. Dr. Thompson appointed three research associates to aid in the project, basically underwritten by a grant of \$68,500 from the Ford Foundation. The United Methodist Church is indebted to Dr. James W. Armsey of the Ford Foundation who recommended financing the study.

In January, 1971, after numerous previous meetings, Dr. Thompson presented his findings to the Commission, and this report grows out of his research. Other studies have influenced the Commission, notably the recent book *From Isolation to Mainstream (Problems of the Colleges Founded for Negroes)*, by the Carnegie Commission on Higher Education, February, 1971. Also helpful has been a *Position Paper* by a committee of the twelve black college presidents, 1971. The Commission acknowledges with grati-

tude each of these studies, but especially the work of Dr. Thompson and his staff.

II. Yesterday and Today

The black colleges of The United Methodist Church were founded at a time when almost no attention was being given to the education of the newly emancipated slaves. There were in 1860 nearly one-half million illiterate free Negroes in the North and South, and approximately four million illiterate slaves. The numbers were staggering, and the efforts of the churches in black higher education were therefore both dramatic and critical.

The church-founded colleges were the foundation of much of what has been termed racial progress in America. The colleges played a unique role in advancing American democracy, even though the institutions operated over the years under tremendous handicaps and disadvantages.

In The United Methodist Church, the support of the twelve black colleges always came from the national church, often through a pattern that was both confusing and difficult. Nevertheless, the idea of national support has represented a point of major strength. Because of this factor, graduates of these institutions are spread throughout the land, not alone in the Southeast and Southwest.

What have been the results? From the black colleges of America have come seven of fourteen black United Nations appointments, four of eight recent black ambassadors, 75 percent of black army officers. In the federal government, 64 percent of black officials; in state government, nearly 70 percent of black legislators have come from black colleges. Seventy-four percent of black doctors of philosophy had their undergraduate work in black colleges. Eighty-three percent of all black physicians are from these colleges.

What have the twelve black colleges related to The United Methodist Church contributed? Here is the record: From these twelve Negro colleges have come five of six active black bishops, 90 percent of black district superintendents, 95 percent of its black ministers. It has been estimated that 75 percent of the professional men and women (physicians, lawyers, teachers, businessmen, and executives) who make up the black lay leadership of this church came from these Negro colleges. Almost without exception, blacks holding top executive positions in The United Methodist Church are graduates of these colleges.

From Meharry Medical College have graduated about half of all black physicians and dentists currently practicing in the United States. Nearly 80 percent of these practice in the

ghettos and in rural America, fulfilling Meharry's avowed mission to the disadvantaged.

When the church opened positions to blacks it found among these graduates the men and women qualified to fill them. When public schools began the first faltering steps toward equal standards, the teachers and principals were recruited from these colleges. When order followed order for desegregation, from these colleges came the teachers academically and temperamentally qualified to serve and guide the tortuous, long transition. When businesses found it expedient to extend equal employment opportunity, from these colleges came the men and women equipped to make the first moves that opened places for others who would follow. When the white structure opened up a little, it found already standing close at hand men and women of exceptional achievement, unseen before, the graduates of these black colleges. It is a story of great expectations achieved.

Emphatically, the black colleges of The United Methodist Church have never been segregating institutions, nor do they now perpetuate segregation. From the beginning, boards of trustees and faculties have been integrated. The colleges have a long tradition of welcoming persons of all races to their campuses. At times they were the only institutions of which this was true. Desegregation as a desirable outcome in a democracy therefore offers a unique challenge to the black colleges.

Today these institutions are among the most influential guardians of the Black Experience. This experience is as relevant to whites as to blacks, yet in its true form it is authentically expressed only by those who can speak "from experience."

Honest desegregation must be a two-way street; and like brotherhood, it implies a grasp of difference, the strong supporting the weak, the weak helping the strong to be more than merely strong. The black colleges give confidence to black as well as white youth through control of institutional destiny and through acknowledgement of uniqueness.

III. The Twelve Colleges Today

The first task confronting the Commission involved an assessment of the twelve institutions in relation to others of like mission, type, and size. The Appendix has profiles of eleven of the twelve institutions with comparative figures for all predominantly black private colleges and what might be termed a "well-developed, white or black, college," as projected by the U.S. Office of Education. One of the institutions is a two-year college and for it comparisons are not fully useful. The twelfth, not among the profiles, is

Meharry Medical College, which cannot be properly compared with four-year undergraduate colleges.

The Thompson analysis of the institutions was based upon six major areas of concern: 1) rationale, 2) location and size, 3) students and studies, 4) faculty, 5) governance, and 6) finance. Each of these raises questions of great importance.

1. *Rationale.* The Thompson study asserts categorically that "the progress of black Americans will continue to be determinatively related to the strength and viability of black institutions. Black colleges are necessary for stable black progress, but they must become first rate in every respect." In addition, "the kinds and quality of leadership needed in this emerging world society require more than ever colleges oriented toward, and dedicated to, the perpetuation of humanistic and spiritual verities." The Commission agreed with this appraisal of the vital place of these institutions in society, but concluded also, that like all other colleges in these times, black colleges must continually struggle to adjust their programs, policies, and plans to the demands of new times.

The Commission was strengthened in its judgment by the timely appearance of the Carnegie Commission on Higher Education study *From Isolation to Mainstream*. Central to the conclusions of this report are the following statements:

- Colleges and universities founded for Negroes have unique missions as centers for the intellectual leadership and knowledge that will strengthen the Negro community as it adjusts to new levels of competition and equality.

- These colleges assume leadership in "outreach" programs of consultation and service to the black community.

- These colleges can develop and expand programs of education and occupational retraining for black adults.

- These colleges must continue, until alternative programs are better developed than they are now, to provide post-secondary education for students whose preparation for college falls short of requirements of conventional institutions of higher learning.

- These colleges must serve as centers for both the systematic study of the black man's problems and achievements and the interpretation of his aspiration and response to life as represented in his literature and art.

2. *Location.* The Thompson study isolates current locations as a major problem of the institutions, as indicated by the following list:

Bennett

Bethune-Cookman

Clafin

Greensboro, N.C.

Daytona Beach, Fla.

Orangeburg, S.C.

Clark	Atlanta, Ga.
Dillard	New Orleans, La.
Huston-Tillotson	Austin, Tex.
Morristown	Morristown, Tenn.
Paine	Augusta, Ga.
Philander Smith	Little Rock, Ark.
Rust	Holly Springs, Miss.
Wiley	Marshall, Tex.
<hr/>	
Meharry	Nashville, Tenn.

Gammon Theological Seminary is, of course, not treated here since it is supported by church funds for theological education.

The Commission accepted as useful Dr. Thompson's classification of these environments into three categories: culturally poor communities, culturally adequate communities, and culturally rich communities. The categories are characterized by the proximity of other educational and social institutions, by the cultural experiences available in the communities but outside the colleges themselves, by prospective black clientele in the communities, and by potential financial and moral support from the communities.

The *culturally poor* communities, according to Dr. Thompson, include Holly Springs (Rust), Marshall (Wiley), Orangeburg (Claffin), and Morristown. The *culturally rich* communities are New Orleans (Dillard), Atlanta (Clark), and Nashville (Meharry). The others are characterized as *culturally adequate*. While the Commission accepted as "useful" these categories, it agreed also, however, that in most instances, the colleges represented the *only* actual cultural center for the blacks in the community. In the case of Claffin College, for example, this independent institution was able to create a vital black center in Orangeburg (culturally poor) when the state-controlled black university in the same city was unable to exert the moral influence required. Thus Orangeburg, where the shooting of students occurred several years ago, desperately needed a free black institution in order to maintain even a degree of sanity amid revolution. The cases could be multiplied.

3. Students and Studies. The Thompson study staff interviewed or reached by questionnaires students on each of the campuses. Nearly 2,500 expressed judgments. The attitudes of black students had changed significantly during the decade of the sixties, especially in the direction of becoming more vocal about their grievances, and on the whole more militant.

Enrollments in the institutions were about 10,000. Because of severe economic pressures upon black families,

some of the colleges were having a struggle to hold their enrollments stable, though a number could not accept qualified applicants. Obviously, competition for black students has increased from white colleges, from black public colleges, and from rising costs of private higher education. Moreover, the study staff concluded that all black colleges suffered from a long-standing negative image.

The most critical single judgment by students arising from interviews and questionnaires was this: *More than 80 percent of the students wanted to attend a black college.*

Many of the remaining 20 percent were in the black college because serious academic deficiencies made it impossible to attend another type of institution. This sword is double edged: the colleges help students with inferior academic backgrounds, but they are expected to do so with students who are also financial as well as academic risks. Both edges of the sword cut.

While Dr. Thompson criticizes the colleges for too frequent imitation of prestigious white colleges, he notes also:

Despite all of the problems and handicaps involved, black colleges as a group have been much more inventive than is usually recognized. Even during the decades when a college education was ordinarily regarded as a privilege for youth from the most affluent, fortunate families, black colleges were experimenting with "open enrollment"; "nongrade" courses; "team teaching"; student tutors; various types of "enrichment" efforts; mathematics, speech and writing laboratories, and notably black studies.

Educators will recognize most of these characteristics as taking center stage in most academic discussions today.

4. *Learning and Teaching.* It is now clear that black independent colleges must compete for teachers not only with black public institutions but also with white public and private colleges and universities. The "brain drain" of top-flight students to white institutions has its counterpart among faculty members.

This is true in part because the faculty members in the black colleges are generally underpaid and consequently often undertrained. Where faculty morale is low, it is due in part to the relative financial insecurity of the colleges and their long-standing isolation from the total academic world because of discrimination over many years. Many of the faculty feel themselves overloaded with responsibilities.

Not strangely, faculty members, many of whom were interviewed, are troubled by student power on the one hand, which they regard as often whimsical and uninformed, and on the other hand by concerns regarding administrative

practices. Too often students and teachers, as well as teachers and administrators, regard themselves as protagonists rather than partners. This problem is, of course, not limited to black colleges.

Through it all, however, there is profound dedication by most faculty members to the black colleges, which most of them hold to be absolutely essential to the advancement of black young men and women in our society, and at the same time to the salvation of Americans, both white and black.

5. *Governance.* The Commission discovered considerable unhappiness with current systems of college governance. This matches a general impression with college and university governance in all sectors. The general judgment is that too many trustees are over sixty and even seventy years of age. Nearly 55 percent of the trustees are white, a genuine anomaly in black institutions, and too few are men and women of imagination or of substantial financial resources. Only a few of the boards include faculty or student representatives, and fewer than 8 percent of the trustees are women.

6. *Finance.* Nearly every one of the foregoing points has immense and direct financial implications. The "brain drain" can be alleviated by more comprehensive, and more expensive, programs of study, and by higher faculty salaries. Better equipment in libraries, laboratories, audio-visual aids, and housing cost more, but they make the college more attractive to everyone.

Thus, the financial issue is the most critical of all. The problem will be addressed in detail subsequently.

IV. Findings of the Carnegie Commission on Higher Education

As noted earlier, the Commission benefitted also from a report on the black colleges by the Carnegie Commission on Higher Education.

The Carnegie report dealt with all of the 105 black colleges and universities in the United States. The Carnegie findings paralleled directly those of the Thompson study. Among major points of agreement are these:

- A viable liberal arts college, black or white, should aim at an enrollment of at least 1,000 students. This assumption is based upon both educational and economic grounds.

- In most black colleges today, these conditions persist:

1. Tuition is relatively low.
2. Student aid is inevitably high.
3. Faculty salaries are low.

4. Income from endowments is not significant though income from the United Negro College Fund is important.

- Black colleges and universities have major roles to play in America today, and they merit strong support. These institutions represent extraordinary opportunities for investment of wealth and concern.

V. Recommendations of the Commission on the Black Colleges

The Commission now outlines its recommendations to the General Conference of 1972, Atlanta, Ga.

Rationale

1. *The United Methodist Church should at this time reaffirm its commitment to the institutions the church founded to bring educational opportunity to the black members of our society.*

This recommendation is concerned with attitude and intention.

The Methodist Church was historically in the forefront in helping the freedmen of our nation to find themselves. The struggle has been long and bitter. Our intentions have not always been matched by our deeds. Yet the intent was crucial.

Now United Methodists must look to the future. What can we do to help young black men and women to realize their potentials and to become fully participating members of the new world breaking upon us? We can strengthen the twelve black colleges that we have brought into being to become the instruments of the new day. The students—nearly 10,000 now and more in the future—are the ultimate rationale for the attitude and intention this recommendation calls for.

This renewal of commitment will so empower the twelve black colleges that they can broaden their services and help to create a new generation of men and women. A renewal of commitment to these colleges will make tomorrow better than today.

Finance

A pledge to the future is empty hypocrisy without a pledge of our substance. The creation of new centers of renewal in the twelve black colleges carries a price tag. The price tag has caused the Commission its most difficult hours.

Everyone uses the word "priority" these days, but too few are willing to face the implication of the word. To give priority to one budget item over another means often that if we do this first (as a priority), we may not be able to do that, even though both are important. To give priority to

an educational goal is to place our hopes upon the future, to believe that new men and women will create new times.

"The ultimate need is to help create generations of men and women who understand the real questions, see the sufferings, and resolve to change the circumstances that have brought our enormous social maladies into existence in the first place." We must put out fires, but even more we must help to create men and women who will see to it that the fires are not started.

This is the stance of the Commission on the Black Colleges.

The Commission has examined in depth the possible bases for establishing financial need. When taken as a group the colleges represented a total *Educational and General Expenditure* of more than \$18,000,000 and total expenditures in excess of \$25,000,000.

Educational and General Expenditures include the following categories:

- A. Instruction and departmental research
- B. Extension and public service
- C. Libraries
- D. Physical and plant maintenance and operation
- E. General administration, student services
- F. Organized activities relating to educational departments
- G. Organized research
- H. Other sponsored programs
- I. All other direct educational costs

Not included in these categories are room, board, athletics, student aid, and other primarily nonacademic costs. Yet in the black colleges, student aid is an enormous item.

The following chart identifies these basic costs by institution.

Educational and General Expenditures
1969-70

Bennett	\$1,609,163
Bethune-Cookman	1,640,534
Claffin	1,132,908
Clark	2,975,120
Dillard	2,374,264
Huston-Tillotson	1,374,162
Meharry	1,969,139
Morristown	296,031
Paine	1,505,621
Philander Smith	919,170
Rust	1,261,889
Wiley	1,294,322
TOTAL	\$18,352,323

For 1971-72 this total will reach \$20,000,000.

2. *The Commission recommends, therefore, that The United Methodist Church create a fund of \$5,000,000 annually, or 25 percent of the educational and general budgets, to assist the black colleges of The United Methodist Church to fulfill their goals and those of the church.*

3. *Since there is still the problem of bringing campus equipment and buildings up to date, the Commission further recommends that an additional fund of \$1,000,000 annually be set aside for capital improvements.*

Therefore, the total request is for \$6,000,000 annually during the quadrennium 1972-76.

These funds should be raised centrally, as part of the World Service budget, or by a percentage apportionment upon all United Methodist churches, or by a combination of the two. Race Relations Sunday, which has a long and honorable history, should be continued as a special day upon the calendar of United Methodism, but without the collection for the black colleges. The church cannot appropriately meet its commitments in this area through the collection plate on a once-a-year basis.

The amount asked for must appear as a reasonable proportion of the budgets of these colleges, but the totals may appear impossible of achievement. The Commission reminds the total church that the 1970 General Conference instructed that \$4,000,000 be raised annually for the same purposes and \$1,000,000 for student aid.

Management

When a program is launched of the magnitude outlined above, questions of management must be confronted honestly. The Commission has given much thought to this problem.

4. *The Commission recommends that the Continuing Commission on the Black Colleges be established for the quadrennium 1972-76 to carry on study of the problems examined in this report, including finance, location, and possibility of merger, church relationship, and governance. The Commission recommends that a full-scale report with recommendations be presented to the General Conference of 1976.*

5. *The Commission recommends that the Continuing Commission be constituted of fifteen members as follows:*

- A. Three members from the University Senate of The United Methodist Church, to be elected by the senate;*
- B. Two members from the Council on Finance and Administration, to be elected by the Council;*
- C. One bishop, to be elected by the Council of Bishops;*

- D. *Three members of the Division of Higher Education, including the general secretary of the Division of Higher Education, the member of the staff working primarily with the black colleges, and the chairman of the Division of Higher Education;*
 - E. *Three presidents of the black colleges, to be elected by the Council of Presidents of the black colleges;*
 - F. *Three members-at-large, to be elected by the Continuing Commission, among whom shall be at least one youth representative;*
 - G. *At least two members of the Commission must be women.*
6. *The Commission recommends that the current funds achieved annually be distributed on the following basis:*
- A. *That 50 percent of the \$5,000,000 be assigned equally to each college except Morristown, a two-year institution, which would be assigned one-half as as much as each of the other eleven.*
 - B. *That 45 percent be distributed on the basis of enrollment.*
 - C. *That 5 percent be set aside to be used by the Division of Higher Education to make special grants to the institutions for promising programs of innovation and experimentation, such grants to be reviewed by the Continuing Commission. Nothing is more needed in American higher education today than new approaches to old problems. The black colleges are in an unusually effective position to be radically but intelligently innovative.*
 - D. *That the \$1,000,000 annual capital fund be distributed by the Division of Higher Education as during the past two quadrennia on the basis of need, matching funds from other sources, and relevance to the fundamental purposes of the institutions, and that these distributions also be reviewed by the Continuing Commission.*

The Commission struggled greatly with a number of fundamental questions regarding support for twelve institutions.

First of all, careful consideration was given to the number of black colleges. Should some be merged? Should some be eliminated by removal of support? These and a host of related questions were debated at length. Several conclusions seemed valid.

- There are only 105 black colleges in the United States out of a total of nearly 2,500 colleges and universities. The number of black institutions is far from excessive.

- Mergers among United Methodist institutions may well be indicated in the future, but it is not possible to deal with relative strength of institutions until for a few years at least each institution is properly supported.

- When a black college is closed, the black community in which it is located suffers a severe loss, both economically and psychologically.

For these and other reasons the Commission concluded that 1972 was not the time to discuss merger, except as initiated by a specific college board of trustees. On the other hand, a quite different conclusion may be indicated by 1976.

Again, there arose constantly the question of viability and quality. Are these institutions viable? Is the quality of the education they provide appropriate to these days of intense competition? On each count, the Commission voted *yes* on the basis of much evidence. The institutions *are* viable if their various constituencies support them reasonably.

The institutions supply a remarkably high level of quality considering the circumstances under which they work. This can be improved, as in every institution, yet the records of the black colleges speak for themselves.

The financial section of this report is based actually upon these assumptions.

- There has been a historic period of financial neglect of these institutions by all agencies—governments, foundations, individuals, and churches. To begin to overcome these historic deficiencies will require major efforts on the part of *all* constituencies. It is an attempt to catch up.

- Without renewed efforts on the part of states and the federal government to assist private institutions, there is only a shadowy future for independent higher education of any type. Potential aid may take the form of tuition grants (to the student), work-study opportunities, loan programs, and grant and loan funds for plant improvements. Recent Supreme Court decisions have validated the legality of such aid.

- There is a current concerted effort on the part of the administration and the federal agencies to increase financial support to black colleges in the fiscal year 1972.

- A number of private foundations have recently announced grants in support of black colleges. But the colleges as a group cannot depend upon financial support from the foundations.

- This is the great moment for The United Methodist Church to take a stand on the black colleges and thus to challenge all other constituencies.

Governance

The responsibility for helping an institution to reach new levels of performance resides in a dynamic, functioning board of trustees which, along with the president of the college, creates the climate where institutional change can thrive. There must be new approaches to the governance of these colleges.

7. *The Study Commission recommends that each college begin at once a reexamination of its board of trustees with reference to size, composition, and method of selection.* The institution should report annually to the Continuing Commission on the results of its efforts. It is urged further that each college establish a continuous training program for trustees that embodies, whenever appropriate, a team approach including board members, administrative officers, faculty, students, and alumni. In this way the college will be in a position to reorder its priorities in the utilization of available resources without the frustrating delays of inadequate communication.

Especially should church bodies who nominate or elect trustees become conscious that trusteeship must involve responsible involvement at all appropriate levels of the life of the college. Trusteeship is an honor; it ought never to be regarded as honorary.

Location and Size

Problems such as mission, size, and location of a particular college are appropriate matters for consideration by the board of trustees. The Commission insists that questions regarding the size and location of the colleges must receive major attention from the Continuing Commission.

8. *The Study Commission recommends that each college be requested to present by January, 1973, a plan for increasing its enrollment to a minimum of 1,000 students over a five-year period. If this does not seem feasible and a college seeks to stabilize its enrollment at a lower figure, it must then justify to the Continuing Commission that position in terms of its mission and its ability to provide the necessary financial resources to insure a quality program and sound financial management. Such consideration can produce cross communication among the colleges, and questions of relocation and merger must be seriously raised.*

The Commission accepts the logic of the Carnegie report that an enrollment of approximately 1,000 is necessary if the college is to operate at an economical and creative level.

Students

The development of new people is what the entire relationship between church and college is about. It is, therefore, not enough to increase enrollments. A first question

must be what the college proposes to do. Does the college wish to help the student or defend a program? One of the principal strengths of these twelve black colleges is that they have learned how to relate such major human goals as survival, self-esteem, and opportunity to a large group of young people deprived of their human rights. It has been a lofty goal and one by no means achieved. Now it is a problem of updating these goals, of making them even more relevant to our times, and of witnessing to their validity to the whole world. Actually, everywhere one looks there are slaves of all kinds to free.

A second effort must be to help the entire American educational community to reconsider its views regarding intelligence, motivation, and ultimate aspiration.

The Commission's study makes clear that the large majority of students in black colleges want to be in black colleges. These students come from the inner cities, the suburbs, the hills and backwoods of Appalachia, the city subdivisions, the reservations, and the rural slums. This is a frightening diversity of youth with which the colleges must cope.

It means that these, of all college students, require enormous attention. It means also that admissions offices in the colleges must be radically upgraded if they are to cope with the demands of the times. It means that the counseling and guidance services of the colleges must be enhanced.

9. *The Commission recommends, therefore, that the colleges establish adequately staffed admissions offices to deal with the problem of recruitment, to combine the search for promising low-income students with packaged programs in student financial aid.*

Learning and Teaching

The black United Methodist colleges have made great strides recently in providing fellowships, internships, and travel experiences for faculty. Although a "brain drain" does exist, the faculty situations in the colleges can be stabilized with adequate salaries, opportunities for research, and released time for scholarly pursuits.

One factor contributing to low faculty morale is, oddly enough, the difficulty experienced in breaking away from the image of the traditional college. What is required now is an effort to establish lines of continuity between the great ideas and events of the past in the light of their relationship to our present predicament.

The most useful way to get both faculty and students excited about learning and teaching is to permit a climate to prevail in which academic planning may consider completely new approaches to learning. Each of the colleges

must start from its position of strength and offer a program that emphasizes human services. This means a program in which the curriculum is also the community.

10. *The Study Commission recommends that each college reexamine its mission in an effort to project exciting new approaches to learning including diverse post-secondary programs.* Such an undertaking should bring the colleges together in the cooperative use of resources and facilities, combined degree offerings, and avoidance of duplication through the development of islands of excellence and particular program specialities. Reexamination of each college's mission means asking such mundane questions as these.

1. What are the technical, scientific, and vocational areas offering the greatest employment opportunities for blacks?

2. What are the special employment needs and opportunities in the area the college serves?

3. What are the special vocational areas in which we could perform outstanding service?

Nevertheless, major questions confronting all mankind dare not be neglected in colleges related to a church. Among these questions are the following:

A. What does it mean to be a human being?

B. What is the world actually like?

C. What is the explanation for the enormous forces of anger, hatred, and violence loose in the world?

D. What and where are the human models for the future?

It is possible to attend a modern college without confronting such questions as these. It should not be possible in colleges related to The United Methodist Church.

VI. The Sum of the Matter

The Commission to Study the Black Colleges herewith concludes its assignment. In preceding pages the Commission has stated its case for a new approach to church support for the twelve black colleges.

The Commission asserts that represented in its recommendations is a great new opportunity for The United Methodist Church to witness to a belief in a better racial world tomorrow.

The recommendations involve price tags, but these are not earthshaking. Unless the General Conference of 1970 acted carelessly or cynically in setting its own annual price tag of \$5,000,000 for the black colleges, the \$6,000,000 asked for here is reasonable and attainable.

The Commission holds that the General Conference of 1970 acted neither carelessly nor cynically. Now the Gen-

eral Conference of 1972 can begin to fulfill its own responsibility.

C. P. Snow, in commenting upon the life of Lloyd George, wrote: "He had the extreme advantage of believing in what he was doing." The Commission has also the extreme advantage of believing in its recommendations.

(Editor's note: This report was referred to the Standing Legislative Committee on Education and was reported by that committee as its Report No. 36, Calendar No. 401; see Journal, pages 484, 1232.)

APPENDIX

**Profiles of Eleven Black Colleges
Related to The United Methodist Church**

	College A 1969	College B 1969	College C 1969	College D 1969	College E 1969	College F 1969	College G 1969
Full-Time Enrollment.....	626	706	1,134	909	1,004	154	619
Total Enrollment.....	656	1,052	1,736	1,222	1,024	159	976
Full-Time Equivalent Faculty.....	65	45	.....	90	100	19	60
Percent of Faculty with Doctorates.....	13	23	50	20	22	.....	35
Percent of Faculty with Master's.....	72	68	58	67	69	80	65
Average Professor's Salary.....	11,525	12,127	10,423	14,818	11,160	.....	12,300
Average Instructor's Salary.....	7,356	7,562	7,744	8,316	7,216	.....	7,173
Total Current Income.....	1,952,500	1,584,247	2,484,543	3,159,946	3,896,703	370,912	2,058,452
Income from Federal Government.....	99,420	176,085	.....	482,443	.....	30,000	.....
Income from State & Local Gov't.....	.....	.....	1,750	.....	.....	.....	.....
Income: Private Gifts & Grants.....	504,476	233,710	368,873	543,880	1,655,940	79,445	368,367
Total Current Expenditures.....	2,023,300	1,585,253	2,510,021	3,159,716	3,927,049	408,053	2,088,172
Total Per Student Expenditure.....	2,206	1,693	1,182	2,535	2,910	1,844	2,177
Total Volumes in Library.....	61,870	39,000	55,000	92,973	35,275	18,687	49,452

	College H 1969	College I 1969	College J 1969	College K 1969	Averages- Predom- inantly Black Private Colleges	All U.S. Institutions	De- veloped College
Full-Time Enrollment.....	638	616	635	468	816	857 (69)	1,175
Total Enrollment.....	916	719	733	495	842	939 (69)	1,278
Full-Time Equivalent Faculty.....	55	42	39	.....	58	59 (69)	.....
Percent of Faculty with Doctorates.....	58	19	20	24	23	39 (67)	53
Percent of Faculty with Master's.....	22	81	74	71	60	.....	45
Average Professor's Salary.....	10,000	9,100	.....	11,000	8,823	12,572 (68)	12,580
Average Instructor's Salary.....	7,310	6,500	.....	7,500	6,029	7,106 (68)	8,225
Total Current Income.....	2,158,541	1,869,781	1,178,110	1,743,363	2,463,496	2,652,814 (68)	3,875,542
Income from Federal Government.....	257,439	239,247	373,495	89,200	192,223	71,694 (68)	695,072
Income from State & Local Gov't.....	.....	.....	.....	.....	22,314	14,329 (68)	.....
Income: Private Gifts & Grants.....	448,937	515,096	305,104	773,591	356,832	263,738 (68)	435,295
Total Current Expenditures.....	2,233,362	1,704,624	1,215,468	1,741,503	2,488,327	2,627,854 (68)	4,009,458
Total Per Student Expenditure.....	2,334	2,079	1,441	2,499	1,805	2,045 (68)	2,534
Total Volumes in Library.....	43,823	54,000	59,831	30,713	39,077	73,908 (68)	110,003

REPORT OF THE GENERAL ADVANCE COMMITTEE

"Disciples in Partnership." This is an appropriate theme for the Advance in the 1970's.

The idea of partnership has always been in the Advance. Two decades ago the Evangelical United Brethren Church was fostering "prayer partnerships" as a part of its special support program. At the same time Methodists, already using the word, "Advance," were linking giver and receiver in fellowship that reached beyond the money that was being given.

Yes, the idea of partnership has always been present in the Advance. It can play an enlarged role in the seventies as the church moves into relationships with autonomous national churches overseas and self-determining minority groups at home. The theme of the seventies is a partnership of equals—both partners giving, both receiving.

It is characteristic of the Advance that the partnership is expressed through gifts of money that enable some members of the Body of Christ to be in mission in ways that would otherwise be impossible. Individuals and churches who enter into this partnership give to projects that have been chosen as priorities on the scene, have been recommended by the Board of Missions or UMCOR, and approved by the Advance Committee.

What this meant during 1971 is seen by these totals:

\$6,245,104 through the World Division of the Board of Missions

\$1,689,448 through the National Division of the Board of Missions

\$1,192,612 through the United Methodist Committee for Overseas Relief

Accompanying charts show the record of recent years and some of the trends in giving through the Advance.

Trends in Advance Giving

The dollar amounts given through the Advance have declined slowly since about 1966.

The highest amount recorded for designated giving programs was \$11,300,000 (\$10,600,000 by Methodist Advance giving in 1965-66 plus \$700,000 as EUB designated giving in the calendar year 1966).

Since church union the amounts have been:

1969	\$9,940,076
1970	9,447,053
1971	9,127,165

Through the years there has been a gradual decline in the percentage of Advance funds designated for projects of the World Division, which in 1971 received 68.3 percent of all Advance funds. There has been an increase in designations for the National Division (18.7 percent of the total in 1971). The percent designated for UMCOR has fluctuated according to the response to various emergencies in which it has served. The highest percentage for UMCOR was 14.7 percent in 1970.

Giving through the Advance in the various annual conferences has been analyzed. In 36 of the 78 annual conferences last year, giving for Advance Specials and World Service rose or fell together. The per capita giving through the Advance was 86.8 cents in 1971—down from 89 cents in 1970 and 92 cents in 1969. Per capita giving for the Advance in the annual conferences ranged from \$1.81 to 2 cents.

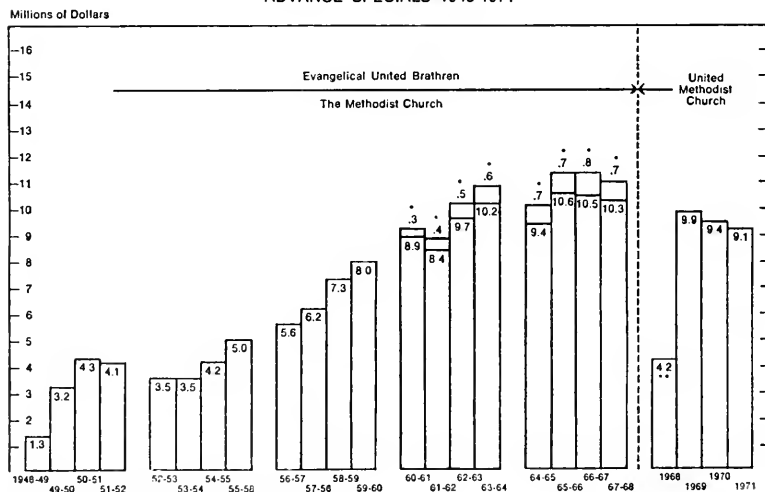
The Advance in the Future

There is every indication of a solid future for the Advance in The United Methodist Church.

It is a temptation to measure the Advance only in terms of dollars because the dollars transferred from giver to receiver are the only statistics that can be accurately reported. Not appearing in any yearbook are the spiritual growth and Christian fellowship represented when barriers of race, culture, language and geography are bridged.

Chart 1

ADVANCE SPECIALS 1948-1971



* Designated giving programs of former EUB Church after 1961

** Fiscal year adjustment, 7 months year for former Methodists

Chart 2

RATIOS OF GIVING

World Missions, National Missions, Overseas Relief for Selected Years

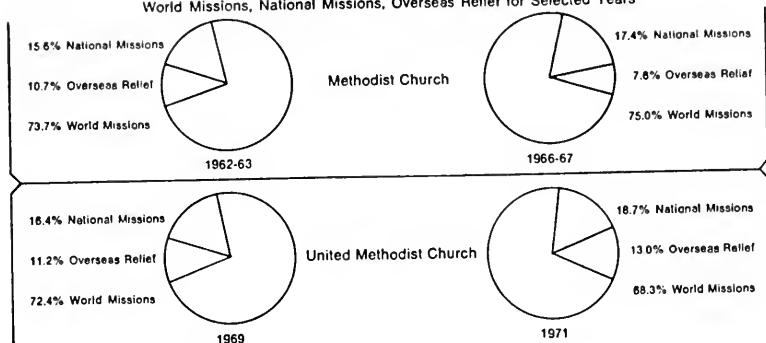


Chart 3

NATIONAL DIVISION
ADVANCE MINISTRIES
1971

Examples of types of work by the National Division of the Board of Missions for which substantial amounts were given as Advance Specials.

Support of ministers	\$386,830
Education	222,280
General	216,269
Undirected	195,694
Church extension	183,746
Medical	154,612
Indian work (scattered)	90,320
Urban ministries	65,839
Town and country	61,209
Community centers	58,913
Homes and residences	42,656
Scholarships	34,534
MUST I and MUST II	13,550

Chart 4

WORLD DIVISION
ADVANCE GIFTS
1971

Major categories for which Advance gifts were designated.

Recurring work	\$1,039,586	16.64%
Non-recurring work	1,581,206	25.32%
Missionary support	3,566,774	57.11%
Other	57,539	0.93%
	<u>\$6,245,105</u>	<u>100.00%</u>

Chart 5

UMCOR ADVANCE GIFTS
1971

Major categories for which Advance gifts were designated.

Vietnam	\$ 74,419	6.24%
Peru Earthquake	53,114	4.45%
East Pakistan	334,027	28.00%
Other designated	236,483	19.83%
Total designated	<u>\$698,043</u>	<u>58.53%</u>
Undesignated gifts	494,569	41.47%
	<u>\$1,192,612</u>	<u>100.00%</u>

Under the guidelines of "Disciples in Partnership" the Advance Committee sees open-ended possibilities for relationships that are consistent with the new forms of the church. There can be growth also in the measurable dollars.

Through its legislative channels the General Conference will have opportunity to consider proposals that will continue the Advance on its historic course, while strengthen-

ing the partnership concept in its goals and clarifying administrative procedures.

(Editor's note: The preceding portion of the report of the General Advance Committee, as printed and distributed to the General Conference, was in the form of a pictorial brochure entitled "The Advance: Partnership in the Seventies." Only the text and the charts from the brochure have been printed in the Journal.)

A Living Litany of Thanksgiving

LEADER: The Advance Special program is a channel through which we can share our faith in Jesus Christ, meet human need, and become personally involved in the outreach of the Church. The good our Advance Special partnerships accomplish is as broad as the spectrum of human need and as great as the mission of the Church. We invite you to give thanks for these blessings in this, our Living Litany of Thanksgiving.

Evangelism and Christian Witness

FIRST SYMBOLIC PERSON: In cities, and villages, in mountain valleys and on fertile plains, there are churches where Christ's love is preached and where people gather for Christian fellowship. I am grateful that I, and my people, have come to know that God is love and that he has shared that love through Jesus Christ.

PEOPLE: For the privilege of witnessing to the love of God in Jesus Christ, through the work of Christian witness in our own lands and around the world, we are grateful.

Missionary Personnel

SECOND SYMBOLIC PERSON: There are about thirteen hundred missionaries of The United Methodist Church, working in the World Division, National Division, and U.M.C.O.R. I am grateful to the laymen, pastors and congregations who give more than four million dollars each year in Advance Special missionary support, to enable doctors, teachers, evangelists, community developers, agriculturalists, and a host of others to continue their work in mission.

PEOPLE: We are grateful for men and women who are deeply motivated and highly trained, who share their love and life by serving in mission under the contemporary mandate of our Lord, who continues to call and to send men and women into mission.

Technological Development

THIRD SYMBOLIC PERSON: We live in a world where it is possible for a farmer, while hoeing his field by hand, to

watch a jet airplane—run by computer—fly overhead. There is need in many countries for industrial and technological development programs to train men so that they can earn more for their families and contribute to the building of their nation. We are grateful that mission is involved in person-building and nation-building through programs of technological and agricultural development.

PEOPLE: We are reminded that Jesus was a carpenter and the Apostle Paul a tentmaker. We give thanks that, by means of the Advance, we may give a man skills and tools by which he may support his family and witness to his faith through daily labor.

Emergency Needs and World Crises

FOURTH SYMBOLIC PERSON: Once on the average of every eleven or twelve days, around the calendar, year after year, an emergency call for help comes to the United Methodist Committee for Overseas Relief. Supplies and skilled personnel can reach any part of the world in a maximum of seventy-two hours, to help people who are hurt by calamities—such as earthquake, civil war, or tidal wave.

PEOPLE: As Jesus healed, helped, and ministered to people in need, we are grateful for Advance channels by which we may help persons caught amid catastrophe and crisis.

Community Development

FIFTH SYMBOLIC PERSON: More and more, people are becoming sensitive to hardship and injustice inflicted upon persons and groups. Mission is working with minority groups and those who live in the inner city or rural poverty areas. New programs of development enable a community to help itself and to work effectively for justice.

PEOPLE: We seek to take seriously the word of our Master, that we should not “neglect the weightier matters of the law: justice, mercy, honesty.” Help us to become partners with our brothers—Black, White, Hispanic, Asian, or American Indian—in the cause of freedom, justice and equal opportunity.

Scholarships and Child Support

SIXTH SYMBOLIC PERSON: More than one thousand schools related to the Board of Missions train minds, develop leaders, and prepare persons to serve their Lord by serving their fellowman. In addition, there are children and young people who receive support through Advance Special gifts. Some who have received education or support in the past are today leaders in the church, in government, and in their communities.

PEOPLE: We are grateful for the daily privilege of hugging one million children—in countries around the world. Creative programs of child support and education are a part of the outreach of our mission—from the rooftops of Hong Kong to the hills of Appalachia. For all these we give thanks.

Other Creative Areas of Involvement

LEADER: We are grateful for mission programs of Agricultural Development in a world where thirty thousand people each day die of starvation or malnutrition.

PEOPLE: In areas where the nearest hospital is fifty, one hundred, or two hundred miles away, we are privileged to have a part in making available hospital equipment and programs to heal the sick.

LEADER: We sense the importance of Literacy Programs to teach the skills of reading and writing, so that men and women may read thy Word and train their minds for personal enrichment and social usefulness.

PEOPLE: Use our Advance Special dollars to enable pastors in economically depressed areas to continue their ministry by means of the Pastor's Support Program.

LEADER: Amid the suffering of war, we give thanks for channels through which we can express our concern and bring healing and hope to the people of Vietnam.

PEOPLE: For all of these—and many other ministries through which we express our faith and love—we are grateful.

LEADER AND PEOPLE: Our Father, our marching orders for mission come from thee. As Jesus went about "preaching, teaching, and healing all manner of diseases," we give thanks that we can be in mission, each one of us in his homeland, but also on all six continents. Use our Board of Missions, our Committee for Overseas Relief, our missionaries, the national workers, and all of our dedicated Advance dollars to witness to our faith, to meet human need, and to undergird the cause of justice. Amen.

The Living Litany of Thanksgiving was written by the Rev. Dwight S. Busacca of Naperville, Ill., a member of the staff of the Advance Department of the Board of Missions.

STUDY ON MEMBERSHIP LOSS AND CONSERVATION

(Presented to the 1972 General Conference By the Local Church Section, General Board of Evangelism, in response to the request of the 1968 General Conference)

Why is United Methodist membership declining? In a time when many are seeking a less materialist, more experiential life style, one might reasonably suppose that more persons than ever would seek association with the community of faith, the church. But in 1971, The United Methodist Church reported some 618,000 fewer members than in 1964 when combined Evangelical United Brethren and Methodist membership reached its high point of 11,054,634 members.

At the time of the 1968 Uniting Conference, the decline in the number of members reported was already well under way. The final session of that Conference approved a resolution requesting the General Board of Evangelism to study "ways to conserve membership" and to bring a report to the General Conference in 1972.

The Board of Evangelism assigned the study project to its Local Church Section. The Reverend Lyle Schaller was engaged as a consultant. Mr. Schaller made available to the project findings from many studies related to membership loss conducted by various denominations in recent years.

A visible body of opinion in The United Methodist Church holds that statistical information concerning membership is not important. But the task force identifies at least three major reasons why information regarding membership loss is significant: (1) To provide insights for more effective enlistment of persons to witness and work for Christ. This is urgent in a world hungering for humanity according to God's will. (2) As an indicator of our faithfulness and effectiveness in communicating the healing power of the Gospel of Jesus Christ to the world. (3) As an index of the effectiveness of our ministry to those already in the household of faith.

The Reverend Lyle Schaller, drawing upon data from studies in our own and other major Protestant denominations, has listed the following as factors which have produced a statistical decrease:

- a) Mergers of local churches in which 100 plus 80 may equal 160, or 500 plus 400 may equal 700.
- b) Impact of apportionments in which the membership figure is a factor in calculating the apportionment.

c) The current emphasis upon the "practical" values (employment of a full-time pastor, broader program, and so forth) of the "larger congregation" has encouraged mergers and closings of smaller congregations.

d) Reduction in number of congregations (and number of points of contact with people) has reduced the membership total.

e) An increasing number of pastors and laymen are demanding a precise count and a name for every number.

f) Relaxation of restrictions on removing members by action of the quarterly conference (for the two-year period of 1966-1970, one annual conference removed 13,710 of 93,070 members [14.7 percent] by action of its quarterly conferences).

g) The integration of the former Central Jurisdiction has produced a membership decline in the black membership in several states, with factors attending all mergers producing a decline.

h) The changing national climate has reduced the "social value" attached to church membership.

i) The decrease in the number of new congregations launched has cut off a major source of new members.

j) Rising standards for membership have discouraged some potential members from joining—membership training classes for adults, longer period of instruction for youth, and so forth.

k) The general shift in national value system from quantity to quality has deemphasized the prestige value of numbers.

l) The increase in apartment construction and continued accumulated impact of mobility of the population has adversely affected membership totals (in Schaller's opinion this could be overstated very easily).

m) The vigorous and aggressive evangelistic approach of the holiness, adventist, pentecostal groups, the independent churches and other sect bodies has meant that many people today are joining these or similar groups rather than joining a United Methodist church.

n) It has become reasonable to expect that as the average size of congregations rises, the degree of outreach paradoxically decreases and the active participation declines, thus making it easier for members to become inactive and be dropped from the roll.

The study group identified a number of social factors which make it difficult for the church to communicate the message of the gospel and to encourage the kind of response which will make church membership meaningful. Among these are *depersonalization*, the *transiency* or "temporari-

ness" of everyday life which poses real problems for persons with regard to their sense of commitment, the *materialism* of our society, and a certain "*religiosity*" or quest for experience of the transcendental, which is emerging, frequently not related in any way to the incarnational and redemptive power of Jesus Christ. Depersonalization, transiency, and materialism along with other factors have created an *individualism* which poses a threat to all institutions in our society, devaluing "membership" of any kind.

On the other hand, there are elements in our current and emerging situation which can be helpful to the church in achieving her goals. Modern communication and transportation technology make it possible for us to be aware of human needs and to respond with greater speed than ever before. In this sense there is a new opportunity for sensitivity and loving response to human need. The hunger for experience *now* in our society provides a new openness to the experiential realities of the Christian faith which can bring radiance and joy to life.

The identifiable factors affecting reduction in the number of church members reported fall into three major categories:

- 1) Factors affecting statistical reduction which are desirable (more accurate accounting of rolls, improving understanding of the obligations attending membership, and so forth) and should continue.

- 2) Factors attending real membership loss which are undesirable and about which something presumably can be done by correcting inadequacies in our ministries and in membership enlistment and maintenance procedure.

- 3) Factors which flow from social change which require our understanding and consequent adjustments in our methods of witness and ministry.

The study findings support the understandings which led the General Program Council to designate "commitment, renewal and nurture" as the first priority of the Church for the 1972-1976 quadrennium.

The action of the 1968 General Conference asked for "ways to conserve membership" and for a "plan to be presented to the General Conference in 1972." After examining the complexity of the factors listed above which have been discovered to contribute to membership loss, it is clear that no single course of action will be sufficient. Corrective action is recommended at a number of points. The following recommendations are presented as general proposals to be studied and appropriated by church leaders at every level. The General Board of Evangelism is prepared to provide examples of proven patterns for ministry in each

of these categories and to resource the work with materials and leadership:

1) Ministries directed to the needs of those who are already in the household of faith must be recognized as a central part of the church's agenda. While there are many ways of doing this, an intensification of small group life in the local church will help in a most significant way in ministering to these needs. In the small group, laymen are afforded an opportunity to discover and to exercise their gifts for ministry to each other. The dynamics of the small group provides the optimum setting for learning, nurture, discipline, and a springboard for Christian action.

2) The proclamation and demonstration of the love of Christ to all the world must aim to communicate with persons living in a variety of life-styles. Accordingly, we should encourage the launching of a variety of new congregations specially to minister to these persons.

3) Contemporary procedures for offering a well-defined, easily recognizable "call, or invitation" which requires a decision from the one responding, should be adopted throughout the church. The call for commitment should always be primarily to accept and walk with Christ and to work for His kingdom.

4) The provisions of the 1968 *Discipline* regarding the transfer and termination of membership are adequate, but are not generally practiced. We urge all pastors to be faithful in observing them, especially Paragraphs 136 and 137. Thousands of persons each year are lost to the life and ministry of the church because of our failure adequately to minister to those moving between communities.

5) The organizational commitment demand of the church should be well defined. The local church should provide opportunity for persons making the commitment immediately to become involved in some ministry of service, witness, and worship *which will require the best they have to offer at that particular stage of their development.*

6) We must encourage ministries which demonstrate the compassion of Christ. In a time when words are cheap currency because of overuse and when human perceptions are being restructured by other media, this demonstration will often be required before the spoken or written word can be received.

7) The opportunities provided by the nation-wide, interdenominational setting of *Key '73* should be fully utilized by every local church. This will provide a setting for Bible study, prayer, the proclamation of the healing power of Christ in every area of human life, and for the application of "the message and meaning of Jesus Christ to the issues

shaping man and his society in order that they may be resolved." Planning should be started immediately for the activities to be undertaken in 1973.

8) The attention of the church, at all levels, should be directed to the call of the World Methodist Council to co-operate in "prayerful adequate preparation" which will culminate before 1975 in an agreed intensive period of worldwide witness and evangelism. The proclamation challenges all churches everywhere to respond with flexible forms reflecting the best understandings that can be developed intellectually and experientially to all persons in all manner of life-styles.

The church has unique resources for the healing of the human spirit. The Christian faith is incarnational. The Biblical understanding is that not even God could reveal himself through abstract or purely symbolic means. He came in flesh, God with us. The good news story is one of covenant relationships, of bountiful promises made for man by a God revealing in life his steadfast love, meeting man at the point of his need and walking with him in his limitations. Only the church as the body of Christ can surround every person with that authentic incarnate concern for him as an individual which in some way reflects the personal love of Christ. And the church is specially equipped to affirm a permanence of eternal purpose for a rapidly changing world, to answer the questions left in the wake of humanist ministries which affirm human worth but refuse to consider those ultimate questions on which that worth must be supported.

Appendix to the Study on Membership Loss and Conservation

At nearly every point in the above study on membership loss and conservation, a question was raised regarding the nature of church membership. Historically, some Christian communions have merged their theological and organizational understandings of the meaning of membership, counting all baptized persons as members. This has not been true in any branch of our denominational traditions. We believe that some of the confusion concerning the meaning of church membership can be avoided by identifying the organizational understanding with the theological and that a responsible body should be appointed by the General Conference to study the matter and bring a report to the 1976 session. We offer the following observations by Dr. Thor Hall of Duke Divinity School as one delineation of the problem:

Rethinking the Nature of Church Membership

In the light of the church's present situation and the changes in the understanding of the church that are indicated above, it is our conviction that the nature of church membership must now be given renewed and thorough attention among us. Especially important in this context is the need for clarifying the relationship between baptism, confirmation, and church membership, particularly as these throw light on the relationship between the Universal Church, The United Methodist Church, and the local congregation.

On examination it is evident that *The Book of Discipline of The United Methodist Church* reflects a dual concept of membership—on the one hand a rather wide concept based on baptism and profession of faith, signifying a person's incorporation into the universal body of Christ, and on the other hand a more special concept based on confirmation and/or vows of institutional loyalty, signifying a person's entry into the fellowship of The United Methodist Church, or the local United Methodist congregation (see *Discipline*, paragraphs 101-141). The relationship between these two concepts is not at all clear, however. It appears from the *Discipline* that our present policy gives the stronger emphasis to the organizational and covenantal concept of church membership, and that references to the sacrament of baptism, the Universal Church, and the inclusiveness of Christ's body are secondary to, and at times inconsistent with, this emphasis. (Compare for example paragraph 101 with paragraph 103; paragraph 107 with paragraph 108; and paragraph 120 with paragraph 123.) Full membership is defined as based on personal commitment and vows of institutional loyalty (paragraph 108), while baptism (seen as synonymous with dedication) only qualifies persons as preparatory members (paragraphs 121-123). Confirmation, correspondingly, is understood not by reference to the sacrament of baptism and its symbolical meaning of membership in the Universal Church, but in reference to membership training and the making of vows of loyalty to The United Methodist Church (paragraph 110, 123, and 124). According to the *Discipline*, each local church shall operate with six different membership rolls (paragraph 131).

Thus, in regard to membership, the church at present follows a policy more on the sectarian than on the churchly side of the spectrum. This may be a natural result of our historical background as "a connectional society" (paragraph 103), but it is clearly inconsistent with our theology and our historical development as a major church denomination with a constituency in the tens of millions.

To bring our understanding of membership into line with our character as a church community, and to clarify the relationship between membership in the Universal Church and participation in the local congregation, we suggest that the following principles be considered normative:

1) The church is called to spread the gospel, not to delimit it; to extend the Kingdom, not to restrict it; and to minister to all men, not to control them.

2) The church must be as inclusive as the grace of God, as sharply defined as the lordship of Christ, and as deeply united as the communion of the Holy Spirit.

3) The theological basis for membership must take priority in the church, with the understanding that covenantal, connectional, or institutional emphases are clearly secondary and consequential in relation to grace.

We will urge that these principles be applied to the definition of church membership and that the following points of implementation be given thorough consideration in the church:

1) That all baptized persons within our constituency, already members of the Universal Church of Christ, be considered full members of The United Methodist Church.

2) That training preparatory to or concomitant with confirmation be considered an essential part of the church's nurturing ministry to its members.

3) That the membership roll of each local congregation include two categories or classifications: one, a general church roll comprised of all baptized persons under the care of the local church; the other, an active roll containing the names of all persons confirmed as active participants in the life and work of the local church.

4) That procedures for transfer of membership between local churches within the denomination and between The United Methodist Church and other denominations be worked out in terms consistent with points one to three preceding.

(Editor's note: For action of the General Conference on this report see Report No. 14, Calendar No. 620, Standing Legislative Committee on Membership and Evangelism; see Journal, pages 535, 1410.)

REPORT OF THE COMMITTEE TO STUDY THE METHODIST PUBLISHING HOUSE

History

The 1968 Session of the General Conference authorized the Council of Bishops to appoint a committee to thoroughly investigate all charges questioning the practices of the Methodist Publishing House. The committee made its findings and recommendations known to the 1970 Session of the General Conference through the Council of Bishops. The General Conference received the report with its recommendations and authorized the Council of Bishops to appoint a five-man committee of churchmen, totally separated from the Board of Publication and management for the purpose of making a continuing study of the progress being made by the Publishing House with regard to the original committee's recommendations.

The committee has met in Nashville. Individual committee members have made periodic visits to the Publishing House for on-the-scene observations and interviews. Conversations have been held from time to time with top level management. Documents, government compliance reports, policy statements, statistical data and other materials have been studied and are on file with the committee.

The intent of this report is to indicate the progress by the Board of Publication and the Publishing House management in implementing the recommendations of the original committee.

The Board of Publication

The original study called attention to the fact that the Board of Publication had fallen far short in its responsibility as the governing body of the Methodist Publishing House. We believe the following changes reflect a more responsible participation of the Board in the affairs of the Publishing House.

Organization of the board into four standing committees (Personnel, Church and Public Relations, Finance and Long-Range Planning) has enabled it to take greater initiative in "problem solving" and "policy determining" functions.

Meetings of the board have increased from a five to six-hour session once a year to two, two day sessions annually enabling the governing body to give more responsible leadership in determining policies and evaluating the progress and implementation of those policies.

The Executive Committee has assumed the functions of the much questioned "Administrative Committee" and meets at least four times a year to insure continuing implementation of Board policies as well as guidance to management.

Standing and special committees have the freedom to meet as determined by the need. They function as working units of the Board.

Fuller participation in problem solving and policy decision on the part of the Board members has empowered each member to serve a vital communication link between the Publishing House and its various publics—especially the general church.

Affirmative Action Program

The original study indicated the committee's responsibility to measure not only statistics but "attitudes, opinions and emotions as well" as they related to the alleged discriminatory practices in the Methodist Publishing House.

The progress of the Methodist Publishing House in this area is reflected in the Affirmative Action Program adopted March 1, 1971, by the Board of Publication and currently being implemented by the management. The following rationale, policies, goals, timetables and implementation reflects the current efforts of the Publishing House, Board and management.

Equal employment opportunity is recognized as the right of every citizen who desires to be a productive member of society. The Methodist Publishing House recognizes its special responsibility to eliminate patterns of discrimination through its Affirmative Action Program.

General policies include: (1) "recruiting, hiring, and promoting all job classifications without regard to race, color, sex, religion or national origin . . ."; (2) "basing decisions on employment so as to further the principle of equal employment opportunity; (3) insuring that promotion decisions are in accord with principles of equal employment opportunities; (4) and insuring that all other personnel actions such as compensation, benefits, transfers, layoffs, returning from layoffs and etc. will be administered without regard to sex, race, color, religion or national origin . . ."

Goals and timetables have been adopted: (1) Goal: The attainment in each organizational unit of a ratio of ethnic minority employees at least equal to local ethnic minority representation in jobs above the level of service worker; (2) Timetable: Target dates for accomplishment of Affirmative Action Goals are based on (a) projected expansion, correction, or turnover in the work force; (b) availability

of minorities having requisite skills in recruiting area; (c) availability of promotable and trainable minority employees within the organization.

Accountability to the Personnel and Public Relations Division is insured by requiring each unit administrator to be responsible for implementing the program of his or her unit and the making of quarterly statements of progress to the Vice-President in charge of Personnel and Public Relations.

Progress in implementation is to be evaluated in terms of 6.8% reduction in total work force during the first year.

The total percentage of ethnic minority personnel increased from 13.27% in 1969 to 17.81% in January, 1972.

The percentage of ethnic minority personnel in jobs above the level of service worker increased from 12.4% to 13.56% between March 31, 1971 and January 31, 1972.

Labor-Management Relations

Grievance procedures have been revised and published for all employees. The new program offers each employee an opportunity to take his or her grievance to someone other than the immediate superior. The direct accessibility of the publisher is assured those who wish to discuss their grievance with top level management.

A *training program* for management leadership has been inaugurated. Persons from minority groups constitute most of those who have participated in the program the past two years.

The age limit for those wishing to enter the apprentice program has been removed through negotiation with the union. The majority of those currently involved in the program are blacks.

Departments that tended to give little opportunity for promotion have been combined permitting greater flexibility in promotion.

The "*Union Bug*" is available on offset printing jobs to any group or organization desiring it.

Job titles and actual job responsibilities performed have been clarified together with wage scales for each classification.

Periodical employee interviews have received added attention.

Comparative wages for men and women along with a more adequate representation of women in all job classifications is spelled out in the new Affirmative Action Program. Implementation of these goals is well on the way.

Administrative Leadership

The original study took note of the "defensive" and "closed door" attitude of top management, reminding the Board that if it "delays too long or defaults its responsibility for the selection of new top management, the Board will place the Methodist Publishing House in grave danger of a further deterioration of its image and relationship with The United Methodist Church."

We commend the Board of Publication for its wise choice of top management and the publisher for the careful selection of his associates.

A new "openness" and "availability" together with frank and honest struggle with issues and questions has helped to create a new climate of trust not only within the Publishing House family but the general church as well.

Communications in all directions have been substantially improved. A closer "working partner relationship" between the boards and agencies, the editorial staff and the general church has raised the level of confidence in the Methodist Publishing House, its Board and management.

Increased sensitivity concerning the social stance of the church as well as the need to relate to ethnic minority groups has taken a giant step forward.

A consultation on racism was conducted by the staff members of the Commission on Religion and Race for Methodist Publishing House executives (division administrators and department heads). Arrangements are underway to conduct a similar consultation for other levels of management.

Conclusions and Recommendations

The purpose of your committee has been to make a continuing study of the progress being made by the Publishing House with regard to the recommendations of the General Conference Committee To Study The Publishing House.

Your committee believes that the Board, the publisher and his executive staff have made substantial progress in implementing the recommendations made by the original committee.

The management acknowledges that these accomplishments represent a measure of progress and that deficiencies still exist, particularly in ethnic minority personnel in jobs above the level of service worker. It is on public record to take more positive steps toward the achievement of Affirmative Action Goals.

The members of the committee again wish to express their appreciation to the Board of Publication and the publisher for their full cooperation.

We believe that the continuation of this committee would serve no further purpose and that it should be permitted to go out of existence at this session of the General Conference.

—BISHOP EUGENE FRANK, *Chairman*

(Editor's note: For General Conference action on this report, see Journal, page 422.)

REPORT OF THE COMMISSION TO STUDY THE MINISTRY OF THE UNITED METHODIST CHURCH

Study of the Ministry:

Progress Report and Recommendations

(Editor's note: This report was referred to the Standing Legislative Committee on Clergy and was reported to the General Conference by that committee as Report No. 99, Calendar No. 490. It is printed here as amended by the legislative committee and as approved by the General Conference; see Journal, pages 543, 1456.)

Introduction

During the past decade or two it has become almost a cliché to affirm that "the winds of change are blowing"—winds of change linked to forces of burgeoning technology, urbanization, and increasing human control over what once were considered areas of nature beyond man's control. These forces have, in turn, unleashed counterforces evidenced in the deep concern for ecology, a yearning for a closer tie with nature, and for a life that is more human.

These emerging forces and counterforces have produced a bewildering array of new attitudes and life-styles that are in marked contrast to earlier periods of our history when some overarching ethic or ideology commanded the loyalty of the great bulk of the population. A form of existentialism has been accepted by many persons, at least to the extent of the rejection by large numbers of people of the idea that there is some preexisting reality prior to and apart from the present consciousness of each individual. "Existence precedes essence." The result has been a dramatically increasing pluralism of attitude, commitment, and life-style of the people.

In light of all this, it is little wonder that the role of the person who is called to be a "minister" to such a people is also undergoing drastic changes. Part of this change has resulted from a concept of "ministry" that sees all Christians as "ministers," called to serve the world and its needs. (Par. 301, *The Book of Discipline*.) This could actually be considered a reemergence of the basic Protestant principle of the priesthood of all believers. At any rate, this vital idea has forced the church to examine with new urgency the place of the ordained ministry, which has traditionally had a special ministry of "Word, Sacrament, and Order"

within the larger ministry of all baptized Christians. (Par. 302, *The Book of Discipline*.)

Against this background, The United Methodist Church and its predecessors have been involved almost continuously in recent decades in a study of the ordained ministry.

In 1946, the Evangelical and United Brethren in Christ churches were united, to become the Evangelical United Brethren Church. At that time, a study of the minister and his problems was authorized, in order to devise a plan to bring the two ministries together, thus conserving the best elements of each. This led to a positive statement of the standards and requirements for the new church.

During the next twenty years, the Evangelical United Brethren Church studied and dealt with such subjects as educational guidance and requirements for pastors, ministerial supply, a code of ethics, upgrading of standards, classification, the industrial chaplain's role, recruitment, temporary license, annual conference records, ministerial students and testing, and courses of study.

The Department of Ministerial Education of The Methodist Church asked Dr. Murray H. Leiffer, Dr. Earl D. C. Brewer, Dr. Frederick A. Shippey, and Dr. G. Ross Freeman to conduct studies and to present reports to the General Conferences of 1944, 1948, and 1952. During the 1952-56 quadrennium, a special commission, chaired by Bishop Donald H. Tippet, gave extensive study to theological education. Its report was presented to the 1956 General Conference under the title "Theological Education in The Methodist Church in 1956."

In 1960, the General Conference of The Methodist Church directed that during the 1960-64 quadrennium, a study be made of the following:

The ministry of The Methodist Church in the light of historic Christianity for the purpose of clarifying the doctrine of the Church in relation to its ministry and as it bears on such questions as the proper use of the terms "minister" and "pastor" (including the ordination of local preachers and their status in Methodism), the administration of the Sacraments, the relation of supply pastors to the annual conference, and functions and responsibilities of the ministry, careers properly included in the ministerial office and positions to which episcopal appointment may be made, the structure of the Department of Ministerial Education, and problems of recruitment and the most effective use of our ministerial manpower.

The Department of Ministerial Education was directed to make this study and selected a special committee to help

with it. Bishop Tippet again served as chairman. The committee's report, titled *The Study of the Ministry*, was presented to the 1964 General Conference. While the 1964 General Conference did not accept all the recommendations, the report nevertheless added greatly to a deepening understanding of the ordained ministry by the whole church.

Determined that the study should continue, the 1964 General Conference adopted a resolution that "A Committee to Study the Ministry shall be named by the Council of Bishops, to continue the study of matters pertaining to offices, orders of the ministry, conference relationships, and other subjects of an ecclesiological nature." Under the leadership of Bishop James W. Henley, this committee began its work in 1964. After the adoption of the Plan of Union in 1966 by the general conferences of the two uniting churches, the committee was reconstituted as a joint E.U.B.—Methodist committee, with Bishop Henley serving as chairman and Bishop Paul Milhouse as vice-chairman. The committee presented extensive revisions of the sections of the *Discipline* concerning the ministry as part of its report to the 1968 Uniting Conference. The revisions were substantially adopted.

The 1968 Uniting Conference took another action of tremendous importance in the establishment of the Ministerial Education Fund, which for the first time put major support of our theological seminaries on a national basis. The 1968 Uniting Conference, acting upon a petition from the Association of United Methodist Theological Schools, the Department of the Ministry, the Division of Higher Education, and the Board of Education, adopted the following resolution:

- That the 1968 General Conference of The United Methodist Church establish a quadrennial commission for a major study and report on such urgent concerns of the church's ministry as the nurture, enlistment, education and continuing education of the ministry in relation to:
- a. the best utilization and deployment of theological schools and other resources, and
 - b. the appropriate promotional and administrative structure deemed most effectual for the advancement of the church's ministry, including the possible need for a board of the ministry.

The commission shall report its findings to the 1972 General Conference.

It shall be composed of twenty-four (24) members appointed by the Council of Bishops with due awareness of jurisdictional representation as follows: five bishops; five ministers; eight laymen and laywomen, five of whom shall represent the jurisdictions and three at large; six

members of the Division of Higher Education of whom at least three shall be members of the Department of the Ministry, one of whom shall be chairman of the department; together with such regular consultants from the Association of United Methodist Theological Schools and staff of the department as are deemed needful, with other expert consultants as required. It is proposed that staff services and funding shall be supplied by the Department of the Ministry. (Amendment to Report #38, Committee on Education, Calendar 481, *Daily Christian Advocate*, p. 617.)

From the above mandate it can be seen that the study was to cover a rather broad area of concern—"the nurture, enlistment, education and continuing education of the ministry." But it was also clear that the General Conference had a primary interest in two special areas: first, "the best utilization and deployment of theological schools and other resources," and second, "the appropriate promotional and administrative structure deemed most effectual for the advancement of the church's ministry, including the possible need for a board of the ministry."

While the study touched on broad areas of concern for the ordained ministry, practical considerations of the enormity of the task and limitations of time necessarily confined its major thrust to the two areas mentioned.

After the Council of Bishops had appointed the commission pursuant to General Conference action, the commission convened in Nashville, Tennessee, on May 12, 1969, for its organizational meeting. Elected as chairman was Bishop D. Frederick Wertz. Bishop Everett W. Palmer* was elected vice-chairman, and Dr. Gerald O. McCulloh, secretary. The membership of this commission is listed elsewhere in this document.

The Study and How It Was Carried Out

It was recognized from the outset that the study to be made was of a magnitude and complexity that necessitated the retaining of a director or directors of established professional competence. After a careful appraisal of personnel to fill the position, the commission decided unanimously to retain Dr. I. Lynd Esch and Dr. Melvin W. Hyde as directors.

This was a most happy and fortunate choice. Both men had devoted their careers to the administration of church-related colleges, with particular reference to institutional study and evaluation. Dr. Esch was just completing a dis-

* Bishop Palmer's untimely death in January of 1971 took from the commission one of its most able and devoted members. As a "good minister of Jesus Christ" himself, he held a high view of the role of the ordained minister.

tinguished presidency of Indiana Central College when the study began and Dr. Hyde had recently completed an equally distinguished presidency at the University of Evansville. Dr. Esch is a minister from the E.U.B. tradition, while Dr. Hyde is a layman of the Methodist tradition. Both were concerned about theological education, and brought to their task a profound love for the church. They carried out their tasks with imagination and insight, and the commission is greatly indebted to them for their work. Without their thorough and painstaking efforts, the task could not have been carried out.

The directors got the data for their study through three basic approaches. First, they assembled as much information as possible, particularly of a statistical and financial nature, from materials already prepared by others. The Department of the Ministry of the church cooperated by making available large amounts of such material already on file. The American Association of Theological Schools was helpful in providing extensive materials, which it has gathered from its member schools. This added an ecumenical dimension to the data. In addition, catalogs, bulletins, and similar materials from United Methodist seminaries were available to the directors.

A second source of information was a series of questionnaires, which were designed to elicit certain specific data not available from the standard reports and to encourage the respondents to give opinions and attitudinal and evaluative responses on a wide variety of aspects of the study. Where these responses were statistical they have been tabulated and collated; where they are evaluative, they have been read with care in search for trends, patterns, and value judgements. Specific instruments were designed and mailed to a wide variety of elements of the church community as noted below.

A. To all persons in these categories :

1. *Seminary Deans and Presidents*: The chief administrative officers of all fourteen institutions.
2. *Faculty*: All regular full-time members of the faculties of the seminaries, including those working in administration.
3. *Bishops*: All active bishops of the church serving in the United States.

B. To a random sampling of the following categories :

1. *Students*: One in each ten full-time students in all the seminaries.
2. *District Superintendents*: At least one superintendent in each annual conference.
3. *Pastors*: Five hundred active pastors.

4. *Laymen*: One thousand laymen whose names had been obtained from the circulation list of *Together* magazine.
5. *Ex-Pastors*: Persons who had left the pastoral ministry.

The completed questionnaires, received from so many segments of the total church community, provided information of a subjective and evaluative nature that gave the basis for a balanced insight into the effectiveness of the present system of theological education.

Important information was also obtained from visits to the campuses of the fourteen United Methodist seminaries. Dr. Esch and Dr. Hyde took part in all these visits, and were accompanied on each by representatives of the commission. Each visit took about two days, and included specific consultations with students, faculty, administration, and in most cases, trustees. The consultations provided opportunity to explore curriculum developments, the adequacy of equipment and facilities, institutional relationships, as well as the hopes and concerns of students, faculty, and administration for theological education. The field education program of each seminary also received considerable attention. The value of these on-site visits was incalculable in getting a "feel" of the institution—its spirit, its problems, its unique personality, and its directions for the future.

From the facts assembled, the directors prepared a report to the commission, which then became a principal resource as the commission struggled to arrive at its own conclusions and recommendations. It should be made clear, however, that the recommendations in this report are the sole responsibility of the commission. The directors were responsible to the commission, but it is the commission that is responsible to the General Conference.

The commission approached its task as objectively as possible. It has sought diligently to carry out its mandate as impartially and honestly as possible, that the best interests of the church and theological education might be served.

Some General Observations of the Study

1. During the 1964-68 quadrennium the Commission on the Study of the Ministry prepared a report to the 1968 General Conference, meeting in Dallas, which was accepted and written into the legislation of the church. *The Book of Discipline* of The United Methodist Church contains these words:

Ministry in the Christian church is derived from the ministry of Christ, the ministry of the Father through the Incarnate Son by the Holy Spirit. It is a ministry be-

stowed upon and required of the entire Church. All Christians are called to ministry, and theirs is a ministry of the people of God within the community of faith and in the world. Members of The United Methodist Church receive this gift of ministry in company with all Christians and sincerely hope to continue and extend it in the world for which Christ lived, died, and lives again. The United Methodist Church believes that baptism, confirmation and responsible membership in the Church are visible signs of acceptance of this ministry. (Par. 301.)

This is our affirmation of and commitment to the general ministry, "the priesthood of all believers." It expresses the mandate of the gospel that disciples be engaged in discipleship. Thus, the ordained person, the non-ordained professional worker in the church, as well as the laity, all share this vital ministry.

The Book of Discipline goes on to affirm that "There are persons within the ministry of the baptized who are called of God and set apart by the Church for the specialized ministry of Word, Sacrament, and Order" (Par. 302).

This is the ordained ministry of The United Methodist Church, and it "cherishes its origins in the Christian tradition and in the Wesleyan tradition, from which it has come. It seeks obedience to the Holy Spirit through co-operative efforts to perfect a ministry for the whole Church. It faces the future eager to share new understandings and forms of the ministry which may be revealed" (Par. 304).

The commission believes that the church is responsible for the selection and education of an adequate number of qualified persons to carry out its ministries. This responsibility begins with the local congregation and is shared by boards of the ministry and church administrators at the various conference levels, and by the church's schools of theology. The commission further believes that the primary purpose of a theological school is to prepare persons for the professional ministries of the church. This means a seminary has a unique mission of professional preparation of ordained ministers distinct from the role of a "graduate school of religion" with its orientation to academic research. Even as a practicing physician receives his training in a professional medical school, or a lawyer in a professional law school, so the minister preparing to practice his profession needs the kind of training only a seminary, sustained by and an integral part of the church he is to serve, can offer. Simply "learning about religion" cannot prepare him for his task; he

must learn how to be "a good minister of Jesus Christ."

For more than a century and a quarter the denominations that now form The United Methodist Church have sponsored schools of theology, in order to provide such a trained and educated ministry.

2. *Relationship of the seminaries to the church.* In a legal sense, the seminaries are not owned and controlled by the denomination as a whole. All are governed by boards of trustees, which are legally autonomous and individually incorporated. In some seminaries, ownership vests in a jurisdiction, while in others the trustees have been elected by the General Conference. Over the years, however, certain understandings have been developed between the schools of theology and the general church, a portion of which are now contained in the *Discipline*, Pars. 1052-1054.

Par. 1052.1. The schools of theology of The United Methodist Church are established and maintained for the education of ministers. They exist for the benefit of the whole Church, and support shall be provided by the Church as a part of its general benevolent giving.

2. For the purpose of providing for the better support of these schools, the Division of Higher Education, in consultation with their administrative officers, shall establish budget askings for their adequate support, and the amount necessary for such support shall be added as a separate item in the askings of the General Board of Education from the benevolence funds as determined by the authoritative body; *provided*, however, that the receiving of appropriations of such funds through the division shall not debar the schools from soliciting additional funds from the Annual and Jurisdictional Conferences as a part of the program of Christian higher education.

3. No school of theology or department of theology in a college or university shall be established without first submitting its proposed organization and classification to the University Senate for prior approval.

Par. 1053. United Methodist schools of theology, in addition to preparing their students for effective service for Christ and the Church, shall acquaint them with the current programs of The United Methodist Church, such as its educational, missionary, social, and other service programs, and with the organizations and terminology of the Church. Each school of theology, in consultation with the Department of the Ministry, shall provide in its curriculum the courses in United Methodist history, doctrine, and polity specified in Par. 333.3.

Par. 1054. The United Methodist schools of theology share with the Boards of the Ministry the responsibility for the selection and education of young people for admission to the Annual Conferences.

1. It is recommended therefore that these schools before admitting a candidate for the United Methodist ministry as a divinity student, shall (a) inquire into his personal character and promise of usefulness in the ministry and (b) require a letter of recommendation from the Board of the Ministry of the Annual Conference in which he resides.

2. It is further recommended that when such a candidate has been admitted, the school shall give careful attention to his progress in studies and his personal and religious development to determine whether he should be continued in his preparation for the ministry. When a candidate's progress is adjudged to be unsatisfactory, he should not be permitted to continue. Notification of the termination of his relationship in the school shall be given by the school to the registrar of the Board of the Ministry where his Annual Conference relations are recorded.

Moreover, the denomination and its related church bodies are a major source of financial support for the seminaries. This includes the Ministerial Education Fund as well as a portion of World Service funds. In 1970, the percentage of total current expenditures which was provided out of church income averaged 36.6% for all seminaries. While the degree of dependence upon church income varies considerably from seminary to seminary, all rely upon it. In the long run, then, while seminaries are legally not amenable to the General Conference, they are increasingly dependent upon the whole church, for without the support of the church, they would face an uncertain future.

3. *Quality of education.* The commission commends our seminaries for the quality of education as evidenced by the competency of the graduates. The level of dedication and commitment of the trustees, administration, faculty and students is almost universally outstanding. By and large, the curricula of the various schools reflect efforts to be innovative and creative in meeting the changing needs of ministry. The professional status of the faculty in their respective fields is noteworthy.

The commission feels its responsibility is to affirm the continuance of those areas of competence and strength that contribute to the high quality of education, and to seek to assure through its recommendations that this quality will be enhanced in the years to come.

4. *Ministerial manpower needs for the future.* Future projections in this area vary widely and appear to be highly subjective. On the basis of evidence available, however, it would appear that the needs in the next ten years are not likely to vary much from present needs. On the basis of a survey taken by our directors among all the bishops of our church, the bishops reported that they could place a total of 794 persons in 1971. This figure is reasonably close to the number of graduates of our seminaries, based upon the average number of graduates for the 1960s, which was 849 per year.

Based upon the information available, it would appear that the present number of students in the first professional degree programs in our seminaries is reasonably near the number needed to fill the places of service as they become available, and that there is more than adequate capacity in our seminaries to care for them.

5. *The stewardship of seminary operation.* We are in a time of reordering of priorities, brought about largely by a recognition that available resources of personnel and money are not unlimited. This calls for a careful application of good stewardship in the area of theological education in order that the best use of faculty, facilities, and financial resources may be made.

Our study leads us to believe that the size of seminary enrollment is directly related to the practice of good stewardship. This relates to good stewardship of faculty, allowing for the kind of specialization that is required in a period of increasing "specialized ministries," making possible reasonable faculty-student ratios, and providing for a true community of learning. It means good stewardship of facilities, providing for full usage of such facilities as libraries, and enabling them to be truly adequate. It makes more likely good stewardship of financial resources, making possible a lower total cost per student. While it is true that there may be individual exceptions to this rule, the following table from the *Fact Book on Theological Education for 1970-71* (p. 20), published by the American Association of Theological Schools is instructive:

Cost per Student by Size of School (average of all schools)

Size	Total Educational and General Cost per Student
50 or less	\$4,645
51-150	3,581
151-300	2,876
301-500	2,368
501 or more	1,861

More directly relevant to the issue of cost per student in relation to size of school are the following figures. The figures in the first two columns are drawn from reports that were submitted to the A.A.T.S. by United Methodist seminaries, and generally confirm the picture of the previous table:

School	1971 Cost per Student	1970 Enrollment	Rank in Cost per Student (low to high)	Rank in Enrollment (low to high)
Boston	\$3,033	387	6	13
Drew	5,335	192	14	5
Duke	2,454	336	3	11
Emory	2,127	517	1	14
Evangelical	3,444	132	10	1
Gammon (ITC)	3,842	167	12	3
Garrett	4,735	306	13	9
Iliff	3,334	151	9	2
Methodist (Ohio)	2,594	216	4	6
Perkins	3,619	344	11	12
Saint Paul	2,907	184	5	4
School of Theology at Claremont	3,051	316	7	10
United	3,060	226	8	7
Wesley	2,394	301	2	8

While it is clear that an exact inverse correlation between cost per student and enrollment is not shown, the correlation is definitely present. For instance, the five seminaries with the *highest* cost per student are also those with the lowest enrollment. The seminary with the lowest cost per student is the one with the highest enrollment.

The commission believes that good stewardship of all available resources calls for the setting of goals for minimum seminary enrollment toward which we may work.

6. *The need for a variety of educational opportunities.* The commission rejoices in the diversity it sees in our seminaries, believing this to be a healthy condition. To establish a complete uniformity of educational experience at our seminaries would strike a crippling blow at our ability as a church to minister to "all sorts and conditions of men."

Some of our seminaries are related to universities; some are in close proximity to seminaries of other denominations. They exist in a wide variety of cultural situations. The commission does not believe that any of these conditions makes the situation of any one seminary inherently superior to any other; rather, we believe that each seminary

has an obligation actively to cultivate whatever advantages its unique setting may afford it.

7. *Resources.* The commission is concerned about the resources available for theological education—human and financial. It recognizes that the church has an infinitely valuable human resource in the faculties and administrative personnel of our seminaries. In conserving that resource, it does not wish to recommend any steps that would drastically cut back or undermine it. Yet, to achieve all that is recommended, changes will have to be made. In this entire study, the commission has made an earnest effort to be sensitive to human values and personal needs. In whatever adjustments the church and its theological seminaries may make in the next decade, human values must be kept in the perspective demanded by our Christian commitment. On the other hand, certain pressing realities face the church regarding financial resources.

Dr. Jesse H. Ziegler, executive secretary of the American Association of Theological Schools, wrote this as part of a study entitled *Theological Education in the 1970s*, published in 1968.

There is a stark simplicity about the financial situation confronting every seminary in North America. It is that the cost of merely staying alive, of conducting business as usual, without making any changes in the existing programs, will at least double again in the next decade. Making any profound changes in programs and methods, if undertaken by an individual seminary, seem likely to require operating expenditures which will be four or five times greater than those today.

Dr. Ziegler's predictions seem to be supported by two recent studies. From 1950 to 1967, for instance, while the national consumer price index rose about 30 percent, the total operating expenses for theological seminaries rose over 300 percent. (1968 A.A.T.S. Study by Arthur D. Little, Inc.) Another study indicates that for the ten-year period from 1956 to 1966, total annual expenditures for all former Methodist seminaries increased 122.1 percent. (1967 Study by Alan K. Waltz.)

These facts and trends indicate that a continuance and an enhancement of truly quality theological education in the years ahead will make unprecedented demands upon the resources of the church. Such demands call for the highest measure of wisdom and prudence in the allocation of such resources.

The seminaries receive basic financial support from the general benevolences of the church and of the Ministerial Education Fund. The latter is a new program established

to provide support for the schools as well as for ministerial education generally. During the first year of the fund's operation (1970), the churches gave 57.76 percent of the \$8,250,000 goal that totaled \$4,765,671. Of this amount one-fourth was retained for use by the annual conferences and three-fourths was remitted by the annual conference treasurers to the Council on World Service. Most of the \$3,574,253 remitted has been distributed to the schools for their use in meeting current operating expenses. After ten months, reports indicated that an increase of approximately 30 percent may be expected for 1971. It appears that some years may pass before present or future goals will be realized. But, even if payment of these goals is achieved, the need for careful stewardship of resources would not be obviated in order to insure the continuance and enhancement of quality theological education.

It is the judgment of the commission that if the costs of theological education continue to climb at their present rate, the church will find it extremely difficult to continue to provide its present proportional share of these costs.

Principles for the Future of Theological Education

The commission believes that the church and the seminary are inseparable. Both are necessary for the work of Christian ministry. The seminary is the primary educational institution through which the church is provided with continuing professional ministerial leadership. On the other hand, the church is both the source and the fulfillment of the seminary, for without the ongoing life of the church, the seminary would cease to exist. It is with this intimate relationship between seminary and church in mind that the commission presents to the General Conference some principles for the future of theological education.

1. There is a significant dimension of theological education to be found in the interdisciplinary opportunities that arise out of a university relationship. Where such a relationship exists, a seminary should take maximum advantage of the opportunities. At the same time, it should not lose sight of its primary mission as a school to prepare persons for the ordained ministry, a role quite distinct from a graduate school of religion.

2. Theological education has discovered numerous ways by which a program can be enriched through ecumenical relationships. Seminaries need to explore the enlarging possibilities of interinstitutional educational programs and other relationships. This need grows out of the essential unity of the church, and the theological mandate to work together within the Body of Christ. But such action also

strengthens and broadens the student's experience, and brings certain practical benefits such as a fuller stewardship in the utilization of faculty and facilities.

3. There are varieties of cultural settings that provide unique opportunities for educational experience. Seminaries should be sensitive to new avenues of approach to theological education that are implicit in their locations. Such approaches can result in benefits to their students, to the larger church community, and to the world in which the church is called to minister.

4. There are values, though somewhat intangible, in the church's seminaries' being located geographically throughout the country. The importance of having schools reasonably available to students has merit—though today's rapid transportation makes this of lesser concern. However, there are real values inherent for both the seminary and the churches within its region, because of the learning interaction possibilities and opportunities this proximity provides. This should not be interpreted to mean that more seminaries are needed. It means that the church should avoid maintaining United Methodist seminaries located in too close proximity to each other.

5. The church is being called to a responsible stewardship of its resources. This means that the seminary must be sensitive to the relationship that exists between available resources and quality of educational experience. The church needs to plan wisely its use of present and projected financial resources, in consultation with the seminaries.

6. The United Methodist Church can provide more adequate and effective theological education in institutions with enrollments of three hundred or more full-time equivalent students. The commission recognizes there are significant variables that will determine optimum enrollment potential at each of our seminaries. Among these are capacity of existing facilities, location, competition for students, available opportunities for field education, etc. However, this does not preclude the advantages of achieving enrollments that approach or exceed the three hundred-student figure—advantages in securing and utilizing faculty; acquiring facilities and equipment; and enriching program offerings that are not feasible for smaller schools. Each seminary should strive within existing limiting factors and without major capital expenditure, to achieve maximum efficiency and minimum cost per student by building its enrollment toward the three hundred or more full-time equivalent student size.

Recommendations Concerning the Seminaries of The United Methodist Church

The commission, because of a wide variety of variable and changing factors, the full import of which only the future can reveal, does not now endeavor to say precisely how many seminaries the church should be supporting on a long-term basis. Opinions expressed to the commission on this point have varied all the way from the view that if The United Methodist Church were starting de novo to create seminaries for the education of its ordained ministry, five institutions would be sufficient, to the view that in the light of history and the excellent job our seminaries are doing, we should retain all fourteen. It is the judgment of the commission that The United Methodist Church could provide theological education of high quality with fewer than fourteen seminaries. To accomplish this reduction in number of institutions in a responsible and objective manner, the commission has sought to evaluate each seminary on the basis of the "Principles for the Future of Theological Education" set forth earlier.

The Eastern Seaboard. The megalopolis that has developed on the Eastern Seaboard makes the setting of theological education there unique. With urban sprawl already covering the area from Boston to Washington, it threatens further to spread north of Boston and south to Richmond or Durham. For this reason, the commission believes it will be helpful to consider together the schools located in this geographical setting: The Boston University School of Theology at Boston; Drew University, the Theological School at Madison; Wesley Theological Seminary at Washington; and Duke University Divinity School at Durham. Each of these institutions has a long and distinguished tradition of preparing men and women for the professional ministry of the church.

After careful consideration and study of the seminaries involved, the commission is convinced that three seminaries in this region, rather than four, would adequately serve the needs of the church, and that such reduction could serve both the cause of high-quality education and of good stewardship. The commission does not have the answers to how and when the reduction might be achieved. It believes that such answers can come only in consultation with the seminaries.

To this end, the commission proposes the creation of a Consultation Task Force, to be composed of the following membership: five representatives from each seminary, to be named by each institution by its trustees or governing body; one representative each to be designated by the Uni-

versity Senate, the quadrennial Commission to Study the Ministry, and the Division of the Ordained Ministry. The last named shall convene the Task Force at the earliest possible date in the quadrennium. The Task Force shall elect its own officers and establish its own organization. The representative of the division shall not be eligible to serve as chairman.

The Task Force is requested to address itself to such questions as:

1. What is the nature of theological education?
2. What are the purposes of education for ministry in the next decade?
3. What are the implications of these and similar considerations for the schools involved in this consultation?
4. How can the number of seminaries be reduced? Are mergers possible?
5. What would be the timetable for accomplishing such a reduction?

6. Is there a possibility of cooperative programs among the seminaries in administration, enlistment, instruction, continuing education, studies for laymen?

7. What avenues are open for ecumenical development?

The Task Force is requested to make annual reports beginning on September 1, 1973, on its progress in its consultation. In its report of September 1, 1975, the Task Force is requested to provide a firm proposal, including a timetable for achieving the projected goals. The annual reports shall be made to the Division of the Ordained Ministry and to the quadrennial Commission to Study the Ministry.

The Greater Atlanta Region. Two United Methodist seminaries are in this region—Candler School of Theology at Emory University and Gammon Theological Seminary (Interdenominational Theological Center). If it were not for special circumstances at Gammon, the commission would recommend an early merger on the basis of our *principles* as set forth earlier. At least three factors are involved in Gammon's unique situation: 1) its involvement in the Interdenominational Theological Center along with a growing number of other denominations gives it an ecumenical dimension not present in the other seminaries; 2) at a time when a pressing shortage of black ministers is developing, it serves a unique function as a recruiting agent not only for itself, but for our other seminaries; and 3) its continuance at this period in history is important as a symbol of black awareness.

In view of the above, the commission believes both seminaries should continue for the present, extending and increasing the excellent cooperation already existing. But we

urge study on a long-term basis of the ways in which the two might eventually become one.

In order to get started on this study, we recommend the formation of a Consultation Task Force in Atlanta, with the same structure, duties, and responsibilities as outlined in the section on the Atlantic Seaboard, to give attention to the suggested questions and others that may occur to it.

The Task Force is requested to make annual reports beginning on September 1, 1973, on its progress in its consultation. In its report of September 1, 1975, the Task Force is requested to provide a firm proposal, including a timetable for achieving the projected goals. The annual reports shall be made to the Division of the Ordained Ministry and to the quadrennial Commission to Study the Ministry.

The Greater Chicago Region. The close proximity of two seminaries, Evangelical Theological Seminary in Naperville and Garrett Theological Seminary in Evanston, obviously raises serious questions when viewed in the light of the *principles* as set forth earlier. The commission's careful appraisal leads it to recommend that there be only one seminary in this region.

Because the wisdom of the seminaries involved is indispensable to finding the way in which this recommendation can best be implemented, we recommend the formation of a Consultation Task Force in Chicago, with the same structure, duties, and responsibilities as set forth in the section on the Atlantic Seaboard, with the following exception: since such a group is already meeting, it will not need to be convened by the representative of the division. However, the representatives from the University Senate, Division and quadrennial Commission to Study the Ministry should be added as soon as possible. The Task Force is requested to direct its attention to the previously suggested questions, as well as other concerns it deems important.

The Task Force is requested to make annual reports beginning on September 1, 1973, on its progress in the consultation. In its report of September 1, 1975, the Task Force is requested to provide a firm proposal, including a timetable for achieving the projected goals. The annual reports shall be made to the Division of the Ordained Ministry and to the quadrennial Commission to Study the Ministry.

The Ohio Region. There are two seminaries in Ohio: Methodist Theological School at Delaware, and United Theological Seminary at Dayton. As the commission has studied these two schools in the light of the *principles* as set forth earlier, it recommends that there be one seminary in the Ohio region. The commission is aware that the two semi-

naries have been in consultation with one another for some time. They are to be commended for the spirit of these consultations and the expressed willingness to move toward one institution.

The commission recommends the formation of a Consultation Task Force in Ohio, with the same structure, duties, and responsibilities as described under the section on the Atlantic Seaboard. The Task Force is requested to direct its attention to the questions previously suggested as well as other matters of mutual concern.

The Task Force is requested to make annual reports beginning on September 1, 1973, on its progress in its consultation. In its report of September 1, 1975, the Task Force is requested to provide a firm proposal, including a timetable for achieving the projected goals. The annual reports shall be made to the Division of the Ordained Ministry and to the quadrennial Commission to Study the Ministry.

The West. It is difficult to deal with the Western half of the nation in a single consideration. The seminaries are Perkins School of Theology, Southern Methodist University, in Dallas, Saint Paul School of Theology Methodist in Kansas City, Iliff School of Theology in Denver, and the School of Theology at Claremont.

There are distinctive problems caused by the dispersion of the general population, the distribution of United Methodist membership, and the vast distances between these theological schools. However, the commission decided to include the four seminaries in this section of the nation in one Consultation Task Force, and also to involve representatives of conferences in the Pacific Northwest.

As it studied these schools in the light of the *principles* enunciated earlier, the commission recognized there may be reasons for believing that three schools would be adequate to provide theological education opportunities for this section. However, because of the great distances between schools in the West, the importance of their presence in the places in which they are located, and the conviction that the West is the area of the greatest future population growth, the commission recommends the continuance of the four schools for the immediate future. But a sense of urgency is called for in the efforts of the seminaries to move forward during the quadrennium toward meeting the criteria set forth in the *principles*.

The commission also gave considerable study to the Pacific Northwest, and its problem of the lack of a seminary in this huge, growing area of the country. However, the commission determined that the overwhelming fiscal problems associated with the establishment of a new seminary,

as well as the difficulties of "moving" an existing seminary, rendered the opening of a seminary in the Pacific Northwest infeasible at this time. However, the commission believes that the absence of a seminary makes the need for the development of vital continuing education programs in this area a concern of high priority. Furthermore, the commission believes that eventually a seminary will be needed in the Northwest, and urges the American Association of Theological Schools, the Association of United Methodist Theological Schools, the Division of the Ordained Ministry, and all concerned groups involved in long-range planning to keep this concern before them.

The commission recommends the formation of a Consultation Task Force in the West, with the same structure, duties, and responsibilities set forth in the section on the Atlantic Seaboard. The commission further recommends that the Task Force have two additional members from the Northwest, one to be named by the Board of the Ministry of the Pacific Northwest Conference, the other by the Board of the Ministry of the Oregon-Idaho Conference. The Task Force is requested to give study to the questions previously listed and such other considerations as may arise uniquely in relation to theological education in the entire Western region.

The Task Force is requested to make annual reports beginning on September 1, 1973, on its progress in its consultation. In its report of September 1, 1975, the Task Force is requested to provide a firm proposal, including a timetable for achieving the projected goals. The annual reports shall be made to the Division of the Ordained Ministry and to the quadrennial Commission to Study the Ministry.

Funding for the work of the Consultation Task Forces will be arranged through the Division of the Ordained Ministry.

Continuing Education

The need for a more aggressive and correlated program of continuing education became obvious to the commission at an early stage. All the seminaries are involved in continuing education programs to some extent. But the programs are uneven; they need strengthening and correlating at the national level. The financial burden of providing these programs should be more fully shared by the general church since the seminaries usually can ill afford the expense involved. If we are to take the provisions of Par. 355 seriously (calling for every minister to be regularly involved in a program of continuing education), we must as a whole church see that the opportunities are afforded.

The commission, therefore, recommends that a much stronger emphasis on continuing education be made within the Division of the Ordained Ministry; that high priority be given to an aggressive program of initiating, correlating, promoting, and subsidizing continuing education for the ministry of The United Methodist Church; that emphasis be placed on utilizing the personnel and facilities of our seminaries, our church-related colleges and universities, annual conference boards of the ministry, local churches, and other institutions of our church.

**Recommendations Concerning "the Appropriate
Promotional and Administrative Structure Deemed
Most Effectual for Advancement of the Church's
Ministry, Including the Possible Need for a
Board of the Ministry"**

(Editor's note: The Standing Legislative Committee on Clergy, which considered this report and made recommendations concerning it to the General Conference, substituted Paragraphs 1225-1230, 1250-1258 of the Structure Study Commission Report for the original language of the Commission to Study the Ministry in this section; see Journal, pages 1272, 1981.)

Conclusion

The study of the ministry of The United Methodist Church is never done. It must, of necessity, be more of an ongoing process than a "once-and-for-all" resolution of the problems confronting our ordained ministry in a rapidly changing world. Our final recommendation, then, is that the General Conference authorize a continuing study of the ministry, with special attention being given to reviewing and evaluating the progress of the seminaries in carrying out the recommendations of this report and in meeting the criteria set forth herein.

We therefore recommend that the General Conference of The United Methodist Church establish a quadrennial commission to continue the study of the ordained ministry of the church, with particular emphasis on:

1. Review and evaluation of the progress of the seminaries in carrying out the provisions of the 1968-72 report as they may be adopted by the 1972 General Conference.
2. Continuing education—its growth and development.
3. Enlistment, education, ordination and appointment of women to the ordained ministry.
4. The meaning of ordination and the covenant relation as defined in Par. 331 of 1968 *Book of Discipline*.

5. Special appointments, including professional chaplaincies.

We further recommend that this commission shall be appointed by the Council of Bishops and shall consist of twenty-nine members, appointed in light of jurisdictional considerations, with adequate representation of women and minority groups: five bishops, one of whom shall be chairman; five ministers; eight lay persons, five representing the jurisdictions and three at large; six members of the Board of Higher Education and Ministry, Division of the Ordained Ministry, the Division of Chaplains and Related Ministries, one of whom shall be the chairman of the Division of the Ordained Ministry. It is expected that the commission will consult regularly with the Association of United Methodist Theological Schools, the staff of the Divisions of the Ministry and Chaplains, and such other expert consultants as required. Staff services shall be supplied by the Divisions of the Ministry and Chaplains, and funding shall be supplied by the Division of the Ministry.

—BISHOP D. FREDERICK WERTZ, *Chairman*

REPORT OF THE STUDY COMMISSION ON THE PARTICIPATION OF WOMEN IN PROGRAM AND POLICY MAKING CHANNELS OF THE UNITED METHODIST CHURCH

Preface

The Christian faith has consistently affirmed the fundamental worth of the individual as a creature of God. It has asserted that the individual is to be free to find as complete an expression as possible in relationship to God, in association with others and in self-development. While the Christian faith has testified to this historically, most of the social institutions which have embodied that faith have not provided a setting in which the dignity and worth of the individual could be fully achieved and affirmed.

Awareness of the encumbrances and obstacles which the society and the religious institutions have developed has been heightened, especially in recent years. The concern has deepened to seek for the enablement of persons as persons regardless of sex, race, social status and ethnic background, and other factors.

This report deals with the issue of the institutional encumbrances which work against the full development of persons because they are women and of their involvement and participation in the life of the organized church. More specifically, the report speaks to the issue of the role and participation of women in the life and work of The United Methodist Church and the extent to which the denominational structures, historical customs and patterns work against their full involvement.

Authorization for the Commission

Prior to the 1968 Uniting Conference discussion was carried on in the Woman's Division of the Board of Missions of The Methodist Church concerning the issue of the role of women in the policy-making channels of the denomination. As a result of this discussion, the Woman's Division petitioned the Uniting Conference to "create a study commission of both men and women of high competence to make a study of the extent to which women are involved at all structural levels in program and policy-making channels and agencies of The United Methodist Church." Also included in the petition was the request that research be conducted on the issue and that an adequate budget be

provided for the work of the study commission. The petition requested the study commission to report to the Council of Bishops, with copies transmitted to all program and policy-making agencies of the church for study and appropriate follow-up.

The petition was received by the secretary of the Uniting Conference and referred to the Legislative Committee on Christian Social Concerns. Report 26 of this committee came to the floor of the conference as Calendar Item 330 and stated: "The committee voted concurrence on this petition and recommends that the financing of this Study Commission be referred to the Department of Research of the Program Council." The action of concurrence was adopted as part of the blanket motion covering all committee reports which had a vote of concurrence.

Thus, the 1968 Uniting Conference authorized the creation of a Study Commission on the Participation of Women in Program and Policy Making Channels of The United Methodist Church. The matter was referred to the Program Council, but without making any provision for the funding of the Study Commission or its work.

The Program Council placed the responsibility for the organization of the Study Commission in the Division of Coordination, Research and Planning. After rather extensive, unsuccessful efforts to secure the necessary funding for the work of the Study Commission, the Division appointed a task force composed of five of its members to do some preliminary work in defining the scope of the study and in clarifying some of the issues in the hope that their work would be beneficial to a commission when it was appointed.

The Program Council sought clarification of the action establishing the Study Commission and directions as to the funding. A resolution placed before the 1970 General Conference was approved. This action reaffirmed the establishment of the Study Commission and requested the Council on World Service and Finance to find a method for funding the work of the Study Commission. Subsequent financial arrangements were made and the Study Commission was then able to begin to carry out its work assignment.

Establishment of the Study Commission

The clarifying action of the 1970 General Conference enabled the Program Council, through the Division of Coordination, Research and Planning, to proceed with the establishment of the Study Commission. As noted earlier, a task force of five persons had been constituted to begin the work in relation to the 1968 Uniting Conference action.

These five persons, members of the Division, and five additional persons were named to the membership of the Study Commission by official action of the Program Council in accordance with the 1970 action of the General Conference.

The members included six women, two of whom have been active in Women's Society work in their annual conferences and nationally, a current vice-president of the Women's Division, a young professional woman not related to a Women's Society, a seminary student, and a college student who served for a year as a Youth Associate of the UMCYM. Four men are members, including a bishop, two pastors (both of whom had also served as district superintendents), and a conference program director who has also been a pastor and a general agency staff member. The chairman of the Division is an ex officio member and two male staff members of the Division are consultants.

Meetings of the Commission

The task force named by the Division of Coordination, Research and Planning had a two-day meeting prior to the 1970 General Conference to explore the issue, to facilitate clarification of the request of the General Conference, and to seek funding.

Shortly after the Study Commission was named, it began its work with a two-day meeting in late 1970. Additional meetings were held February 16, 1971; April 16-17, 1971; June 24-26, 1971; September 3-4, 1971; and November 12-13, 1971.

In its meetings the Study Commission has reviewed its tasks, made assignments for work to be done, received and reviewed work prepared, listened to testimony from invited persons and consultants, studied documents related to the issue, worked on legislation, formulated goals and recommendations, and considered carefully the content of this report to the General Conference.

Statement of Purpose

The Study Commission prepared the following statement of purpose which guided its deliberations.

The Study Commission on the Participation of Women in the Program and Policy Making Channels in The United Methodist Church believes that its purpose is:

1. To make a study of the extent to which women are involved in program and policy-making decisions at all levels of The United Methodist Church,

2. To review the language of *The Book of Discipline* in the light of the issue of the role of women in the denomination,

3. To develop an awareness of the issue of the involvement of women in the life of the denomination, the factors contributing to the present situation and the changes which are needed,

4. To formulate some recommendations to The United Methodist Church and its constituent parts to enable and facilitate the involvement of women in the life and work of the church.

The Context of the Issue of the Participation of Women

No attempt will be made in this report to present, even in summary form, an historical, sociological or theological analysis of the role of women in the total society and in the Christian church. The body of literature on this subject is extensive and growing rapidly. The Study Commission is very much aware of the literature, having studied and read a number of books and papers on the issue.

The role of women and their participation in the various structures of the society is very much a current topic in the general society. Most recently the issues have been stated with greater power and effectiveness in the general societal, secular framework than in the Christian community. The emphasis has been placed on providing for the freedom and opportunity for the individual to find the optimum level of self-development and expression. While one may not agree with all of the statements and actions of some persons involved in the women's liberation movement, one should acknowledge that the general tenor of their concern is to raise the level of participation of women in the total social order and to remove the restrictions which have limited them to a narrow range of roles and activities.

It is a truism of our times that many of the traditional societal roles which have been accepted through the years as "proper," "correct" and "valid" are undergoing reexamination and change. Many of the roles and tasks ascribed to men or women are being altered in a variety of ways. The degree of acceptance of a wider range and variety of actions and life-styles in all of society is becoming increasingly larger. Stereotypes of what is the "typical" teenager, retired person, mother, father, young adult, minister, teacher are all more difficult to develop adequately today than in previous years. The acceptance and tolerance of widely variant life-styles is much more characteristic of our society than even one decade ago.

The role of women in the contemporary American society has been rapidly changing in recent years. Women with more education, enhanced skills, greater freedom from the traditional home-oriented tasks, increased leisure and mo-

bility are now perceiving a much broader range of opportunities for them than previously. Women, rightly, are seeking the same type of freedom which has been traditionally ascribed to men, to pursue vocational and avocational interests. The concern is to find acceptance on the basis of competence, interest and need, not to be discriminated against or favored because they are women.

The tension which develops as women seek this enlarged role and level of participation comes because the basic societal framework in which they must operate is still essentially a male-oriented-and-dominated one. While it is less so than in the past, the traditional male-oriented and societal patterns, customs and thought-forms still are dominant.

A good example of this is to be found in the very nature of the English language itself. Through its development in practice, custom and deliberate construction, the English language reflects the societal norms and values of its most formative years. The attitude of superiority of the man in society is affirmed, often unconsciously, whenever we speak. There are no personal pronouns in the singular which are neuter in gender. As custom has ascribed a gender to inanimate objects or to certain qualities and characteristics, they have taken on an identity with maleness or femaleness. So this is carried forward as we think of objects and, as the cycle is completed, of people in these historic speech patterns. We have chairmen (the word chairwoman seems awkward and foreign to many) and congressmen. When no gender is explicit in a sentence we refer to the masculine form to be inclusive of both sexes. This example of language illustrates both the cause of underlying problems and the difficulty of attempting to deal with these using the contemporary language forms available to us.

Another example is the way in which the literature of the denomination has reinforced the prevailing thought-patterns and perspectives of the culture. Basic stereotypes have been accepted and illustrated without modification. The curriculum of the denomination has produced some striking illustrations of this. Boys have been portrayed as dominant, outgoing, active and aggressive. Girls have been shown as passive, interested in the arts, docile and subordinate. This type of unquestioning acceptance of prevailing patterns runs counter to the full and unencumbered development of all persons, male and female alike.

As the tension between the traditional and the new concepts is present in the general society, so it is present in the Christian community in general and The United Methodist Church in particular in relation to the role and participation

of women. The Christian church has had an ambivalent attitude regarding the participation of women in all of the activities of the church. As an institution the church has often spoken to affirm the full humanity of each individual as a creation of God and to seek to preserve and enhance the worth and dignity of each person. Yet, historically the church as an institution set limits on the rights and prerogatives of women. The church has usually preserved the customs of the general society of a particular time and place rather than affirming the inherent values of the individual when these might contravene the prevailing attitudes.

Use of the Bible as a source of authority in debate has contributed both to the discrimination against women and to the liberation of women. Some interpretations of biblical passages focus on the culturally influenced developments of the society. Other interpretations focus on the broader fundamental affirmations as to the nature and character of God and his creation. The former often contributed to discrimination against women. The latter often motivate the action for the liberation of women.

Therefore, the Study Commission recognizes that it is necessary to understand the biblical, theological, societal and historical backgrounds which bring their influence to bear on the issue of the participation of women in The United Methodist Church. It is aware of the historical and theological discussions which center on the issue of the role of women, though these will not be documented in this report. The Study Commission felt it was not its purpose to defend, deny or explicate these traditional discussions, but rather to focus on the present situation and issues.

Participation of women in The United Methodist Church has been influenced by the patterns and customs of the society. Historically within the traditions of the several denominations of the United Methodist heritage women have been encouraged to be active in limited areas. Much of the strength of the mission programs has come from the concern, interests, efforts and funds of women. Education, especially the education of children and youth, has been an area in which women were active through the long history of the predecessor bodies of The United Methodist Church. Organizations of and for women served as another major channel of participation for women. It was largely through this "segregated" organizational structure that women moved into some positions of leadership and influence within the denominations. Women were not encouraged to enter the professional ministry.

In local churches, the channels for participation were also well marked and reserved for women. Mission promotion,

education of children, fund raising through bazaars and dinners, altar-guild work, and in many smaller churches, the cleaning of the building, were all "proper" activities for women. The business affairs of the local church were basically the domain of the men.

To some extent these classic patterns have changed. The Study Commission has sought to examine the nature of the current patterns of participation, the present structures of the denomination, and the affirmations of the denomination for the development of the full potential and integrity of the individual in the light of the issue of the role and participation of women.

Study of the Participation Level of Women in the Various Organizational Units

As background for their deliberations the Study Commission requested a body of data to be compiled as to the current level of participation of women in the various organizational units of the denomination. Some historical perspective was also noted through the examining of the official records of the EUB general conferences back to 1950 and the Methodist general and jurisdictional conference records back to 1952 to note the number and the nature of participation of women in these conferences. Annual conference journals for 1970 were examined to note the number of lay delegates who were women as well as the number of women in the ministerial memberships of the conferences. The membership listings for the major agency units in annual conferences were noted for 1970. Parallel notations were made for the general agencies of The EUB Church for 1962 and 1966, for The Methodist Church in 1964, and for The United Methodist Church in 1968.

A survey was made of a sample of approximately 1,000 local churches to note the level of participation of women in the disciplinary structures in the local church organization. The findings of this survey related to participation levels in 1971 in official positions.

The data which was gathered from these efforts are reported in the following sections of the report.

Participation of Women in General Conferences

In The United Methodist Church the proportion of women in the delegations to General Conference was approximately 10.0 percent in 1968 and 1970. In The Methodist Church, in the period from 1952 through 1968, the proportion of women in the delegations ranged from 10.7 to 12.2 percent with the high point coming in 1960.

The Evangelical United Brethren consistently elected pro-

portionally fewer women delegates to their general conferences than did Methodists. In 1950 only 2.0 percent of the delegates were women. By 1968 a total of 16 women were elected which represented 4.2 percent of the total number of delegates.

No woman has served as a secretary, treasurer or presiding officer of a General Conference. In addition, on only three occasions has a woman been elected to chair a standing legislative committee or administrative committee in The Methodist Church from 1940 to 1968. This occurred in 1948, 1952 and 1956 when a woman was elected to chair the legislative committee on missions. In the EUB Church, no woman ever chaired a general conference committee. Within the combined traditions now represented in The United Methodist Church, no woman has chaired a standing committee of the General Conference since 1956.

Further, in The Methodist Church only four women were elected to serve as vice-chairman of a standing committee and only one woman served in this capacity in the 1970 General Conference of The United Methodist Church. Thirty-two women have served as committee secretaries in the period since 1940; none of these served in The EUB Church.

Participation of Women in the Jurisdictional Conferences

The membership rosters were examined for the jurisdictional conferences of The Methodist Church from 1952 until 1964 and for The United Methodist Church in 1968. The proportion of the delegates who were women changed very little in the 1952-1968 period. The percentage ranged only between 11.0 percent and 11.8 percent. The highest number of women delegates was 210 in 1968.

Participation of Women In Annual Conference Delegations

The total number of lay delegates counted in all annual conferences in 1970 in the United States was 26,493, of whom 9,774 or 36.9 percent were women. The annual conferences in the South Central and Southeastern Jurisdictions elected proportionally fewer women as lay delegates than annual conferences in the other three jurisdictions. The South Central and Southeastern Jurisdictions with 32.6 percent and 30.7 percent respectively of the lay delegates being women contrasted markedly with the North Central and Western Jurisdictions where 43.8 and 44.3 percent respectively of the lay members were women. The Northeastern Jurisdiction elected women to 39.9 percent of the total number of lay delegate positions.

Nationwide, the number of women lay members exceeded the number of men lay members in 12 of the 79 annual conferences (not including the three mission conferences). In an additional 27 conferences the proportion of women lay members was between 40 and 50 percent of the total. In 13 conferences women accounted for less than one-fourth of the delegates, and all but one of these conferences were in the South Central or Southeastern Jurisdictions.

Women in the General Agency Membership

Using *The United Methodist Directory* prepared by the Methodist Publishing House in 1969, a count was made of the number of men and women who were in the membership of the various boards and agencies of the denomination at the beginning of this quadrennium. The tally here includes membership of agencies with staff and does not include special study committees and various interagency committees. The total number of members for the boards and agencies was 1,058, including 232 women who were 21.9 percent of the total. Two major agencies and one commission had no women as members. Only one, the Women's Division of the Board of Missions, had more women than men. The next two units with the largest proportion of women members were the National and World Divisions of the Board of Missions. The women on these divisions were also members of the Women's Division.

Using the membership lists published in *The Methodist Directory* in 1965 a count was made of the number of men and women serving the general agencies in The Methodist Church in the 1964-1968 quadrennium. Of the total of 922 persons counted, 204 or 22.1 percent were women. Five organizational units had no women members and three others reported only one each.

Membership lists were found for six general agencies of The Evangelical United Brethren Church for 1962. Of the 279 reported members only 26 (9.3 percent) were women. The agency with the largest proportion of women was the Board of Missions with 18.9 percent. In the 1966 *Yearbook* membership lists were presented for 12 general agencies of The EUB Church for the new quadrennium. Only 36 (9.7 percent) of the 371 persons listed were women. Three of the major agency units reported having no women members. The Board of Missions with 15 women members had the largest number and the largest proportion (21.4 percent) of women in the membership.

A brief footnote is mentioned in regard to the participation of women in the judicial processes of the denomination. In the EUB Church final disposition of matters relating to

church law was made by the Board of Bishops, who were all men. In The Methodist Church in 1939 a Judicial Council was established to serve as a "supreme court" for the denomination. Its full membership is nine persons. The members and reserve members (elected to fill vacancies if these should occur) were elected by General Conference. In the period from 1939 until 1968 no woman was elected to serve either as a full member or as a reserve. In 1968 in The United Methodist Church a woman was elected as one of the nine members of the Judicial Council (and subsequently elected secretary of the Council).

Women of the Executive Staff of the General Agencies of the Denomination

In January, 1971, a request was made of all of the general agencies to provide the names and positions of persons they considered to be on the executive staff level. Of all the general agencies with employed staff (not including the Methodist Publishing House) a total of 460 persons were reported. Of these 116 (25.2 percent) were women. Of this number 62 were listed as executive staff of the Board of Missions with 27 of these employed by the Women's Division.

A tabulation was made of the higher executive staff positions. In July, 1971, of the 11 persons carrying the job title of general secretary none were women. There were sixteen persons with the job title of associate general secretary or its equivalent (treasurers of some major units). Of these, three are women, all serving in the Board of Missions. An additional group of 58 persons have the job title of assistant general secretary or equivalent or are executive secretaries of commissions with staff. Of this group only 8 are women. All but one of these is with the Board of Missions.

In the two former denominations and in The United Methodist Church, only one woman has served as the chief administrative officer of a board or agency. She was the General Secretary of the Board of Missions of The Methodist Church from 1964 through 1968. Outside of the Board of Missions no woman has served as the administrative head of a major division. With the exception of the Woman's Divisions in the two uniting denominations, no woman had been administratively in charge of a division of a major board until 1968. Currently, in the Board of Missions three women are administratively in charge of major divisions of the board.

Participation of Women in Annual Conference Agencies

Data were compiled to note the number and proportion

of women who were members of annual conference agencies in 1970. Comparability was sought across the church. However, in some instances a given board or agency was not organized at all or as a separate entity. In other instances, no membership was listed. The findings reported below are based on the available information.

Membership lists were noted for the Program Council in 69 of the 82 annual conferences and missions. For the entire denomination women constituted 12.0 percent of the total membership. The North Central and Northeastern Jurisdictions had higher proportions of women in the memberships of annual conference Program Councils than did other jurisdictions.

The membership was reported for the Commission on World Service and Finance for all but two conferences (Puerto Rico and Red Bird Mission). The combined membership was 924 persons of whom only 34 (4.0 percent) were women. Fifty-seven or nearly three-fourths of the conferences did not have a woman as a member. In only five instances was more than one woman a member of the commission.

Board of Missions' membership lists were found for all but three conferences. The combined membership was 2,875 persons of whom 572 (20.0 percent) were women. In seven of the conferences, women constituted less than 10.0 percent of the membership of the conference board. Only 13 conferences reported more than 30.0 percent of the membership consisting of women.

The conference Board of Christian Social Concerns' membership was reported for all but six conferences in 1970. Of the 2,540 members, 510 (20.0 percent) were women. The variation among the jurisdictions was small. Three annual conferences reported no women in the membership of this board. In six others the proportion of women did not exceed 10.0 percent. In only six conferences were women more than 30.0 percent of the membership.

Membership lists for all but two annual conference Boards of Education were found. Of the combined membership of 2,734 persons 599 (22.0 percent) were women. The Southeastern Jurisdiction proportion was only 15.0 percent while in the other jurisdictions the proportion of women ranged between 23.0 and 27.0 percent. In eight conferences women accounted for less than 10.0 percent of the membership of the conference board. In twenty conferences, the proportion of women exceeded 30.0 percent.

Annual conference Boards of Evangelism data were noted for all but four conferences. The aggregate membership was 2,364 of whom 11.0 percent were women. Ten conferences

listed no women in the membership of this board while in an additional 27 conferences, the proportion of women did not exceed 10.0 percent. In no instance did women constitute more than one-third of the membership.

In the 1970 journals no list of members of the Board of Health and Welfare Ministries was found for nine conferences. In the remaining 73 conferences the combined membership was 1,724 with 271 (16.0 percent) being women. Ten conferences had no women on this board with eleven additional conferences having less than 10.0 percent in the membership. In only two cases did women constitute more than one-third of the membership.

Of the aggregate membership of 980 persons in 66 annual conferences on the Commission on Archives, 165 (17.0 percent) were women. Wide variation was noted in the pattern for this group. In 13 conferences no woman was a member, and in nine conferences women composed 30.0 percent or more of the membership and exceeded 50.0 percent in two instances.

The annual conference Commissions on Ecumenical Affairs in 66 conferences showed a total of 1,249 members of whom 199 (16.0 percent) were women. Ten conferences had no women in the membership and ten others had less than 10.0 percent of the membership which were women.

The annual conference Committee on Nominations was examined because of its influence in the placement of people on various annual conference agencies. Unfortunately for purposes of our study, 44 of the 82 conferences did not list the membership of this committee in their 1970 journal. Therefore, the information presented here needs to be used with some care. But it does point to the fact that the proportion of women on these committees is limited.

For the 38 annual conferences for which a list was published, the total membership of 581 contained only 83 women (14 percent of the total). Six of these conferences had no women on the committee. In six others, women constituted less than one-tenth of the total membership. In no case did the membership exceed one-third of the total.

Summary of the Participation of Women on the General and Annual Conference Levels

The pattern of participation of women varied between the jurisdictions. The two southern jurisdictions have had and still have a pattern of a lesser involvement of women in the general, jurisdictional and annual conference delegations than is true in the northern and western jurisdictions. This was a basic pattern which was also noticed in the memberships of the annual conference agencies. The extent

to which this is related to the variations in social and cultural norms in the different regions is not known, but a relationship is suggested.

On the average a larger proportion of women were elected to annual conference lay delegations than to general or jurisdictional conference delegations. In a few instances, the number of women lay delegates exceeded the number of men lay delegates. It should be noted that the number of women ministerial members of an annual conference was very limited.

Approximately one-fifth of the combined memberships of the general agencies of The United Methodist Church was women. However, this figure is a little deceptive inasmuch as the Board of Missions' membership represented a large share of the total number and it had the largest representation of women in its membership of any of the agencies. Most agencies had only a very limited number of women as members.

Women in executive positions in The United Methodist Church agency structures tended to be concentrated in the Board of Missions and the Board of Education. The Board of Missions currently has the highest ranking women executives in the denomination on its staff.

The participation of women in the structures of the denomination still reflects the traditional patterns to a large extent. Women were found in the membership and on the staffs of agencies which relate to missions and education, the "historic channels" for women's work. This was true of the membership of the annual conference agencies as well. The largest proportion of women were found on the annual conference agencies of missions, education, worship and ecumenical affairs. The business functions, either on the general or the annual conference level, were largely reserved to men. This was true of annual conference Commissions on World Service and Finance and the Program Councils and their national counterparts. Activities having to do with some aspect of the professional ministry, boards of ministry, pension activities, education and recruitment of clergy, were almost exclusively the domain of men.

Participation of Women in Local Church Organizations

A survey was conducted in 1971 of local churches to note the representation of women on the various organizational groups required in the local church by the disciplinary legislation. A sample of nearly 1,000 churches was carefully selected and a questionnaire sent to the pastor of each. Slightly over one-half (495 or 50.4 percent) of the questionnaires

were returned. It is felt that the following data point to the general condition in the denomination and are indicative of the levels of participation of women in the organizations of the local church.

In the combined memberships of the Administrative Boards of the responding churches, 45.0 percent of the members were women. This percentage dropped to 34.0 percent in the South Central Jurisdiction. Only 5.0 percent of the administrative boards were chaired by women.

Among the responding churches, nearly one-fifth did not have a Council of Ministries; most of these churches had limited memberships. Of the 401 churches with a council, the aggregate membership showed that women comprised 49.0 percent of the total. In nearly one-fourth of these churches a woman was elected to chair the council.

The membership of the Board of Trustees was reported for 471 of the churches. Only 17.0 percent of the combined memberships were women and in only nine instances (2.0 percent) was a woman elected to chair the meetings of the trustees.

The local church Committee on Nominations and Personnel for the churches surveyed showed that in the aggregate women comprised 45.0 percent of the membership. The two southern jurisdictions showed the lowest proportion of women as members of this committee. In only 62 instances (14.0 percent of the total) were women serving as the presiding officer of this committee.

The membership of the Pastor-Parish Relations Committee was reported for 482 churches. Women accounted for 41.0 percent of the membership but chaired the committee in only 20.0 percent of the instances.

The combined membership of the Committee on Finance for 456 of the churches showed that women represented 30.0 percent of the total membership. The smallest percentage was found in the South Central Jurisdiction where only 15.0 percent of the members were women. Women chaired only 13.0 percent of these committees.

Only about one-half of the responding churches reported any membership at all for the Commission on Ecumenical Affairs. Of the aggregate membership of the reported commissions, 56.0 percent were women. A number of churches reported that only one person was assigned to this work area. These persons were considered together with the presiding officer of the larger commissions when asking for the sex of the person in charge of this work in the local church. In the 371 churches for which this information was supplied, 68.0 percent were women.

In 318 of the responding churches there were organized

Commissions on Education. Women accounted for 63.0 percent of the combined memberships. In nearly two-thirds of the situations (64.0 percent) the person in charge of the work of this area was a woman.

Commissions on Evangelism comprised of more than one person were reported in 263 of the responding churches. In these commissions, women represented 53.0 percent of the total membership. The person in charge of this work area was a woman in 41.0 percent of the churches.

In only 285 of the responding churches were Commissions on Missions of more than one person reported. The combined membership of these were constituted with women being 70 percent of the membership. In the North Central Jurisdiction over eight out of ten of the members were women. An additional 142 churches indicated that only one person was assigned this work area responsibility. Of the 427 persons in charge of the missions area, 84.0 percent were women.

An organized Commission on Social Concerns was reported in 269 churches with women representing 57.0 percent of the combined membership. In the 427 churches reporting the sex of the person in charge of this work area, 84.0 percent reported that women chaired this responsibility.

Half of the churches reported an organized Commission on Stewardship. However, the total membership was small and of these reported 31.0 percent were women.

The Commission on Worship was reported to be functioning with two or more persons in 274 churches with women representing 57.0 percent of the aggregate memberships. In 154 churches only one person was listed as related to the worship work area. Thus, in 428 churches reporting a person in charge, 74.0 percent had women leading this responsibility.

Summary Observations: The findings confirm one's intuitive feeling concerning the work in the local church. Women were found in those organizational activities which have been rather traditionally ascribed to them, namely, education, missions and worship and the Council on Ministries. Men predominated in the Administrative Board, the Committee on Finance, the Board of Trustees and the Pastor-Parish Relations Committee, all of which are crucial in determining policy and direction for the local congregation.

Further it was indicated that the South Central Jurisdiction particularly tended to have fewer women involved in most organizational units in the local church. The Northeastern Jurisdiction tended to have more women proportionally related to the entire range of activities than was

the case in the other jurisdictions. In the two southern jurisdictions, the data indicated a lesser involvement of women in the business aspects of the local church as contrasted with the program aspects. This is consistent with the earlier pattern noted in which the proportion of lay delegates to annual, jurisdictional and general conference was less from the two southern jurisdictions than from the other three.

Review of the Legislation of the Denomination

A thorough review was made of all the legislation in the 1968 edition of *The Book of Discipline*. It soon became apparent that the language implies a discrimination against the full and effective participation of women in the various structures and activities which are discussed. Some of the discriminatory wording can quite properly be argued to be the result of the development of the English language and customs which have evolved in relation to writing style and usage. The extent that these reflect an era in which full personhood was denied or not considered for women is the extent to which the continued unqualified utilization of these forms still gives evidence of this discrimination.

For example, all basic references to a member or a minister in the denomination use the masculine form of personal pronouns. The caveat in Paragraph 308 in the general provisions for the ministry which states, "Both men and women are included in all provisions of the Discipline which refer to the ministry," tends only to point to the issue rather than to move toward solution.

In its detailed study of the legislation the Study Commission sought to deal with the problem of the male-oriented language. It found that in most cases it was possible to use more inclusive language without doing more than substituting appropriate words for the pronouns. In the remaining instances, a new phrase or a slight rewording of the sentence was sufficient to solve the problem. The Study Commission has prepared a work document for all of the legislation which is not directly related to a general agency. This document is available to the editor of *The Book of Discipline* to assist him in his work on the 1972 edition.

The Study Commission wrote to all of the general agencies and requested that they make a study of the disciplinary passages which relate to their agency with the purpose of amending and/or removing all language which was male-oriented or which implied a discrimination against women. A favorable response has been received from most of the agencies indicating their willingness to make this study of their legislation. The extent to which they have made

changes of this nature will be known in the legislation which they bring to this General Conference.

The Study Commission also wrote to each of the study commissions which were established by the 1968 General Conference. In particular, the Structure Study Commission was asked to give attention to this issue as they prepared their reports and legislation for this General Conference. Further, the request was made to the Structure Study Commission to give careful attention to the procedures established for the naming of persons to general agencies so as to provide for an equitable representation of women in the memberships.

Participation of Women in the Ministry

The professional ministry of the denomination was a matter of special concern to the Study Commission for three reasons. First, the traditions of The United Methodist Church have given great emphasis and importance to the role of the clergy in all levels of the organizational life of the denomination. The pastor is the key leader in the local church. The administrative officers in the annual conference are the bishops and the district superintendents. A minister tends most often to be the professional staff person on the annual conference level. Further, the executive staff positions in general agencies, certainly in the higher administrative levels, have historically been and are still today predominantly filled by male clergy.

Second, there has been the tradition of having in annual, jurisdictional and general conference delegations an equal representation of clergy and laity. Because of the limited number of women in the ministry, both in the past and at present, this has meant that almost automatically one-half of all voting positions are closed to women because of not being in the ranks of the professional clergy. The entree to the episcopacy (and through this to presidencies of most boards and agencies) has been closed. In most cases women automatically cannot qualify for one-half of the membership positions of annual conference and general church agencies because these are designated for the clergy.

Third, opinions were placed before the Study Commission which stated that the denomination has not recruited women for theological education, conference ministerial membership and pastoral ministries to the same extent or with the same enthusiasm or vigor as it has sought men. If entrance into the profession is restricted, then the conditions in the first two concerns will not be appreciably changed.

The Study Commission discussed these issues at some

length. It received background information for its deliberations from four basic sources. It reviewed studies and articles on the role of women in the ministry. It interviewed women seminarians as to their experiences in relation to recruitment, theological education and entrance into conference relationships. It invited correspondence from other young women currently in seminary as to their feelings. It sought to obtain some understanding of the processes which annual conference boards of ministry go through in dealing with both men and women. It sought to develop a working relationship with the Theological Seminaries Liaison Task Force but as of September, 1971, this task force had not met to consider this issue.

In order to understand the extent to which women are now involved in the professional ministry of the church a tally was made of the women in full and active ministerial membership in 1970 of the 78 annual conferences in the United States. In these conferences there was a total of 23,276 persons who were active, full members. Only 173 or 0.7 percent were women. The percentage range among the jurisdictions varied only 0.4 to 1.0 percent. Twenty-two conferences listed no women in the active membership. An additional 15 reported only one woman ministerial member. No conference had as many as ten active women ministerial members.

A tally was also made of persons in all ministerial membership categories, including associate, retired associate, probationary, active and retired full members. Of the total of 34,722 only 322 (1.0 percent) were women.

Lists of lay pastors in the 1970 annual conference journals were also tallied. A total of 5,192 was counted of which 155 (3.0 percent) were women. Thirty conferences had no women lay pastors and 26 others had only one or two.

These figures correspond with statistics from other denominations. Women represent a very small proportion of the professional ministry of most mainline Protestant denominations and are entirely restricted from the ministry of other denominations.

A number of research reports have indicated that women clergy face obstacles in their professional careers which are not placed before men. There is an underlying prejudice against having women as clergy, particularly in the parish ministry. Women are harder to place because many congregations do not want a woman as pastor. In relation to a recent research project, the bishops of The United Methodist Church were asked to comment on issues relating to the appointment of women. Twelve of the 38 respondents

indicated that problems arose because of the history of male domination in the professional ministry. Twelve pointed to the special problems which related to the placement of married women clergy. The bishops also indicated that many congregations are unwilling to accept a woman minister. Supporting evidence of this type of bias can be found in almost all studies of the professional ministry which have dealt with the topic of women clergy.

The bias against women in the ministry further shows in the income received. In a 1969 study of ministerial salaries, four-fifths of the clergywomen in full connection or on probation were paid less than the average for the conference. When the length of service was held constant, the salaries of the women were still significantly lower than the average in each conference.

In a study of the ministry as a profession reported in a leading sociological journal, the research indicated that women ministers were in a situation of "professional marginality." They were found to be older, less educated, less likely to be married, more likely to be working part-time and more likely to be earning lower incomes than were male clergy. Comparable data have been found in a study of women clergy in the United Church of Christ which also supports these findings. A study conducted through the Department of Research of the National Council of Churches had similar findings.

The limited number of women in the professional ministry of The United Methodist Church is partially traceable to the general bias in the total society against women as clergy. However, it has a more specific focus at two points within the organizational structures of the denomination. It was part of the findings of the Study Commission that in the past there had been only limited active recruitment of women for the ministry of the denomination. The tone in the past seemed to be one of passive acceptance of women who would apply as students to the theological schools. Even then there was some evidence of the attempt to "channel" women into the fields of religious education or social work. Little active encouragement was given to seeking and encouraging women to prepare themselves for the parish ministry. The Study Commission had some indications that this type of attitude still prevails. However, in an instance or two, the theological schools are actively seeking women students for the regular seminary curriculum.

The other limiting factor on the number of women in the memberships of the annual conferences has been the attitudes and actions of conference boards of ministry. The Study Commission was made aware of the fact that some

annual conference boards of the ministry require women to answer questions which are not required of men concerning personal life and activities, present and anticipated. It should not be construed that all conference boards of the ministry consider women candidates differently from men. However, sufficient situations were noted to indicate that the practice does still exist.

The point of this is to indicate that women have not been considered as likely prospects for the ministry, especially the parish ministry in The United Methodist Church. Their participation in this form of service to the denomination has been restricted because of the past historical setting in this country, because of the limited recruitment and lack of encouragement for theological education of women, and because of the reluctance of annual conferences and their boards of the ministry to vote women full ministerial membership in the annual conference. On this issue, the denomination has already taken official action to include women in its professional ministry. In the light of this action, the resources of the denomination, its episcopal leadership, its theological school faculties and administrations, its clergy and laity must remove whatever discrimination is present which hinders the full participation of women in the professional ministry!

Goals for The United Methodist Church in Relation to the Participation of Women

The issue of the participation of women in the life and work of the denomination cannot be considered in isolation from the entire issue of the role of women in society and in all of life. Part of the genesis of the issue which is currently manifest within the organizational patterns and structures of the church is found in the lack of concern indicated by society in general and the Christian community in particular for the enablement of all peoples. The affirmation of the personhood of the individual must be more than just an affirmation. It must be translated into action.

It is in this context of affirmation as a prior condition to action that the Study Commission gave considerable time and thought to a discussion of goals for The United Methodist Church in the area of the enablement of women as persons, in their involvement in the Christian community and in their participation in the organizational structures of the denomination. The goals which were formulated are presented so that a sense of concerned purpose and direction can be developed by the denomination. This statement of goals is to serve as the starting point for rechanneling of attention, concern, energies and resources to enhance the

God-given potential of each person regardless of sex. These goals speak to the specific concerns which were placed before this Study Commission by the General Conference. These goals are recommended to the 1972 General Conference of The United Methodist Church for its consideration, discussion and adoption.

(Editor's note: The remainder of this section and the subsequent section, entitled "Recommendations for the Enhancement of the Participation of Women," were referred to the Standing Legislative Committee on Christian Social Concerns and reported by that committee as its Report No. 15, Calendar No. 445; see Journal, page 1067.)

In Conclusion

The Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church has sought to deal responsibly with the assignment which the General Conference has given it. It has reviewed and discussed the issues involved with great care. The findings of its research and study have been summarized above. Its statements of purpose and concerns have been noted. It has developed statements of goals and recommendations for The United Methodist Church to give it guidance in its future consideration and action on the issue of the participation of women in the life and work of the denomination. It is the hope of the Study Commission that The United Methodist Church can become more sensitive to the issues involved and more purposeful in its actions to enhance the degree and nature of the participation of women in the denomination. The resolutions and amendments which follow are developed to assist The United Methodist Church to move more effectively in this area. To this end the Study Commission commends to the attention of the General Conference this report for study and action on the issue of the participation of women in the program and policy-making channels of The United Methodist Church.

A Resolution to the 1972 General Conference of The United Methodist Church Regarding the Statements of Goals and Recommendations on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church

WHEREAS the 1968 General Conference established a Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church; and

WHEREAS the Study Commission believes that the de-

nomination should actively enhance the opportunities for women within the various structures of the denomination; and

WHEREAS the Study Commission affirms that it is important that The United Methodist Church keep before it the goals for accomplishing the enablement of women within the denomination;

THEREFORE, the Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church respectfully requests that the General Conference in session in Atlanta, Georgia in 1972 affirm the goals and recommendations as stated in the report of the Study Commission; and

FURTHER, the Study Commission respectfully requests that the General Conference direct that these goals and recommendations appear in the 1972 edition of *The Book of Resolutions of The United Methodist Church*.

(Editor's note: This resolution was referred to the Standing Legislative Committee on Christian Social Concerns and was reported by that committee as its Report No. 15, Calendar No. 445; see Journal, page 1067. See also Standing Legislative Committee on Communication and Publication Report No. 31, Calendar No. 704, Journal, page 1581.)

**A Resolution to the 1972 General Conference
of The United Methodist Church
Regarding Male-Oriented and/or Discriminatory
Language in the Book of Discipline**

(Editor's note: This resolution was referred to the Standing Legislative Committee on Communication and Publication and was reported by that committee in amended form as its Report No. 9, Calendar No. 156. The resolution is printed as amended and adopted by the General Conference in connection with the report of that calendar item; see Journal, pages 591, 1565.)

**A Resolution to the 1972 General Conference
of The United Methodist Church
Regarding the Establishment of a Commission
on the Role of Women
in The United Methodist Church**

WHEREAS the 1968 General Conference authorized and the 1970 General Conference reaffirmed the establishment of a Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church; and

WHEREAS the Study Commission believes that the adop-

tion of goals and recommendations is a valid and worthwhile process, but that it needs some procedure to assist in movement toward the fulfillment of these goals and recommendations; and

WHEREAS the Study Commission affirms that the gauging of progress and implementation of recommendations needs a group of concerned and interested persons to give attention to this matter on behalf of the denomination;

THEREFORE, the Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church respectfully requests the General Conference in session in 1972 in Atlanta, Georgia to authorize the establishment of a Commission on the Role of Women in The United Methodist Church to report to the General Conference in 1976; and

FURTHER, the purpose of the Commission on the Role of Women in The United Methodist Church would be in relation to the stated goals and recommendations in the report of the Study Commission as well as to foster an ongoing awareness of the problems and issues relating to the status of women and to stimulate progress reports on these issues in the various boards and agencies of The United Methodist Church; and

FURTHER, the Commission on the Role of Women in The United Methodist Church would be composed of ten persons, nominated by the Council of Bishops and elected by the General Conference, chosen to represent viewpoints from a variety of age and experience groups, three to five members at large elected by the commission plus one staff consultant, without vote, from each of the following general agencies, the Board of Christian Social Concerns, the Board of Education, the Board of the Laity, the Women's Division of the Board of Missions, the Council on Youth Ministry; and

FURTHER, the Council on World Service and Finance be directed to provide funding for the Commission on the Role of Women in an amount not to exceed \$15,000 for each year of the 1973-1976 quadrennium.

(Editor's note: This resolution was referred to the Standing Legislative Committee on Conferences, which recommended legislation fulfilling the purpose of the resolution in its Report No. 12, Calendar No. 256; see Journal, pages 470, 1154. For a parallel report of the Standing Legislative Committee on Christian Social Concerns, see Journal, page 1067.)

**Proposed Amendment to the Preamble of the
Constitution of The United Methodist Church**

WHEREAS, the Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church in the course of its work noted several instances in which the language of the legislation and the Constitution were male-oriented and discriminatory; and

WHEREAS, the change in wording to eliminate the masculine reference would be minor in nature and would not alter the meaning or intent of the passage;

THEREFORE, the Study Commission respectfully requests the General Conference in session in 1972 in Atlanta, Georgia to approve and forward to the annual conferences for approval the following amendment to the Preamble:

That the first paragraph of the Preamble of the Constitution which now reads:

"The Church is a community of all true believers under the Lordship of Christ. It is the redeemed and redeeming fellowship in which the Word of God is preached by men divinely called, and the Sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the Church seeks to provide for the maintenance of worship, the edification of believers, and the redemption of the world."

be amended by deleting the word "men" in the second sentence and by substituting in its place the word "persons" so that the first paragraph of the Preamble as amended will read:

"The Church is a community of all true believers under the Lordship of Christ. It is the redeemed and the redeeming fellowship in which the word of God is preached by persons divinely called, and the Sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the Church seeks to provide for the maintenance of worship, the edification of believers, and the redemption of the world."

(Editor's note: This resolution received General Conference approval by the two-thirds majority necessary for constitutional amendments in connection with conference action on Calendar No. 704, Report No. 31 of the Standing Legislative Committee on Communication and Publication; see Journal, pages 590, 1581. See also Report No. 17 of the Standing Legislative Committee on Christian Social Concerns, Calendar No. 447, Journal, page 1072.)

**Proposed Amendment to the Constitution
of The United Methodist Church**

WHEREAS, the Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church in the course of its work noted several instances in which the language of the Constitution was male-oriented and discriminatory; and

WHEREAS, the changing in wording to eliminate the masculine pronouns would be minor in nature and would not alter the meaning or intent of the passages;

THEREFORE, the Study Commission respectfully requests the General Conference in session in 1972 in Atlanta, Georgia to approve and forward to the annual conferences for approval the following amendment to Article V, Division Three (Paragraph 54) of the Constitution:

That Article V, Division Three (Paragraph 54) of the Constitution which now reads:

"The bishops shall have residential and presidential supervision in the Jurisdictional Conferences in which they are elected or to which they are transferred. Bishops may be transferred from one jurisdiction to another jurisdiction for presidential and residential supervision under the following conditions: (1) The transfer of bishops may be on either of two bases: (a) a jurisdiction which receives a bishop by transfer from another jurisdiction may transfer to that jurisdiction or to a third jurisdiction one of its own bishops eligible for transfer, so that the number transferred in by each jurisdiction shall be balanced by the number transferred out, or (b) a jurisdiction may receive a bishop from another jurisdiction and not transfer out a member of its own College of Bishops. (2) No bishop shall be transferred unless he shall have given his specific consent. (3) No bishop shall be eligible for transfer unless he shall have served one quadrennium in the jurisdiction which elected him to the episcopacy. (4) All such transfers shall require the approval by a majority vote of the members, present and voting, of the Jurisdictional Conferences which are involved after consideration by the Committees on Episcopacy. After the above procedures have been followed, the transferring bishop shall become a member of the receiving College of Bishops and shall be subject to residential assignment by that Jurisdictional Conference.

"A bishop may be assigned by the Council of Bishops for presidential service or other temporary service in another jurisdiction than that which elected him, provided request is made by a majority of the bishops in the jurisdiction of the proposed service.

"In the case of an emergency in any jurisdiction or Central Conference through the death or disability of a bishop or other cause, the Council of Bishops may assign a bishop from another jurisdiction or Central Conference to the work of the said jurisdiction or Central Conference with the consent of a majority of the bishops of that jurisdiction or Central Conference."

be amended by deleting in sub-unit (2) of the first paragraph of Article V, Division Three the words "he shall have given his specific consent" and substituting in their place the words "that bishop shall have specifically consented," and

be amended further by deleting in sub-unit (3) of the first paragraph of Article V, Division Three the words "he" and "him" and substituting in their place in each case the words "the bishop," and

be amended further by deleting in the second paragraph of Article V, Division Three the word "him" and substituting in its place the words "the bishop" so that amended Article V, Division Three (Paragraph 54) will read:

"The bishops shall have residential and presidential supervision in the Jurisdictional Conferences in which they are elected or to which they are transferred. Bishops may be transferred from one jurisdiction to another jurisdiction for presidential and residential supervision under the following conditions: (1) The transfer of bishops may be on either of two bases: (a) a jurisdiction which receives a bishop by transfer from another jurisdiction may transfer to that jurisdiction or to a third jurisdiction one of its own bishops eligible for transfer, so that the number transferred in by each jurisdiction shall be balanced by the number transferred out, or (b) a jurisdiction may receive a bishop from another jurisdiction and not transfer out a member of its own College of Bishops. (2) No bishop shall be transferred unless that bishop shall have specifically consented. (3) No bishop shall be eligible for transfer unless the bishop shall have served one quadrennium in the jurisdiction which elected the bishop to the episcopacy. (4) All such transfers shall require the approval by a majority vote of the members, present and voting, of the Jurisdictional Conferences which are involved after consideration by the Committees on Episcopacy. After the above procedures have been followed, the transferring bishop shall become a member of the receiving College of Bishops and shall be subject to residential assignment by that Jurisdictional Conference.

"A bishop may be assigned by the Council of Bishops

for presidential service or other temporary service in another jurisdiction than that which elected the bishop, provided request is made by a majority of the bishops in the jurisdiction of the proposed service.

"In the case of an emergency in any jurisdiction or Central Conference through the death or disability of a bishop or other cause, the Council of Bishops may assign a bishop from another jurisdiction or Central Conference to the work of the said jurisdiction or Central Conference with the consent of a majority of the bishops of that jurisdiction or Central Conference."

(Editor's note: This resolution received General Conference action by the two-thirds majority necessary for constitutional amendments in connection with conference action on Calendar No. 704, Report No. 31 of the Standing Legislative Committee on Communication and Publication; see Journal, pages 590, 1581.)

Proposed Amendment to the Constitution of The United Methodist Church

WHEREAS, the Study Commission on the Participation of Women in the Program and Policy Making Channels of The United Methodist Church in the course of its work noted several instances in which the language of the Constitution was male-oriented and discriminatory; and

WHEREAS, the changing in wording to eliminate the masculine pronouns would be minor in nature and would not alter the meaning or intent of the passages;

THEREFORE, the Study Commission respectfully requests the General Conference in session in 1972 in Atlanta, Georgia to approve and forward to the annual conferences for approval the following amendment to Article VII, Division Three (Paragraph 56) of the Constitution:

That Article VII, Division Three (Paragraph 56) of the Constitution which now reads:

"A bishop presiding over an Annual, Central, or Jurisdictional Conference shall decide all questions of law coming before him in the regular business of a session; provided that such questions be presented in writing and that his decisions be recorded in the journal of the conference.

"Such an episcopal decision shall not be authoritative except for the pending case until it shall have been passed upon by the Judicial Council. Each bishop shall report in writing annually all his decisions of law, with a syllabus of the same, to the Judicial Council, which shall affirm, modify, or reverse them."

be amended by deleting in the first paragraph of Article

VII, Division Three the words "him" and "his" and by substituting in their place respectively the words "the bishop" and "the," and be amended further by deleting in the second sentence of the second paragraph of Article VII, Division Three the words "Each bishop shall report in writing annually all his decisions of law" and by substituting in their place the words "All decisions of law made by each bishop shall be reported in writing annually," so that amended Article VII, Division Three (Paragraph 56) will read:

"A bishop presiding over an Annual, Central, or Jurisdictional Conference shall decide all questions of law coming before the bishop in the regular business of a session; provided that such questions be presented in writing and that the decisions be recorded in the journal of the conference.

"Such an episcopal decision shall not be authoritative except for the pending case until it shall have been passed upon by the Judicial Council. All decisions of law made by each bishop shall be reported in writing annually, with a syllabus of the same, to the Judicial Council, which shall affirm, modify, or reverse them."

(Editor's note: This resolution was referred to the Standing Legislative Committee on Clergy; it was reported by that committee as its Report No. 126, Calendar No. 720 and was adopted by the requisite two-thirds majority; see Journal, pages 551, 1472. See also Report No. 31, Calendar No. 704, Standing Legislative Committee on Communication and Publication, Journal, pages 590, 1581.)

REPORT OF THE GENERAL BOARD OF PENSIONS

To the members of the 1972 General Conference:

The responsibilities of the General Board of Pensions are defined in ¶1377.1 of the 1968 *Book of Discipline*. There are fourteen sections of that paragraph. The first section describing the board authorizations and responsibility is as follows:

"The General Board of Pensions is authorized to adopt and further any and all plans, to undertake any and all activities, and to create, obtain, accept, receive, manage, and administer any and all assets or property, absolute or in trust for specified purposes, for the purpose of increasing the revenues and of providing for, aiding in, and contributing to the support, relief, and assistance and pensioning of ministers and their families and other church workers and lay employees in The United Methodist Church and its constituent boards, organizations, and institutions; to do any and all acts and things deemed by the board to be necessary and convenient in connection therewith or incident thereto; and to perform any and all other duties and functions from time to time imposed, authorized, or directed by the General Conference of The United Methodist Church. No proposal shall be made to the General Conference which changes a benefit presently in effect without first securing through the General Board of Pensions an actuarial opinion concerning the cost and other related aspects of the proposed change."

This quadrennial report will be related to that authorization and responsibility. The report will be in five sections. The first section will deal with proposed legislation, some of which is the result of requests from the 1970 General Conference and the remainder from the suggestions of annual conference Boards of Pensions. The second section will report on the question of pension rates with particular reference to the union of the former Evangelical United Brethren and former Methodist conferences, the merger of former Central Jurisdiction conferences and conferences in the geographical jurisdictions, and the rates of annual conferences. The third section will report on the possible cost and method of providing assistance to persons who are now members of annual conferences with service in the Bulgaria Provisional Conference. Section four will be related to finances and investments. The fifth section will include a calculation of the net unfunded liability for the Annual Conferences of The United Methodist Church.

Section I—Proposed Legislation

The 1970 General Conference, as recorded on page 172, Calendar 95 of the *Daily Christian Advocate*, referred to the General Board of Pensions the matter of payment of pension for lay pastors. The proposed revision of ¶1379.3.b and .4.h is designed to provide pension payments for lay pastors.

The question of annuity credit for ministers who are man and wife was referred to the General Board of Pensions by the 1970 General Conference in Calendar 97, page 172. The proposed legislation in ¶1379.4.d relates to this referral.

The question of lower age of retirement for ministers was referred to the General Board of Pensions for study and report by both Calendars 96 and 264 on pages 172 and 225, respectively, of the 1970 *Daily Christian Advocate*. The proposed legislation does not provide for a lower age of retirement for two reasons.

First, were the age of voluntary retirement lowered to sixty-two years with the payment of the full pension rate, each annual conference would have a potentially greater pension obligation. The income for pensions for an annual conference would have to be increased, or the rates paid to those electing early retirement would have to be substantially reduced. This reduction has been estimated to be approximately 7 percent a year for each year below age sixty-five. Thus, at age sixty-two, the pension paid would be reduced to about 80 percent of the amount which would be paid at age sixty-five. Entirely aside from the question of a lower retirement age, it seems likely that pension apportionments to local churches will need to steadily increase in order to keep the pension rate set by annual conferences in line with anticipated increases in living costs.

Second, it is possible under present legislation (¶360) for an annual conference to grant early retirement; and it is also possible to grant financial assistance until the age of normal retirement. Each case may therefore be considered on its own merits evident at the time of consideration. These are the reasons no change in retirement age is proposed.

These items which were referred by the 1970 General Conference have been studied and the proposed legislation reflects the results of the study. There are other items in the proposed legislation which have been included at the suggestion of annual conference Boards of Pensions. A noteworthy item relates to vesting after eight years of service (¶1379.14). The provision for vesting is in harmony with the philosophy that pensions are deferred salary and in response to contemporary trends and possible federal legislation.

Following is the legislation recommended to the General Conference by the General Board of Pensions:

(Editor's note: Legislation submitted by the Board of Pensions as a part of its report was referred to the Standing Legislative Committee on Pensions. The following is a list of affected paragraphs [as numbered in the 1968 Book of Discipline], together with the calendar number, the Standing Legislative Committee on Pensions report number, and appropriate page references in this Journal.)

Par. 358: 400, 1541.	Calendar No. 60, Report No. 1, Journal pages
Par. 362.1: 400, 1541.	Calendar No. 61, Report No. 2, Journal pages
Par. 362.2: 400, 1542.	Calendar No. 62, Report No. 3, Journal pages
Par. 363.1: 400, 1542.	Calendar No. 63, Report No. 4, Journal pages
Par. 370: 400, 1543.	Calendar No. 64, Report No. 5, Journal pages
Par. 1379.3: 401, 1543.	Calendar No. 65, Report No. 6, Journal pages
Par. 1379.3a(4): 401, 1544.	Calendar No. 66, Report No. 7, Journal pages
Par. 1379.3a(5): 401, 1544.	Calendar No. 67, Report No. 8, Journal pages
Par. 1379.3b: 401, 1545.	Calendar No. 68, Report No. 9, Journal pages
Par. 1379.3c: 402, 1548.	Calendar No. 77, Report No. 18, Journal pages
Par. 1379.4d: 401, 1545.	Calendar No. 70, Report No. 11, Journal pages
Par. 1379.4e: 401, 1547.	Calendar No. 75, Report No. 16, Journal pages
Par. 1379.4h: 401, 1545.	Calendar No. 69, Report No. 10, Journal pages
Par. 1379.9: 401, 1546.	Calendar No. 71, Report No. 12, Journal pages
Par. 1379.14: 399, 1549.	Calendar No. 80, Report No. 21, Journal pages
Par. 1380.4c: 401, 1546.	Calendar No. 73, Report No. 14, Journal pages
Par. 1380.6: 401, 1546.	Calendar No. 74, Report No. 15, Journal pages
Par. 1381.2: 401, 1546.	Calendar No. 72, Report No. 13, Journal pages

Section II—A Pension Rate

The General Board of Pensions was instructed to study and make recommendations related "to existing pension rates, differential inequalities, and inequities across the church with particular reference to mergers of the former Evangelical United Brethren and former Methodist Conferences with recommendations of ways in which legislation and/or general church funds can reduce or eliminate

inequalities" (Calendar 202, page 219—1970 *Daily Christian Advocate*).

Following is an exhibit related to the former Evangelical United Brethren annual conferences and the pension rates in the successor conferences. This exhibit indicates that the annual conferences have achieved uniform rates to a great degree and probably will move toward further uniformity.

EUB Conferences and Successor Conferences

The purpose of this report is to indicate the unions of former Evangelical United Brethren conferences into successor United Methodist conferences and the annuity rate differences, if any, between former Evangelical United Brethren and former Methodists. Three things should be borne in mind as the report is read:

1. Where there is no differentiation in rates "Full" appears in the *Rate* column.
2. Where rates are listed, unless otherwise stated, they are as of 1-1-72.
3. Prior Service Rates, unless otherwise stated, are for service prior to 1-1-70. Service subsequent to 1-1-70 is at the same or *Full* rate.

EUB Conference	Successor Conference	Rate	Prior Service Rate E	Rate M
California	Southern Cal.-Arizona	Full		
	California-Nevada	Full		
Dakota	North Dakota	Full		
	South Dakota	Full		
Eastern	New York	Full		
	Southern New England		\$80.00	\$ 80.00+11.00*
	Northern New Jersey	Full		
	Southern New Jersey	Full		
	Wyoming	Full		
	Central Pennsylvania		\$61.00	\$ 75.00
	Eastern Pennsylvania		\$67.00	\$100.00
	Maine	Full		
Erie	Western Pennsylvania		\$62.00**	\$ 62.00 Prior 1962
				7-1-62—7-1-63 \$57.50
				7-1-63—7-1-64 \$61.35
				7-1-64—7-1-65 \$64.03
				7-1-65—7-1-66 \$66.71
				7-1-66—7-1-67 \$68.08
				7-1-67—7-1-68 \$70.32
				7-1-68—7-1-69 \$72.16
				7-1-69—12-31-69 \$77.42
Florida	Western New York	Full		
	Florida	Full		
Illinois	Central Illinois		\$56.00 + 5.00	\$ 56.00+28.00
	Southern Illinois	Full		
	Northern Illinois		\$75.00	\$90.00
Indiana North	North Indiana		\$62.00 + 7.00	\$ 62.00+10.00 N.IND.
				\$ 62.00+28.00 N.W. IND.
Indiana South	North Indiana		\$60.00	
	South Indiana		\$60.00 + 6.00	\$ 60.00+23.00 N.W. IND.
				\$ 60.00+16.00 IND.
				\$ 60.00+16.00 N. IND.
Iowa	Iowa	Full		
Kansas	Kansas East	Full		
	Kansas West	Full		
	Missouri West	Full		

*Former New England members only receive \$11.00 additional.

**EUBs prior to 1-1-70.

	Oklahoma	Full		
	Nebraska	Full		
Michigan	Detroit	Full		
	West Michigan	Full		
Minnesota	Minnesota	Full		
Missouri	Louisiana	Full		
	Missouri East	Full		
	Missouri West	Full		
	North Arkansas	Full		
Montana	Yellowstone	Full		
Nebraska	Kansas West	Full		
	Nebraska	Full		
	South Dakota	Full		
	Kansas East	Full		
New York	New York	Full		
	Western New York	Full		
	Wyoming	Full		
	Central New York	Full		
	Troy	Full		
	Northern New York	Full		
Oklahoma-Texas	Oklahoma	Full		
	Central Texas	Full		
	North Texas	Full		
	Southwest Texas	Full		
	Texas	Full		
Ohio-Southeast	West Ohio	Full		
	East Ohio	Full		
Ohio Sandusky	West Ohio	Full		
	East Ohio	Full		
Ohio Miami	West Ohio	Full		
Ohio East	East Ohio	Full		
Pacific				
Northwest	Pacific Northwest	Full		
	Oregon-Idaho	Full		
Rocky Mountain	Rocky Mountain	Full		
			\$55.00+2.00	\$ 55.00+10.00+10.00
			\$60.00 1968-	
			69	
	New Mexico	Full		
	Yellowstone	Full		
Susquehanna	Central Pennsylvania		\$61.00	\$75.00
	Baltimore	Full		
	Western Pennsylvania		\$62.00	(See Erie above)
	Wyoming	Full		
	Eastern Pennsylvania		\$67.00	\$100.00
Tennessee	Tennessee	Full		
	Holston	Full		
	Louisville	Full		
Virginia	Virginia	Full		
	West Virginia	Full		
	Baltimore	Full		
Western Pennsylvania	Central Pennsylvania		\$61.00	\$75.00
	Baltimore	Full		
	Western Pennsylvania		\$62.00	(See Erie above)
	Eastern Pennsylvania		\$67.00	\$100.00
West Virginia	West Virginia	Full		
	Holston	Full		
Wisconsin	Wisconsin		\$75.00 SA	\$75.00
				E. Wis.+25% of rate
				W. Wis.+Amt. equal to
				Income Annuity

Summary: Forty-three successor Conferences pay the same rate for all service. Ten Conferences have variation in rates for service prior to 1-1-70.

It would seem advantageous to encourage Annual Conferences to comply with and in cases of variation to move toward compliance with the provisions of Para. 1379, Section 7 of the Book of Discipline. Annual Conferences could then work out of unequal situations and the basic principle

of the relationship between pensions and salaries could be maintained.

The successor conferences to former Central Jurisdiction annual conferences are all paying the same rate and legislation is in effect pertaining to this (see ¶1379.7 of the 1970 *Supplement*).

The question, which has been referred to the Board of Pensions, in Calendar 101, page 172—1970 *Daily Christian Advocate*, is why there are various pension rates being paid by the various annual conferences instead of there being one uniform church-wide pension rate.

The present disparity in annual conference pension rates may have prompted this question. Pension rate differences are the result of placing pension responsibility upon the annual conference in which the service is rendered.

This practice has been referred to as "Divided Annuity Responsibility." Under this historic pension practice, each conference receiving the service of the minister sets the pension rate related to that service and raises the funds to pay the rate set. Such "annual conference determination" is not only a long-standing tradition of our church, but is also in keeping with the present-day emphasis on self-determination. It is a recognition of the modern concept of pensions as "deferred salary" for which the salary-paying unit continues to be responsible through the retirement years of its former pastors.

If a denomination-wide uniform pension rate were put into effect, it would bring a number of important changes. A church-wide apportionment with the highest priority would need to be given to each annual conference by a general agency rather than setting a rate and providing the apportionment needed by each annual conference, as is now the case. The pension rate would no longer be related to the average salary of each annual conference.

If the highest pension rate currently being paid was used as the church-wide rate, apportionments to all churches would have to be substantially increased at a time when many local churches are struggling heroically to pay their present pension apportionments in full. If the total of all present apportionments were not increased, the rates now being paid to retirees in some conferences would have to be reduced in order to bring up lower rates being paid by churches in other conferences.

There may be a question also as to whether a general church apportionment for pensions would be as well accepted by local churches as present conference pension apportionments which provide for the retirement living needs

of pastors with whom the members of local churches have lived and served.

Therefore a uniform rate for all annual conferences is not being recommended.

There are a few annual conferences apart from either the former Central Jurisdiction or Evangelical United Brethren-Methodist merger situations, which have in one way or another arrangements in effect which provide variation of rates either to groups of persons or on account of service in certain specified years. These types of arrangements have an adverse effect upon the principle of relating pensions to the current salary level which the annual pension rate accomplishes. This is often referred to as cost of living relationship. It would seem advantageous to encourage annual conferences to comply with and in cases of variations to move toward compliance with the provisions of ¶1379, Section 7, of *The Book of Discipline*. Annual conferences could then work out of unequal situations and the basic principle of the relationship between pensions and salaries could be maintained.

Section III—Assistance on Account of European Service

The 1970 General Conference requested in Calendar 104, page 172 of the *Daily Christian Advocate* that the General Board of Pensions study and make recommendations to the 1972 General Conference concerning the provision of pension credit, pension or assistance to members of annual conferences who were refugee pastors from the Baltic and Slavic Annual Conference. These persons came to America through the efforts of Overseas Relief who provided transportation; Bishop Wade agreed to find pastorates or work in the United States.

The General Board of Pensions as of January 6, 1971, has identified twenty-two of these ministers and five widows. For six of this number, there is no information presently available. Therefore, in this study the information available for the other twenty-one has been used as a basis for estimates. It is estimated that the total payment on account of European service based upon the 1971 annuity rate of the present annual conferences and the ministers involved would be \$520,592. The annual payout would not be expected to exceed \$25,000. It is recommended that the General Conference authorize the Council on World Service and Finance to provide funds annually from the General Administration Fund as may be needed to grant assistance to these retired persons in an amount equal to the annual conference pension rate times their years of European service.

Section IV—Finances and Investments

Following is a balance sheet comparing the balance sheet reported to the 1968 General Conference with the last audited balance sheet available at the time of printing these reports before the 1972 General Conference.

Assets	Dec. 31, 1970	May 31, 1967
Cash	\$ 2,462,000	\$ 873,000
Accounts Receivable	2,129,000	926,000
Dividends, Accrued Interest and Prepaid Expense	2,438,000	1,393,000
	<u>\$ 7,029,000</u>	<u>\$ 3,192,000</u>
Investment in Marketable Securities*		
U. S. Government Bonds	\$ 7,348,000	\$ 9,916,000
Corporate Bonds	92,646,000	46,857,000
Preferred Stock	6,945,000	7,198,000
Common Stock	147,171,000	75,947,000
	<u>\$254,110,000</u>	<u>\$139,918,000</u>
Other Investments	\$ 25,887,000	\$ 28,585,000
Total Assets	<u>\$287,026,000</u>	<u>\$171,695,000</u>
Liabilities and Fund Balances		
Accounts Payable	\$ 4,292,000	\$ 2,362,000
General Endowment Funds	6,770,000	6,000,000
Conference Funds	28,552,000	25,497,000
Capital Funds	2,669,000	513,000
Reserve Pension Funds	161,282,000	88,504,000
Reserve for Contingencies	13,149,000	6,194,000
Reserve for Market Depreciation of Assets	17,574,000	16,554,000
Annuity Reserves	52,738,000	26,071,000
Total Liabilities and Fund Balances	<u>\$287,026,000</u>	<u>\$171,695,000</u>

* Investments in bonds are recorded at cost net of amortized bond premium or accreted bond discount. Investments in stock are recorded at cost.

The following paragraph is quoted from *The Investment Guidelines* of the General Board of Pensions of The United Methodist Church:

"The funds entrusted to the General Board are specifically designated for use only in pension and other benefit programs as authorized in the *Discipline*. The funds may not be diverted to benevolences, subsidies, donations, grants, or any such other purposes. These funds were created for, and are to be managed in a way which provides the maximum reliable support for our pensioners, potential pensioners, and their beneficiaries."

This paragraph indicates the nature of the management required by the General Board of Pensions of funds en-

trusted to it: and it should be noted that the funds are not General Board of Pensions funds, but, rather, funds entrusted to the General Board of Pensions by individuals, local churches, annual conferences, boards, agencies, and institutions of The United Methodist Church.

The members of the General Conference will also be interested in the "Statement of Policy" which has been adopted by the General Board of Pensions and adhered to in the administration of the work of the General Board.

Statement of Policy

"The General Board of Pensions, in the operation of The United Methodist Reserve Pension Program, is entrusted with the funds of individuals and organizations participating in that program. It is the intention of the General Board to distribute in an equitable and efficient manner to such individuals and organizations any accumulations beyond those required to maintain appropriate reserves to assure program soundness and security.

"One of the sources of accumulation is investment experience. Annual distribution will be made, based on long range projections of investment productivity including income, realized appreciation and unrealized appreciation.

"Another source of possible accumulation is mortality experience in the operation of the reserve account maintained for pensioners. This accumulation arises when the number of years from which pensions were actually paid is shorter than was estimated in the establishment of the actuarial reserves. Periodic distributions will be made based on long range projections of this experience."

With specific reference to favorable investment experience, each year at the Annual Meeting, the Board of Directors approves the rate of interest to be credited to such funds, which for the year 1971 was 6 percent, 4 percent from earned income and 2 percent from realized appreciation. The Board of Directors at the Annual Meeting held this last September approved a rate of 6½ percent, 4½ percent from earned income and 2 percent from realized appreciation during 1972. As a matter of explanation the Reserve for Contingencies is credited with the amount of earned income remaining after crediting the rate approved by the Board of Directors and budget allocation and the Reserve for Market Depreciation of Securities is, of course, credited/debited with gains/losses on the sale of securities.

The General Board of Pensions provides The United Methodist Church with a wide variety of services. It provides accounting, investment, actuarial, and consulting ser-

vices to individuals, local churches, annual conferences, boards, agencies, and institutions on matters pertaining to pensions and other so-called "fringe" benefits. It operates a clearinghouse which affords portability of pension claims and payments between annual conferences, boards and agencies; and, in addition, serves as paying agent for sixty-seven annual conferences and all but one of the general boards. It maintains service and contribution records for all ministers and church-employed men. And, perhaps, most importantly it serves as the funding agency for all local churches, conferences, boards and agencies which participate in reserve funding of pensions.

The cost of providing these services is shown in the following schedule:

Ratio of Expenses

Year Ended	To Total Assets at Market	To Total Assets at Book
	%	%
5/31/61	.58	.75
5/31/66	.55	.65
12/31/70	.59	.62
6/30/71	—	—
12/31/71	.54	.59

The comparative balance sheet, the quotations as to the fiduciary nature of the management of funds entrusted to the General Board of Pensions, the "Statement of Policy" of distribution to participants, and, the statement of the nature and scope of the function of the General Board of Pensions and the cost of the operation presents something of a picture of the financial and investment aspect of the General Board of Pensions.

Section V—

The Estimated Net Unfunded Liability of the Annual Conferences of The United Methodist Church

There is concern nationally over the funding—or lack of funding—of pensions. Many studies have been made of the extent to which pensions under private pension plans have been funded and the United States Congress has under consideration laws which will promote a more rapid rate of funding, thus making the benefit rights of employees more secure. This concern is also found in the church.

The General Board of Pensions has estimated that the total liability as of January 1, 1972, for pension benefits earned prior to that date under the annual conferences' pension program is \$548,950,000. The estimated unfunded

portion of this amount is \$439,290,000, which is to say that on the basis of this estimate 19.98 percent is funded.

There are some annual conference endowment and permanent funds, on deposit with the General Board of Pensions and elsewhere, which provide earnings to offset a small part of this liability. However, future contributions must pay the bulk of this liability as well as the new liability being added each year as service is rendered and additional pension benefits are earned by this service.

These figures do not include either liability or assets related to local churches, boards, agencies, institutions, missionaries, and special groups. These figures relate only to the annual conferences and their pension programs, and they indicate something of the size and nature of the pension responsibility of the conferences of The United Methodist Church as it works conscientiously at the task.

REPORT OF THE PROGRAM COUNCIL

One of the functions of the general Program Council is to report directly to each session of the General Conference. The legislation provides that "the report shall include a list of all decisions and recommendations made and a statement concerning the response to each" (§831.17).

The council made a report on these matters to the 1970 session of the General Conference so this report will cover the period of the past two years. The council has given a detailed report of its stewardship in *The Book of Reports*, which all delegates to the General Conference have received so no effort will be made to rehearse that material.

We believe that the council has accomplished all that could be expected of it in the first quadrennium of its existence. It is now at the place where it is in a position to render much more effective service to the church in the areas of communication, coordination and planning, should the General Conference see fit to continue its existence.

Since the Committee on Review is authorized to make its own report to the General Conference, no attempt will be made to deal with issues that were handled by this committee.

The report will be organized into six (6) parts, namely;

- I. Proposed Legislation
- II. Reports on References From the General Conference
- III. Proposed Resolutions
- IV. Decisions
- V. Recommendations and Responses
- VI. Planning Process and Priorities for the 1973-76 Quadrennium

Part I. Proposed Legislation

The Program Council proposes the following changes in *The Book of Discipline*:

1. Paragraphs 801-821: Administrative Order.
2. Paragraphs 822-836, 1392-1397: General Program Council and Commission on Public Relations and United Methodist Information.

(Editor's note: Under these two headings the Program Council submitted legislative proposals related to its own structure and functions. These proposals, along with comparable proposals from the Structure Study Commission and other sources, were referred to the appropriate standing legislative committees. Some elements of these proposals may have been incorporated by these committees into their reports which, as adopted by the General Con-

ference, established the General Council on Ministries and the Joint Committee on Communication.)

3. Paragraph 835.5: United Methodist Council on Youth Ministries Legislation.

(Editor's note: This proposed legislation was referred to the Standing Legislative Committee on Conferences and was reported to the General Conference by that committee as Report No. 11, Calendar No. 255; see *Journal*, pages 569, 1151.)

4. Paragraphs 841.5 and 843: Committees of Annual Conference Program Council.

(Editor's note: This proposed legislation was referred to the Standing Legislative Committee on Conferences and was reported to the General Conference by that committee as part of its Report No. 117, Calendar No. 866; see *Journal*, pages 583, 1207.)

5. Paragraph 844. Subject: District Program Council

WHEREAS, Petitions A-1 through A-14, requesting more detailed legislation for the District Program Council, were referred to the Program Council by the 1970 General Conference; and

WHEREAS, The Program Council has counseled with bishops, district superintendents, annual conference program directors, some general agencies and other interested groups in the development of proposed District Program Council Legislation; it is

RESOLVED, That the following legislation be substituted for Par. 844 in the 1968 *Book of Discipline*.

Proposed Legislation for District Councils on Ministries

Par. 844. Each district of an annual conference may organize a district Council on Ministries.

1. Purpose.—The purpose of the District Council on Ministries shall be to assist local churches to minister more effectively; to serve as a channel of communication between the local churches, the annual conference Council on Ministries and the general agencies of the church; to initiate programs for the district; and to help the annual conference Council on Ministries in the performance of its functions.

2. Membership.—Each annual conference may determine the membership and the method of election of its district Councils on Ministries. The membership structure need not be identical in each district. It may include district coordinators of age level and family ministries. It may include representatives of program agencies (i.e. district directors of evangelism, stewardship, education, district missionary secretary, etc.) It may include representatives of clusters of local churches. It is recommended that a member of the

annual conference Council on Ministries staff be included as a resource person in each district Council on Ministries. Membership should be chosen so as to include equitable representation, insofar as possible, of laity as well as clergy, minority groups, women, youth and young adults. The annual conference may ask the district conferences (see P. 669) to elect the membership of the district Council on Ministries.

3. Officers.—The officers of the district Council on Ministries shall be the chairman, who shall be elected from the membership of the council, and such other officers as the annual conference or the district deems necessary.

4. Staff.—The district superintendent shall be the chief executive staff officer.

5. Functions.—The functions of the district Council on Ministries may be determined by the annual conference or the district Council on Ministries. The following functions may be incorporated into its work:

a) To study the needs of the local churches in the district and help them establish and provide more effective ministry in and through the churches.

b) To keep local churches informed on the work of the whole church and challenge each church to full participation.

c) To encourage local churches to engage in creative innovative approaches to ministry.

d) To serve as a two-way channel of communication between the local churches and the annual conference and to assist local churches in communication with each other.

e) To study the needs of the district and establish priorities for district action.

f) To develop experimental types of ministry within the district.

g) To provide leadership training events for local church leaders.

h) To relate the Annual Conference Council on Ministries and its staff to local church needs.

i) To make program and other recommendations to the annual conference Council on Ministries.

j) To assist in the implementation of the program of the annual conference.

k) To cooperate in ecumenical programs and events on the district level.

l) To plan and conduct inspirational events.

m) To elect the lay representative(s) from the district to membership on the annual conference Council on Ministries when requested by the annual conference Council on Ministries.

The district Councils on Ministries in an annual conference shall cooperate with the annual conference Council on Ministries so that a harmonious and holistic approach to the total ministry of the conference may be achieved. In order to coordinate the calendar and program plans of each district with the annual conference, the annual conference Council on Ministries may require the district councils to submit their program plans for approval.

6. **Finances.**—Each annual conference shall determine the method by which its district Councils on Ministries shall be financed. It is recommended that an amount for the general operating expense of the district Councils on Ministries be included in the annual conference budget. As a general rule, major program expenditures for any district should be made through the budget of the annual conference Council on Ministries or the appropriate annual conference program board.

6. *Paragraph 869: Changes in World Service Budget and its Distribution.*

(Editor's note: This proposed legislation was referred to the Standing Legislative Committee on Lay Activities and Church Finance and was reported to the General Conference by that committee as Report No. 10, Calendar No. 171; see Journal, page 1312. The General Conference took no action on the report.)

7. *Paragraphs 871–878: The Advance.*

(Editor's note: This proposed legislation was referred to the Standing Legislative Committee on Missions and was reported to the General Conference by that committee as Report No. 31, Calendar No. 535; see Journal, page 1523. The General Conference took no action on the report.)

8. *Paragraph 153: Local Church Council on Ministries.*

(Editor's note: This proposed legislation was referred to the Standing Legislative Committee on Local Church and was reported to the General Conference by that committee as Report No. 11, Calendar No. 146; see Journal, pages 589, 1642.)

9. *Paragraph 161.4: Local Church Committees.*

(Editor's note: This proposed legislation was referred to the Standing Legislative Committee on Local Church and was reported to the General Conference by that committee as a part of its Report No. 32, Calendar No. 590, with a recommendation of non-concurrence; see Journal, page 1650).

10. *Paragraph 162.2: Listing Special Days.*

(See editor's note following the listing of legislative proposals 1 and 2.)

Part II. References From General Conference

1. References relating to the study of the jurisdictional system and the realignment of jurisdictions (1968 General Conference Petition Numbers 2631, 2700, 2701, 2703, 2704, 2792 and 2810; 1970 General Conference Petition Numbers A-21 and A-22.)

We recommend that there shall be created a commission to study the jurisdictional structure in The United Methodist Church and to bring to the 1976 General Conference recommendations regarding the jurisdictional system including, but not limited to, enhancing, modifying or reducing the powers and duties of the jurisdictional conferences, changes in jurisdictional boundaries or elimination of the jurisdictions from the structure of the church. In the event the latter is recommended the commission shall also recommend the reassignment of the duties and responsibilities presently lodged in the jurisdictional structure.

The commission shall be composed of one bishop, two clerical and three lay members from each jurisdiction elected by the respective jurisdictional conferences upon nomination of their college of bishops. In addition the commission may elect not more than ten members at large to assure representation of ethnic minorities, youth and women, but in no event shall the total representation of any jurisdiction exceed that of any other jurisdiction by more than one person.

The report of the Commission shall be published not less than twelve months prior to the convening of the 1976 General Conference.

World Service and Finance shall appropriate a sufficient sum to support the work of the commission.

2. Reference relating to District Program Council legislation 1970 General Conference (Petition numbers A-1 - A-14).

The legislation which the Program Council proposes in response to these petitions appears in Part I, item 5.

3. Reference relating to the method of election of church-school teachers (1970 General Conference Petition H-57).

The legislation which the Program Council proposes in response to this petition appears in Part I, item 8.

4. The 1968 Uniting Conference authorized the creation of a Study Commission on the Participation of Women in Program and Policy Making Channels of The United Methodist Church. The matter was referred to the Program Council, but without making any provision for the funding of the Study Commission or its work.

At the 1970 General Conference the Program Council sought clarification of the action establishing the Study

Commission and directions as to the funding. A resolution approved by the 1970 General Conference reaffirmed the establishment of the Study Commission and requested the Council on World Service and Finance to find a method for funding the Commission.

The clarifying action of the 1970 General Conference enabled the Program Council, through the Division of Coordination, Research and Planning, to proceed with the establishment of the Study Commission. The Commission completed its work and distributed copies of its report to all delegates to the General Conference, to the members of the Council of Bishops, and to the members of the Council of Secretaries in mid-January, 1972, and recommends six resolutions for adoption by the General Conference. These appear in Part III of the report.

Part III. Resolutions

(Editor's note: Resolutions numbered 1 through 6 inclusive are identical to the resolutions submitted as part of the report of the Study Commission on the Participation of Women in The United Methodist Church; see Journal, page 1752.)

7. We recommend that the General Conference of The United Methodist Church adopt the following resolution:

The Church and the Mass Media

The mass media—especially radio, television, movies, newspapers and magazines—are pervasive and influential forces in our culture. They have the potential to change our present lives as well as to shape our future history. They can trick us into a directionless, valueless, never-never land; they can lure us into a frightening era of mind control when we will be dominated by those who own the channels of communication; or they can lead us toward a freer, more creative society.

Without a clear sense of direction, we may, through indifference or default, allow the mass media to capture, hypnotize, and dehumanize us. The church must not be silent in the face of impersonal and amoral technologies of communication. We are concerned that the mass media be used to help all persons attain their highest fulfillment.

Our goals, informed by our understanding of the gospel are clear: (1) We want persons everywhere to be free in their efforts to live meaningful lives. (2) We want communication channels to operate in open, authentic and humanizing ways. (3) We want churchmen to be involved seriously and continuously in every aspect of our society's communications complex.

As we develop principles that will help move us toward

these goals, we face two major issues. The first issue is one of control: who controls the media, and for what purposes? The second is one of utilization: who uses the media, and for what purposes? In addition each of us faces the daily necessity of making sense out of the conflicting messages we receive from the mass media.

The General Conference sets forth the following principles and guidelines, with the realization that appropriate action will depend upon the interest and effort of United Methodist agencies and members.

1. We affirm our adherence to the principles of freedom of expression as a right of every person. The exercise of this freedom requires that:

1. Freedom of expression, whether by spoken word, printed word, or any artistic medium, should be exercised within a framework of social responsibility.

2. Radio and television broadcasters must accept a special responsibility to maintain freedom of expression. This responsibility requires the broadcasters to provide the people information about their government, their institutions, and their communities.

3. The broadcaster is rightly responsible for the content of all programming. The broadcaster, however, is subject to the licensing power of the Federal Communications Commission, which is charged with representing the public interest.

4. The efforts of certain broadcasters to control and improve commercials and programming should be supported—especially the self-regulatory codes of the National Association of Broadcasters.

5. Similarly, motion picture producers should exercise their freedom of artistic expression with a keen sense of responsibility for the welfare of society.

6. The historic principle of freedom of the press, basic in any republic, must be maintained at all cost and receive full support from the church and its constituents.

7. The church must oppose pre-censorship of an artistic expression. We recognize that media artists and producers must remain subject to action by the courts in case of violation of existing law; but we must oppose any laws that attempt to abridge the freedom of expression protected by the First Amendment.

8. Networks and local stations should continually realign their programming to serve more effectively the needs of their audiences in a changing pluralistic society.

9. We endorse development of the Public Broadcasting Corporation and urge adequate federal funding without governmental control or limitation of programming.

Freedom of expression is as essential in publicly-owned radio and television as in privately controlled media.

10. The United Nations and its constituent membership should take all necessary measures to keep communication media open to differing viewpoints and opinions. Minorities of every nation should be given access to communication channels so they can participate fully in the life of the world.

11. The appropriate agencies of The United Methodist Church should study the implications of satellite communications systems in their effect on social development in the United States and other nations.

II. While we affirm the right and responsibility of media producers to judge the societal and moral value of their productions, we must continue to oppose the judgement of those who use media for purposes of human exploitation by:

- = emphasis on violence
- = pornography
- = appeals to self-indulgence
- = offering easy solutions to complex problems
- = overlooking individual needs by programming only for the mass audience
- = withholding significant information
- = presenting superficial ethnic and national stereotyping of characters
- = failure to deal with significant political and social issues objectively and in depth
- = overriding concern for maximizing profit

III. We urge the church to devise creative ways of relating itself to the mass media. This will require the church:

1. To seek to understand and take seriously the content of mass media, and to evaluate it in the light of the Christian faith and ethic.

2. To relate to the men and women of the mass media industries, to encourage them to explore the nature of their faith and their work, and to offer them the support of the Christian fellowship.

3. To employ meaningfully the content of mass media in its program of education and outreach.

4. To inspire young men and women entering vocations in the communication arts to regard their work as an opportunity to make their Christian witness.

5. To cooperate with local broadcasters in producing and promoting community programs that present the Christian faith and relate it to the solution of personal and social problems.

IV. We call upon the church to develop programs and

resources among its members in respect to the mass media. This task calls for:

1. Helping members develop criteria by which as Christians they can interpret what is being said through:

- a. Publication of film reviews and television program analysis designed to give guidance for intelligent and selective viewing and listening.

- b. Interpretation in depth of significant films and radio and television programs, through periodicals, the church school, and colleges and seminaries.

- c. Providing leadership materials for special study groups in congregations.

- d. Providing the public with advance information about films, based on impartial ratings by independent groups such as the Broadcasting and Film Commission of the National Council of Churches, the American Jewish Committee, Congress of Parents and Teachers, and others.

2. Helping parents exercise their responsibility for guiding their children in their use of mass media.

3. Encouraging United Methodists individually and in official organizations to exercise constructive influence on the mass media industries.

4. Developing long-range plans by which the church can present its message on television in prime time.

V. We call upon the church to assume its responsibility locally and nationally in the development of cable television, a new communication phenomenon which perhaps will influence the lives of Americans more in the next ten years than television has in the past twenty years.

1. For the local church, this responsibility includes:

- a. Becoming informed about the potentials of cable television for the community.

- b. Becoming involved in the franchising process to ensure maximum public and community benefit from the new communications system.

- c. Developing community resources to use the public access available to the community.

- d. Experimenting with new methods of communicating the Christian faith to audiences of specialized interests and concerns, including members of United Methodist congregations.

2. Nationally, this means influencing governmental regulatory agencies to assure the development of a strong cable industry serving the public need, but without permitting the destruction of the present broadcast system.

8. Resolution on Appointment of Commissioner to the Federal Communications Commission.

The Federal Communications Commission was formed by the Congress with the Communications Act of 1934 in order that a single body could regulate "all interstate and foreign communication by wire and radio, including telegraph, telephone, and broadcast." The Federal Communications Commission is a board of seven citizens nominated by the President and confirmed by the Senate for seven-year terms. From a handful of stations in 1934, the FCC now regulates over 7,500 radio and television stations. The exclusion of minorities from broadcasting is an historic fact. The statement of the Appellate Court decision which overturned the FCC's 1970 policy on renewal of license challenges states the problem in this way:

"As new interest groups and hitherto silent minorities emerge in our society, they should be given some stake in and chance to broadcast on our radio and television frequencies. According to the uncontested testimony of petitioners, no more than a dozen of 7,500 broadcast licenses issued are owned by racial minorities. The effect of the 1970 policy statement, ruled illegal today, would certainly have been to perpetuate this dismaying situation."

Therefore, it is proposed that:

WHEREAS, the Federal Communications Commission renders judicial judgements concerning minority rights as they relate to the broadcasting industry, and

WHEREAS, the Federal Communications Commission regulates stations which serve minority audiences, and

WHEREAS, the Federal Communications Commission rules on challenges of licenses of stations by minority coalitions which maintain stations are not serving the total "public interest, convenience, and necessity," including minority communities and concerns, and

WHEREAS, the cable television industry in the United States is reaching the threshold of public acceptance, and may either be structured and regulated to permit and encourage minority access, employment, programming, and ownership, or it may be structured to exclude minority people and concerns,

Therefore, be it RESOLVED that

The General Conference of The United Methodist Church urge members of the Senate of the United States to look with favor upon the nomination of a commissioner from a minority race to the Federal Communications Commission. *(Editor's note: Resolutions 7 and 8 were referred to the Standing Legislative Committee on Communication and Publication. Resolution 7 was reported to the General Conference by that committee as Report No. 29, Calendar No.*

702; see *Journal*, pages 591, 1581. Resolution 8 was reported as Report No. 30, Calendar No. 703 and is printed here as amended; see *Journal*, pages 591, 1581.)

Part IV. Decisions

1. Designated first Sunday in May as Golden Cross Sunday in response to the legislation adopted by the 1970 General Conference in relation to this matter.

2. Adopted a resolution regarding the promotion of *To-gether* and the *Christian Advocate* through the annual conferences.

3. Received the report of the World Service research project conducted by the Division of Interpretation.

4. Approved a plan for sending free copies of *The Interpreter* magazine to the pastor and seven laymen in each church in The United Methodist Church in 1971-72.

5. Approved an increase in the number of World Service leaflets from six to nine each year with the provision that the new leaflets be produced in a simpler style and format.

6. Approved the cancellation of all standing orders for World Service leaflets and substituted a plan calling for the placing of new orders, if the leaflets were desired, along with the request for a voluntary contribution to cover handling and mailing costs.

7. Received the report on a leadership training experience research project conducted by the general secretary and referred the same to task forces of the Continuing Coordinating Committee of the general agencies and the annual conferences.

8. Approved guidelines for the consideration of requests of all general agencies and related groups to hold national conferences, convocations and/or major consultations.

9. Granted permission to the following general agencies to hold national meetings in the next quadrennium:

Division of Interpretation (District Superintendents/Program Directors Convocation—September 19-22, 1972).

General Board of Pensions (Regional Pension Conferences—October-November, 1972).

Christian Educators Fellowship (The CEF National Conference—November 7-11, 1972).

General Board of the Laity (National Conferences of the Laity—July 13, 14, 15, 1973).

General Board of Evangelism (The Gospel in Context: The Chappel-Denman Conference on Preaching—January 17-20, 1972).

General Committee on Family Life (Three Regional Conferences on Family Life—September-October, 1974).

General Board of Health and Welfare Ministries (Na-

tional Association of Health and Welfare Ministries—March 6-8, 1972).

Council on Evangelism for Designated Leaders (National Delegated—January 4-6, 1972).

Interboard Staff Committee on Health and Welfare: Conference on White House Conferences (National Delegated—February 3, 4, 1972).

10. Adopted a proposal for a pilot program in which the staff of the Division of Interpretation in cooperation with the staff of other interested agencies might assist an annual conference in making a study to discover its problems of finance and benevolence promotion and to design models for solving them.

11. Approved guidelines regarding the administrative relationship of the Division of Coordination, Research and Planning to the United Methodist Council on Youth Ministry.

12. Voted to reconstitute the Continuing Coordinating Committee to include in its membership members of the Council of Secretaries appointed to represent their respective general agencies, two representatives of the United Methodist Council on Youth Ministry, the executive secretary of the Commission on Worship, the chairman of the Fellowship of Annual Conference Program Directors, and the members of the staff of the Division of Coordination, Research and Planning.

13. With the approval of the Committee on Review, voted to authorize the publication of a *Research Information Bulletin* through which basic statistical and research data and analysis is communicated to the decision makers in the denomination.

14. In compliance with the action of the 1970 General Conference, appointed and voted to help fund a Study Commission on the Participation of Women in Program and Policy Making Channels of The United Methodist Church. The report of the Study Commission will be presented to this session of the General Conference.

15. Gave leadership to the production and distribution of a Resource System for the Local Church Council on Ministries.

16. Made available to Annual Conference Program Directors a Resource Booklet on the Six Priority Issues agreed upon by the general program agencies for 1971 and 1972.

17. Voted to make available up to \$4,000.00 to underwrite the expenses for eight ethnic minority members to attend the first meeting of a Special Committee on Ethnic Minority Concerns.

18. Constituted a Committee on the Coordination of Lit-

erature to keep under constant review the plans of the general agencies to produce and distribute free literature and promotional and resource materials.

19. In an effort to strengthen the working relationships with the Program Curriculum Committee, the Division of Coordination, Research and Planning has elected a member of the Program Curriculum Committee of the Board of Education as a member at large and has established procedures for the members of the executive staff of the two bodies to confer when matters of coordination and/or program curriculum are under consideration. It is understood that the division may speak on program-curriculum matters that are pertinent to the functions of the division.

20. Approved that Race Relations Sunday, so long as it will be observed, be scheduled for the fourth Sunday in January instead of the second Sunday in February.

Part V. Recommendations and Responses

1. The Division of Coordination, Research and Planning harmonized a set of questions dealing with missional concerns with similar questions prepared by the Structure Study Commission and requested all general agencies to respond to them. This recommendation has been complied with by all the program agencies.

2. A task force appointed to study the overlapping programs of the general boards of Health and Welfare Ministries, Christian Social Concerns, Education and Missions, and the Commission on Chaplains and Related Ministries has reported that progress is being made in cooperative action and in the coordination of programs in which they are all concerned.

3. In late February, 1970, all the Program Council voted to request all nondisciplinary interboard and interagency groups to discontinue their activities. Following the above action a letter was sent to the contact person in each of these groups informing them of this action and requesting them to submit a written report to the Division of Coordination of the discussion and decisions made in relation to the request. Each of them complied with the request and filed a written report with the Division of Coordination. None of them voted to discontinue. Since most of them function informally through interagency staff committees, task forces and/or work groups, and meet rather infrequently, it is deemed that their existence and work are necessary under present general agency structure of the denomination.

4. At the request of the Division of Coordination, Research and Planning an Interagency Committee on Ecology composed of staff representatives of fourteen general agen-

cies voted itself out of existence and assigned primary responsibility for the functions it had carried to the General Boards of Christian Social Concerns and the Laity.

5. Each general program agency was asked to submit program plans and suggested resources in relation to the priority issues that the Program Council will present to this General Conference. Every agency responded. The total number of proposals submitted was about 500. Steps are now in progress to coordinate these proposals through the Continuing Coordinating Committee so that they might be shaped into a holistic approach to mission by the general agencies in the new quadrennium.

Part VI. Planning Process and Priorities for the 1973-76 Quadrennium

Paragraph 831.11 of *The Book of Discipline* assigns responsibility to the general Program Council for developing a programming recommendation for any quadrennium as follows:

"To determine the need for a special program for any particular quadrennium and, if such is deemed desirable, to formulate the same and present it to the General Conference for determination and action."

In 1970 the Program Council reported to the General Conference that it planned to implement this directive by instituting a participatory process for determining what its recommendation would be. It was indicated that the process will proceed as follows:

"The implementation of this process will involve the total constituency of The United Methodist Church and groups outside the church. All will be invited to participate concurrently from the start of the development to the final recommendation through the General Council to the 1972 General Conference. At least the following will be invited to participate:

"A. The constituency of The United Methodist Church at all levels:

1. Local churches
2. Annual Conference Program Councils and staff
3. General agencies
4. The Council of Secretaries
5. The Council of Bishops
6. Special interest groups within the church

"B. Interested groups outside The United Methodist Church:

1. Ecumenical agencies
2. The unchurched

3. Minority groups

4. Special interest groups

"C. The Advisory Committee on Planning, which is to include such persons as 'theologians, social and physical scientists, economists and other qualified personnel' (832.3e).

"The process is designed to proceed as follows:

"A. Through interaction we shall determine as clearly as possible the TRENDS and ISSUES of our times that will demand attention of the church in the years following 1972. Attention will also be given to the NEEDS of The United Methodist Church—both that which needs to be strengthened and that which should be eliminated.

"B. In the light of the above, all will be asked to state what they believe the mission of The United Methodist Church should be. Together we will attempt to determine and state CLEAR REASONS for the highest PRIORITIES.

"C. All in the process will then be asked to suggest STRATEGIES for implementation, based on the priorities. Optional strategies will be stressed: one strategy will not fit all situations. Flexibility will be built in: our times do not allow long-range packaged programs. Venture systems will be encouraged.

"As the process develops, every effort will be made to guard against being so general and theoretical that focusing on the priorities at local levels would be difficult. A high premium will be placed on initiative and on creativity."

The General Conference approved this procedure through the adoption of the report of the general Program Council. Since that time, the Program Council, working through the Division of Coordination, Research and Planning and specifically through the Section of Planning and its related interagency task force, has proceeded to carry out this planning process as indicated in the report to the 1970 General Conference.

Each of the general program agencies has had representation on the Interagency Staff Committee on Planning, and each has had a major contribution toward the development of this report. Nearly all of the annual conference Program Councils have participated in the planning process—many in a very major way. In addition, responses have come from thousands of individuals and groups of United Methodists. The book, *Listening to the Church*, is a digest of the input that has come through the process.

A document entitled, *Planning for Ministry—1973 and Beyond*, which contains detailed information on the process

and the seven program priorities that have emerged from it, has been sent to every General Conference delegate. A digest of this information has also been placed on the desk of every delegate at this General Conference.

The presentation of these recommendations will be made in a special order of the day at another time in this General Conference session. In connection with this special presentation, the General Conference will be asked to adopt the following resolution:

(*Editor's note: For the text of this resolution, see Journal, page 1797.*)

Summary Report

Planning for Ministries—1973 and Beyond

Introduction. This summary of *Planning for Ministries—1973 and Beyond* refers to material already in the hands of the delegates to the 1972 General Conference. For fuller development please refer to that material:

1. *Listening to the Church—A Realistic Profile of Grass Roots Opinion* by Virgil Wesley Sexton for information about the planning process of the General Program Council during the past quadrennium and indicative comments on trends, issues and needs of the church from across the denomination. (Abingdon Press, 1971)

2. *Planning for Ministries—1973 and Beyond*, a report of the General Program Council on recommended priority areas for planning program beginning January 1, 1973, with suggested objectives, optional strategies and a challenge for all to engage in planning.

3. *Resource Booklet, Planning for Ministries—1973 and Beyond*, a sample catalogue of program resources suggested by General Agencies in The United Methodist Church to enable bishops, district superintendents and program staff to assist annual conferences, districts and local churches to develop programs in the seven priority areas.

Background. The General Conference of 1968 authorized the Program Council "To determine the need for a special program for any particular quadrennium and, if such is deemed desirable, to formulate the same and present it to the General Conference for determination and action." (*The Book of Discipline*—831.11)

The Program Council referred the matter to its Division of Coordination, Research and Planning for study and recommendation. Such a decision was not made in isolation. Wide expression from across the church was sought and received.

Thus it was discerned that United Methodists want:

1. An approach in program planning in which there can

be wide participation in decisions on what is to be done and how it is to be done.

2. More responsibility for planning and program at local levels.
3. Faster response to new priorities as they develop.
4. Planning at all levels as a continuous process.

As a result, the Program Council recommended to the General Conference of 1970 that United Methodists engage in "process planning" with wide participation to point toward a program emphasis, if any, for the next quadrennium. The General Conference endorsed the process. It has been followed by the Program Council in developing this report.

On the next page is a linear chart of the planning process. Many conferences, districts and local churches are also using a similar planning approach. All are urged to plan, whatever approach fits their situation best.

Implementation. With the need for wide participation in a planning process as accepted fact, the Program Council assigned responsibility for getting the job done. Involved with staff in the process were:

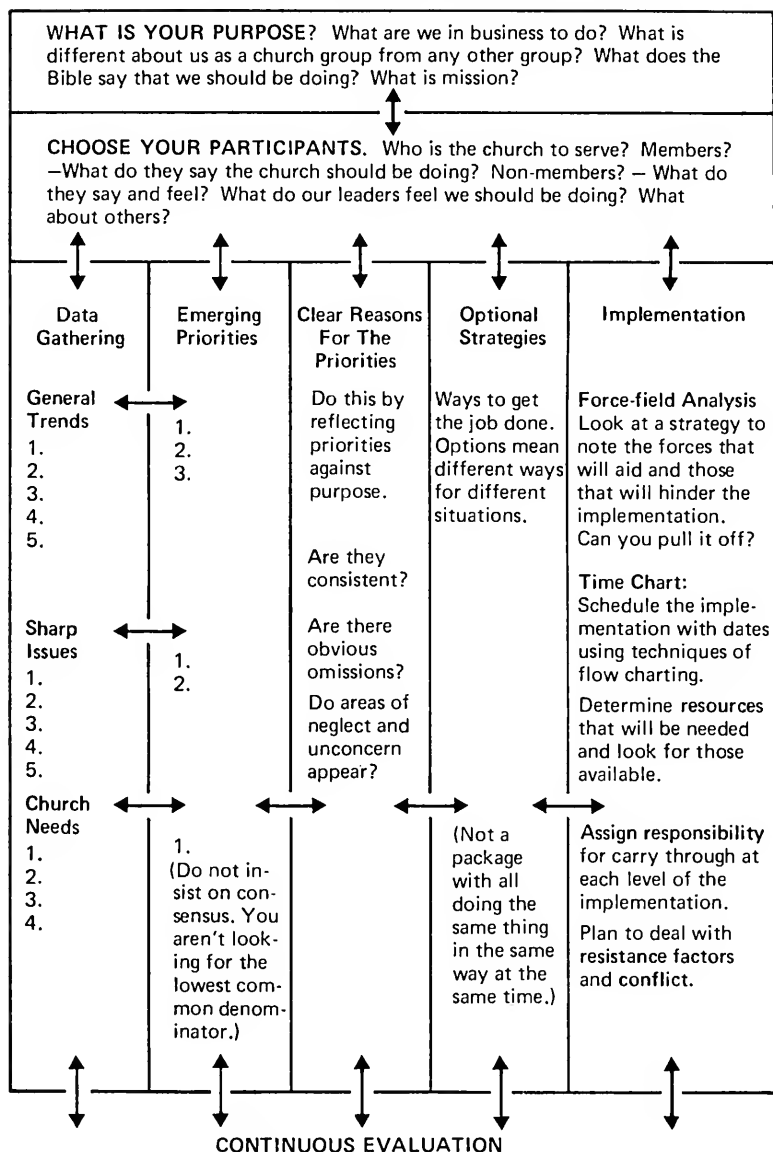
1. The Section of Planning of the Program Council—a group of board members with responsibility for planning.
2. The Interagency Staff Committee on Planning—a disciplinary committee of planning representatives assigned by each agency.
3. The Advisory Committee on Planning—a disciplinary group of persons with expertise in many fields.
4. The Division of Coordination, Research and Planning and the Program Council for full discussion of each progress report in the planning process.
5. The Council of Bishops, the Council of Secretaries and the National Fellowship of Conference Program Directors for discussion and feedback.
6. Regional and annual conference workshops on planning for discussion and feedback.
7. A wide range of United Methodists—individuals and groups for input and reaction.

An Invitation to Participate. An invitation to participate went out through many channels. You are aware of what they were:

1. A tear sheet in the monthly program journal of United Methodism, *The Interpreter*. The leadership of the denomination, including ten local church leaders in each parish who receive the magazine, were invited to express themselves about general trends, sharp issues, and church needs as they saw them for the 70's. Reprints of the tear sheet were made available where desired. Respondents

PLANNING FOR MINISTRIES

— a way the planning process can be done at all levels.



were invited to submit extra pages of written comment.

2. Field instrument. On the basis of replies to the tear sheet, the Interagency Staff Committee on Planning, assisted by the National Fellowship of Conference Program Directors, composed an instrument containing paragraphs on specific issues to which persons could react, with columns for indication of agreement, priority, and programming approach. Space was provided for written comment and additional suggestions. The field instrument was made available to bishops, conference program staff and general agency staff for use, if they desired to participate. Many leaders distributed this instrument to their constituents.

3. Hearings. Leadership in the church was encouraged to establish arenas for face-to-face discussion with persons concerned about the Church and its mission. National board staff involved in the planning process have made themselves available throughout the world for such hearings. Conference and local church leaders have set up arenas for discussion. Many bishops have set up "listening posts." Summaries of such hearings have been included.

4. Summaries from other samplings. Encouragement was given to agencies and annual conferences to do samplings of their own. Summaries of their findings have been included.

Response. The response to the invitation to participate was immediate and heavy. United Methodists are obviously ready and willing to share their attitudes and feelings about trends, issues and needs of the church and also what they sense the Holy Spirit to be leading United Methodists to be doing about them.

Such heavy participation should be highly encouraging to the leaders of The United Methodist Church! Persons tend to be more willing to help implement program when they have been participants in the planning. They also tend to be more willing to support program which they have helped to plan. Participation helps to reduce conflict about program and is one of the prime rules of motivation toward involvement.

However, we note immediately that we are not trying to develop a consensus church. That could result in a watered-down ineffectiveness. The main agenda for the Church is set by the gospel of Jesus Christ and not by the highest or lowest consensus of the membership. And United Methodists are not asking for consensus! In the words of one college professor who helped summarize the feelings of an annual conference, "Our people seem to be saying, 'If you

see a need to prod and stimulate us as a result of our participation, do so, but don't try to prod us without our participation.' " This report does some prodding.

Analysis of Data. The mass of material that came in was carefully studied. The Interagency Staff Committee on Planning spent several week-long meetings considering the data. The Section of Planning gave most of its agenda time at each meeting to the same. The division and the Program Council discussed the data at length.

An attempt was made to find "internal coherence" through all sources of data—trends, issues and needs common throughout. The most "indicative" comments were then summarized in the volume, *Listening to the Church—A Realistic Profile of Grassroots Opinion*.

New Data Emerges. The book has been enthusiastically received across the denomination. It is now in second printing. The third printing is scheduled.

For the third printing some revisions will be necessary. The appearance of the book has stimulated another large response throughout the country. In the continuing response, two changes are noted.

A minor change is noted in the response concerning issues of the day. Since responses first started coming in, two issues have received the most comment—minority group demands and the church's response, and world peace and the morality of war. Presently, the intensity of concern about the two issues is reversed, although they still remain numbers one and two. The issue of peace and war now seems to be the issue of greatest concern to United Methodists with the whole matter of violence throughout society drawing much comment. This change in the data is considered to be minor because both issues are still of high concern.

A major change in the data is noted in the response of youth and young adults. That change is *from* a majority talking about social action and the need for the church to be so involved *to* a majority talking about commitment to Jesus Christ and the need for the church to be so involved. This change has been noted over a period of the last eleven months in both written comments and in hearings with young persons in many parts of the country.

Indicative of large numbers of these comments is this from a South Central hearing with young persons: "We have tried the social action route and found it as inadequate as rearranging deck chairs on the Titanic. We will wait for Jesus to come back and clean up the mess. And we don't want the church to try to take us over—you'd want to write a guidebook. We give our lives to Jesus! We're

giving up drugs, sex and pointless living. We get our kicks out of Him now."

It is too early to tell the significance of this change in expression from young persons. However, adolescent psychologists are cautioning us not to take the movement too lightly because it is more than an "intellectual fad": they are experiencing it.

Seven Priorities Emerge. As data from all sources were studied in the light of Christian purpose, seven priority areas for program development emerged. Three are seen as *basic priorities*:

- Commitment, Renewal and Nurture.
- New Ways of Operation in the Church.
- A Relevant, Living Theology.

Four others are seen as *ministry priorities*:

- Concern for Persons.
- Call for Peace and Self-Development of Peoples
- Concern for Human Culture.
- Concern for the Quality of Human Life.

Under each priority are listed objectives and optional strategies for program development to be used at all levels in The United Methodist Church. No attempt has been made to limit what should be done: this is not a "finished" product. It is the intent that all shall add objectives and strategies of their own as part of their planning process. This is a major input based on wide sampling and intensive study.

Moreover, as the Program Council continues the planning process, United Methodists will continue to have the chance to express their concerns. The Holy Spirit will continue to lead us to see how the world calls the Church to be in mission. New priorities will emerge to guide new action. Other strategies for old priorities will be tried.

The following grid will help to quickly see the relationship among the priorities. The Program Council calls this plan "Planning for Ministries—1973 and Beyond." In the document by that name, you have seen the plan in greater detail.

Commitment, Renewal and Nurture. United Methodists wrote more on this priority than on any other when responding to the Program Council. It is not surprising! Christian commitment is our common identification, and we are alike in our desire for nurture in our faith and in our need for periodic renewal.

Commitment was defined by most persons in terms of the Great Commandment. A basic commitment to God, and to the teachings of Jesus Christ, is seen as essential to the life and ministry within The United Methodist Church.

INTERRELATIONSHIP OF THE PRIORITIES

PRIORITIES	Ministry Priority: CONCERN FOR PERSONS	Ministry Priority: CALL FOR PEACE AND SELF-DEVELOPMENT OF PEOPLES	Ministry Priority: CONCERN FOR HUMAN CULTURE	Ministry Priority: CONCERN FOR THE QUALITY OF HUMAN LIFE
Basic Priority: COMMITMENT, RENEWAL AND NURTURE 1. Commitment to God through whom the Father sent to make His true nature known to us and commitment to service with all humanity. 2. Nurture and renewal.	↕	↕	↕	↕
Basic Priority: NEW WAYS OF OPERATION IN THE CHURCH 1. Participation 2. Cooperation 3. Innovation 4. Communication 5. Strategic Planning	↕	↕	↕	↕
Basic Priority: A RELEVANT LIVING THEOLOGY 1. Ways of developing theology. 2. The content of theology. 3. Ways of communicating our beliefs and values.	↕	↕	↕	↕

Note: This grid shows the relationship of the seven priorities indicated by the participants in the planning process for PLANNING FOR MINISTRIES - 1973 AND BEYOND.

Also seen is that Christian commitment must extend to service to humanity as the proper expression of the words of Christ.

Renewal is expressed as the re-examination and re-affirmation of the Christian faith, the rededication by church members of themselves—and of their church—to the Christian ideal. It involves Bible study, self-study, and evaluation of the principles of faith and of personal values and standards. And it requires an analysis of the Church, its objectives and processes, and its relevance to the lives of its members, to others and to the Word of God.

Nurture sustains and nourishes us in our faith. It is the process in which all—ministers and laity—are brought to a fuller understanding of the meaning and application of the teachings of Jesus. Many feel that nurture has been lacking, that too often members have been offered no deeper involvement in the Christian experience than “just joining the church.” Membership training—for children, for youth, for adults—must be flexible enough to meet special needs. Nurture must lead to new understanding between members of the church, and to a deeper commitment by all to work together in Christian ministry to others.

New Ways of Operation in the Church. United Methodists love their church. With close to unanimous voice they also want some changes in “style” of operating their church. “Connectionalism is fine, but some of the vital connections are unused,” it is said. Many clearly see the danger to Christian ministry in a church structure that is too bureaucratic, too “packaged” and “programmed” from the top down.

There is eloquent appeal from United Methodists for a change in the way the denomination operates to give wider voice to new ideas, new participation. The members of the church are more concerned with the “way” we operate than they are with the “structure” in which operation takes place.

Laity seek more participation in decision-making, including the use of funds; clergy recognize the request as valid. Minority groups demand participation in decisions and programs that affect their destiny. Youth, younger adults, and women request authentic recognition and participation.

A more cooperative style is sought. Many speak of strong disappointment that “while our executives debate whether coordination, cooperation or correlation is more desirable, the noncooperative stance of agencies is revealed. Too often they still go their selfish, unilateral ways!”

A Meaningful and Relevant Theology. The truth of the Gospel is enduring, but a person’s perception of this truth,

and a person's ability to mold his personal life to God's will changes from age to age. United Methodists expressed honest concern about perception of the truth, about present lack of certainty in expressing the truth, and about the values and attitudes which hinge upon perception of the truth.

"Faddism" in theology is not seen as adequate or appropriate. Asked for is a contemporary expression of traditional beliefs and values developed with theologians, clergy and laity seeking together, resulting in a reaffirmation of faith in a form that will clear away the hint of uncertainty and hesitation that many feel in church expression today.

The dimensions of a relevant theology, as identified in *Listening to the Church—A Realistic Profile of Grass Roots Opinion*, are style, symbol and witness. Many lean toward "doing theology" as gathering the three together. Stated another way, this is all working together to develop a contemporary theology; the expression of this theology in appropriate forms; the clear communication of this theology.

United Methodists say that they want to share in all these things. They want to help work out the appropriate forms for their personal belief, their own understanding of the Word of God. They want a theology they can live. They want to communicate by example and other witness to their faith.

Concern for Persons. United Methodists want their church to be more concerned for persons "as persons"—not as numbers or "things" to be manipulated. Jesus taught that each individual is of equal worth in the sight of God! We sometimes forget that often the path to God is through His children, our fellow human beings.

"What does it do for persons?" and "What does it do to persons?" are questions that must be asked of any proposed program in United Methodism. And members of The United Methodist Church express firm commitment that these questions be asked not only in the church, but in other institutions that serve persons—schools, community centers, communications media, and government.

We have already read that many in our denomination feel that the church itself has been guilty of "using" people as well as "serving" them. And there is a strong feeling that the church should "open the doors, and see all the people," as the jingle goes, and invite persons into a fuller involvement in the life and mission of the Church.

Call for Peace and Self-Development of Peoples. Intense concern was expressed during the planning process that The United Methodist Church commit itself to liberation,

justice and human development for all peoples, at home and around the world.

Humankind must be free of oppression; humanity must have equality before the secular laws to match equality of all humankind before God's laws. And human beings must be permitted to develop the knowledge and the skills needed to control the course of their own lives. These concerns for justice and human development apply universally.

Jesus demonstrated in His actions and in His teachings that direct service to persons to ease their suffering is good and honorable. But the Bible indicates that deep concern goes further, also. When needed, the world must be changed so that all persons can be free to develop to the limit of the capacity with which they have been endowed by the Creator.

Concern for Human Culture. A lack of understanding, even fear, of swift changes in the cultural patterns of modern living that all persons experience is a source of concern to United Methodists. "Cultural shock" is a frightening reality for many persons: for the parents of children who have rejected the cultural patterns in which they grew up and have moved into a sub-culture of their own, for rural families who have migrated to urban centers, for persons in minority groups who feel the rejection of the majority culture, for persons in the majority culture who do not understand the insistence of minorities on maintaining their own culture, for all of us—in one way or another.

United Methodists see cultural identities as inherently valuable: they must be preserved. Any suggestion toward the development of one world culture is loudly rejected. Church members do not believe that one lowest-common-denominator cultural matrix is a satisfactory substitute for the rich pluralistic streams in North American society.

It is seen that a common faith does not require a common expression of that faith, or even a uniform pattern of Christian witness. Many affirm that numerous expressions and viewpoints, if shared and listened to, may add meaning and insight to all expressions. United Methodists affirm different expressions of faith: they reject any "love us or leave us attitude," although confessing that it exists in some parishes. We want even spiritual sub-cultures to stay.

Concern for the Quality of Human Life. Few issues have greater urgency or importance than the matter of the quality of human life! United Methodists indicated their feelings of urgency in expression on several subjects.

Peace, the morality of war, and the whole range of violence in our society, from Vietnam to urban streets, is a prime concern of our members. Closely related is a deep

concern over the cheapness with which human life is considered today.

Adults confess to confusion and frustration in the face of threats to the quality of human life. Many youth confess to a feeling that they may be living in the last human generation—so they live “now.” All feel the threat to the quality of life in war and violence, in huge arsenals for mass destruction, in the abuse of the environment, in unrestrained technology, in exploding population growth coupled with famine and disease, and in the culture-shaking developments of medical science promising genetic control, organ transplants, and who knows what else. There is a feeling of being caught up in a maelstrom.

While feeling so, United Methodists express a feeling that Christians are not called to sit around worrying about such things, but rather are called to deal with them from a Christian viewpoint and thus work with them creatively.

Where Is the Focus? Focus comes in process planning when program agencies, as part of their own planning, select definite priorities, objectives and strategies that they will implement! *Planning for Ministries—1973 and beyond* is a major input for such planning at all levels.

We are committed to the fact that such focus can come! Our members are saying that they are mature and knowledgeable enough to do planning for themselves. We propose to give them that opportunity and to support and enable them in doing it.

To give an idea of how focus will begin to come if this plan is adopted, we are giving four examples as part of our report to the General Conference. These are some examples. Others could have been selected.

1. *“The Bishops’ Call for Peace and the Self-Development of Peoples.”* If elements of this program are selected, various general agencies will provide resources.
2. *Key 73*—a program in evangelism suggested to local areas. When elements of the program are selected, resources are available to better enable local churches and annual conferences to carry out the program.
3. *Kansas West Annual Conference.* How process planning works for us at an annual conference level.
4. *Mequon United Methodist Church, Milwaukee.* How process planning works for us in a local church.

In addition, the general agencies of The United Methodist Church have spent much time in listing resources which they can furnish to back annual conferences and local churches who select to implement strategies in *Planning for Ministries—1973 and beyond*. A sample of their report is on the desk of each delegate entitled *Resource Booklet*,

Planning for Ministries—1973 and beyond. The booklet is marked "For illustrative purposes only" because it is only a small sample of the catalogue of resources that will be developed if this report is adopted.

The general agencies have suggested a thousand resources that will be listed. They will be carefully cross-catalogued with the *Planning for Ministries—1973 and beyond* report. Pages will be color-coded and resources listed for each optional strategy. The *Resource Booklet* will be placed in the hands of annual conference leaders as soon as possible.

If this recommendation is adopted, additional resources for the local church will be immediately developed. *The Interpreter* will be the primary vehicle. Present plans call for the September Program Planning issue to be given entirely to process planning and a brief presentation of the priorities. Subsequent issues would then deal in depth with each priority in turn.

So, we are ready to go if you adopt the recommendation for *Planning for Ministries—1973 and beyond*:

1. We are ready to continue the planning process endorsed by the 1970 General Conference.
2. We are ready to provide consultants in process planning to annual conferences seeking ways to do planning at the conference level or ways to enable local churches to do planning at that level.
3. We are ready to provide copies of *Planning for Ministries—1973 and beyond* to all planning groups at the annual conference level and resources on planning to the local church through *The Interpreter*.
4. We are ready to provide leadership with a *Resource Booklet* which will list a thousand or more resources available from the general agencies to enable local areas to better program for the priorities, objectives and strategies.

A Resolution to the 1972 General Conference of The United Methodist Church Regarding Adoption and Implementation of Planning for Ministries—1973 and Beyond

WHEREAS the 1968 General Conference authorized the Program Council "To determine the need for a special program for any particular quadrennium and, if such is deemed desirable, to formulate the same and present it to the General Conference for determination and action." (831.11) and

WHEREAS the Program Council has engaged in an extensive sampling of the entire church, its membership and its leadership, in pew and pulpit, regarding its ministries with particular regard for the future, and

WHEREAS based on that sampling, the Program Council

recommended to the 1970 General Conference that our denomination engage in a procedure known as "process planning," with the following dimensions:

1. The widest possible participation by all—clergy and laity, leaders and members, women and men, young and old.
2. A method for obtaining faster response to new priorities as they develop.
3. A plan for more decision-making at local levels.
4. A plan that could serve to make planning a continuous process to identify the issues facing the church, and

WHEREAS the 1970 General Conference endorsed the process and the Program Council in implementing it has identified certain priorities;

THEREFORE, be it resolved that this General Conference, rather than proposing a quadrennial emphasis along traditional lines, continue the planning process as indicated above, and

FURTHER, that all general agencies of the church be asked to assist in interpreting the planning process, and the emerging priorities, throughout the denomination, and

FURTHER, that *Planning for Ministries—1973 and beyond* be adopted as indicating areas of program priorities, objectives and optional strategies with which United Methodists face the future, and

FURTHER, that when through the planning process other priorities for ministry emerge they be immediately communicated to all in the denomination for implementation, and

FURTHER, that all general agencies, jurisdictional agencies, annual conferences, districts and local churches be urged to engage in planning and implementation of program in these areas of priority.

(Editor's note: For General Conference action on this resolution, see *Journal*, page 356.)

REPORT OF THE QUADRENNIAL EMPHASIS COMMITTEE

Love Never Fails

Call to Reconciliation. The 1968 General Conference of The United Methodist Church adopted a Quadrennial Emphasis Program called "A NEW CHURCH FOR A NEW WORLD." The purpose was to help recognize and heal the broken relationships among people of different racial and ethnic backgrounds, the young and the old, the rich and the poor, and the churchd and unchurchd. Here is what General Conference said, in part.

"Every person is a child of God, yet social structures, many prejudices, economic orders and international relations threaten human dignity and freedom. The NEW CHURCH should use its structure and power so that the frequently unheard voices of the poor, the black community, the 'little man' and the disenfranchised can communicate their anger, their hopes, and perspectives. We must seek new forms of genuine Christian community. New approaches are needed to discover ways in which the Gospel can speak and, more particularly, act relevantly to individuals and to the masses. The church, through new ministries and bold action, can devise new ways to transform the unbearable circumstances of explosive multitudes in the world by affording them new possibilities for living."

This prophetic Quadrennial Emphasis Program was adopted in 1968 against the background of a country emotionally torn by the assassination of a highly respected religious leader and social reformer, Dr. Martin Luther King, Jr.

This best known and most respected leader of the black community had been dastardly slain. Violent physical and social eruptions across the country had left deep emotional wounds which had not been healed. Many people in the white community had an intense sense of guilt. They felt a program of reconciliation could begin to build bridges between polarized peoples.

In addition, the whole nation was faced with the seemingly endless Vietnam war. All of us are affected by it. A Christian witness was expressed in including a Vietnam Rehabilitation program as part of the total Quadrennial Emphasis. Vietnam Rehabilitation was designed to help Vietnamese to recover from the war-torn ravages of their country. It is intended to encourage and support responsible

leadership committed to the welfare of their fellow countrymen.

Financial Aspect—Fund for Reconciliation. The financial portion of the program had a minimum goal of \$20 million for the quadrennium. One half of this was to be retained in the episcopal area where it was raised and the other to be transmitted to the General Quadrennial Emphasis Committee for use on a national basis and for rehabilitation in Vietnam contingent upon the final approval of the Council of Bishops.

In part, it was described in the following way:

"In order that we as a new church may move at once on every level of the church to engage in constructive social change relative to the church's mission in the world, and more particularly to the national crisis in the United States, while acknowledging and strongly supporting the clear priority claim of the total world service program, we recommend the raising of a SPECIAL FUND to be known as the FUND FOR RECONCILIATION in the amount of not less than \$20 million."

Spiritual Aspect—Bible Studies. The spiritual undergirding of this program, the creating of enthusiasm, the eliciting of meaningful involvement of church members were felt to come as a result of the deepening of our personal religious faith through Bible study. Thus, two special Bible study programs were conducted. The first was the "Sermon on the Mount"; the second was the "Life and Teaching of Jesus." The response to this call for spiritual disciplines was most encouraging.

Annual Conference Projects. The Quadrennial Emphasis adopted an innovative methodology which enabled local people to become deeply involved in policy-making and decision-making. One-half of monies raised in an episcopal area remained there. This meant that local people could design their own priorities. Local indigenous programs could be supported with local people seeing for themselves what the Fund for Reconciliation is all about. These programs have done much to change our social conditions. Over 800 local conference projects have been developed since the initiation of this program.

It is amazing to see the many varieties of services which are being provided by social projects, supported by the local Fund for Reconciliation. The following gives us a dramatic picture of the impact of this program in local areas.

Programs and projects have been provided around:

1. Human Development—Social Services
 - (a) Job Counseling

- (b) Legal Aid
 - (c) Family Services
 - (d) Tutorial Services
 - (e) Day Care Centers
 - (f) Narcotic and Alcoholism Control and Prevention
2. Economic Development
- (a) Trainee Program
 - (b) Jobs for Drop-outs
 - (c) Minority self-determination economic projects in such things as:
 - 1. Consumers Club—Cooperatives to increase purchasing power
 - 2. Lumbering Business
 - 3. Technical Assistance for Small Black Businesses
 - 4. Loans for Small Businesses to serve as seed grants
 - 5. Credit Unions for Low-income families
3. Housing Development
- Meeting the critical need for more adequate housing has been done in a very dynamic way. Over fifty-two (52) Housing Projects have been sponsored or are being aided through the local Fund for Reconciliation.
- Some examples are:
- (a) Asbury Apartments—An eight (8) story high-rise in downtown Dayton, Ohio, for the low-income elderly. A \$10,000 revolving loan from the Conference Fund for Reconciliation assisted in securing \$2,100,000 in Federal assistance in this housing project.
 - (b) Inner-city Housing Rehabilitation in Fort Wayne, Indiana—Rehabilitating sub-standard housing for purchasing by low-income persons
 - (c) Loans for Low-income Housing
 - (d) Relocation of families into better housing
4. Communications Development
- (a) Rumor Control Centers
 - (b) Spanish Radio Programs
 - (c) Rural TV Programs
 - (d) Indian Newspapers
 - (e) Spanish Newspapers
 - (f) Black-owned Radio Station
 - (g) Black Newspapers
5. Youth and Young Adult Development
- The United Methodist Church is listening and responding "to the teenagers and youth of the church, and of no church, who feel there is no way of bridging the gap between themselves and the church or between themselves and those of other generations." The following efforts

are demonstrative of the numerous attempts to bridge this gap.

- (a) Bishops-Youth-Young Adult Consultation
- (b) Black Youth-Young Adult Action Task Force
- (c) Coffee Houses
- (d) Counseling for Runaways
- (e) Gang work among hostile delinquents

6. Human Relations Development

Racist attitudes have been identified as one of the basic causes for the urban unrest and racial crisis in our country. These racist attitudes are reflected in denying minorities the opportunities and equal rights to a quality life. Reconciliation is a redemptive process to convert rigid racist attitudes into ones of understanding and genuine Christian and human kinship. To this end, over thirty-two (32) local projects around attitudinal change and improved race relations have been operative.

To focus on this area of concern, this quotation from the Quadrennial Emphasis Booklet—"A New Church for A New World" presents the inescapable theological implications of Jesus' life, teaching and ministry:

"Jesus' words confront us with the irresistible demands of social justice rooted as they are in his intuitive awareness that God's love is all inclusive. His message, when taken seriously, will lead us to attempt to correct the long-standing attitudes which have brought about the present crises in the nation and around the world, especially as this crisis is prompted by racial injustice."

Examples of how white people have addressed themselves to this deeply rooted problem are these:

- (a) White Racism Workshops—Conducted in Annual Conferences
- (b) Priority One—Dealing with audio-visuals depicting issues related to racism, use of multi-media to help persons become aware of widespread racism and effect a change in attitude
- (c) Project on Racism
- (d) Institute of Community Understanding
- (e) Conference on Racism
- (f) Dialogue Center
- (g) Interfaith Centers for Racial Justice
- (h) People Against Racism
- (i) Dialogue Encounters
- (j) Better Human Relations
- (k) Training for Reconciliation in Race Relations
- (l) Confrontation Retreats

This is but a partial coverage of what was initiated in

local areas by the Fund for Reconciliation. To list over 800 local projects would mean a book in itself. This partial list indicates uniquely how local people have responded to the Call for Reconciliation. One person remarked, "Quadrennial Emphasis was the catalyst which brought into being many worthwhile programs which hopefully will continue." Other comments from annual conference leaders suggest their support for the Fund for Reconciliation.

A layman states: "We support the Fund for Reconciliation because it expresses a concern for persons, problems, issues and causes which are bigger, beyond and more enduring than ourselves. In those projects, within our own conference, approved by our own people, we can see how the dollars spent help to meet our concern for people."

Yet a laywoman asserts: "Support of the Fund for Reconciliation enables the giver to share in a vital mission to persons who have been neglected for too long. There are other projects to help persons—and many of them are worthy—but the Fund for Reconciliation, administered by church people, adds the vital dimension of Christian love."

Then a conference Lay Leader makes this poignant observation: "As we look at the many problems of society, the solutions still rest with the people of the church. One great opportunity open to us at this time is the Fund for Reconciliation. We have needs to be served by this program. Let's go all the way and not stop short."

Nationally Funded Projects. Definite criteria and guidelines were established to determine selection of projects for funding. For the record, it is well to include the rationale for the formation of the criteria for funding, which was incorporated in a document prepared by the Quadrennial Emphasis Committee for this purpose.

"The crisis is the result of institutions which have acted to leave black and white people dehumanized in our society. It is seen in the economic exploitation, inadequate housing, inferior education, and injustice in our juridical system. The technological developments of our age, which held forth such promise, lead us to an even deeper sense of crisis. Estrangement and alienation are further evidences of the crisis in our society. These tensions exist between ethnic groups, the black and white communities, the poor and affluent, and within several communities themselves. There is also the conflict between age groups which threatens our unity."

The document gives a further penetrating analysis of our posture as Christians in our society.

"As Christians we have acknowledged that in Christ God was reconciling the world unto himself. Therefore, in-

dividually and corporately we are charged with the responsibility of being agents of reconciliation in the world. We are called to acknowledge our oneness with the disillusioned, the angry ones, the poor, the hungry, the war-ridden, the rejected, the depersonalized, the searching ones of our world. God is calling us to listen and to respond in acts of loving service so that man may come into his fullness as a person recognized as equal with all others."

The language, coming further from this same document, strongly expresses a deep faith in the potentialities of minorities in determining their priorities and creating their own programs to meet their critical needs:

"The imperative of this period calls for a radical expansion of the organizational capacity of these peoples to speak and act for themselves. A fundamental broadening of participation in the processes and produce of our political and economic systems is essential if we are to avoid further chaos. The gravity of the decision before us is underlined by the tendency of the affluent to respond with suppression rather than jointly sought solutions. Avenues of self-determination and self-help are much less costly and more desirable than forms of suppression which simply induce more violence."

The Criteria and Guidelines for Funding. The Criteria and Guidelines for Funding are reflected in this affirmation:

"United Methodism's Fund for Reconciliation must be one graphic symbol of our growing commitment to provide hope and alternatives for constructive action on part of all alienated people."

1. Funding of projects from the general portion of the Fund should have priority in the following areas:
 - (a) projects represent action, broad in scope, on a church wide basis.
 - (b) they cannot readily be undertaken on an area or conference level.
 - (c) they are ecumenical in nature.
 - (d) they encourage other bodies to undertake concerted action with us or which respond to challenges of other groups for common action by United Methodists with them.
 - (e) they will undergird initiatives taken by those parts of the church in which need is great but economic potential is relatively small.
2. Programs aimed at points where change is needed and not purely a "rescue-type" ministry.
3. Programs and projects should enable communities to

achieve genuine autonomy and economic self-determination and ultimate participation in the total society.

4. The administrative structures of projects must be representative of all groups involved.
5. Appropriations made for minority group churches and/or minority groups should be remitted directly to those organizations in order to strengthen their capacity for responsible self-determination and institutional development.
6. The proposed programs and projects should have attainable objectives, adequate timetables and sound methods of operation, and should include a provision for comprehensive and realistic evaluation.
7. Other categories provided for projects working in the areas of reconciliation, pilot programs which could be duplicated elsewhere, major communications media designed to effect attitudinal change, "seed money" in the form of low-interest loans for the establishment of small businesses, and "models" dealing with the root causes of the crisis in the nation.

Approved Nationally Funded Projects. The national office in Dayton, Ohio, was flooded with 244 project applications, requesting over \$15,000,000 in support. Because of limited funds, \$6,583,300 in grants were approved, representing 38 projects. They are placed under seven (7) classifications.

These categories give you a picture of the extent and diversity of the kinds of projects.

Black Community Developers, Rehabilitation in Vietnam, and Voluntary Service are over a four-year period. The grant of \$700,000 for the Commission on Religion and Race was a prior claim on the Fund by action of the 1968 General Conference.

	<i>AMOUNT OF GRANT</i>
A. International and Nationwide	
1. Vietnam Rehabilitation	\$2,000,000
2. Voluntary Service	1,500,000
3. Commission on Religion and Race	700,000
4. Black Community Developers	1,000,000
5. Police-Community Relations	105,000
B. Black Empowerment—Economic and Community Organization	
6. Black Youth United, Syracuse, New York	\$ 36,000
7. Black Methodists for Church Renewal, Atlanta, Georgia	180,000
8. BUILD Academy—Buffalo, New York	36,000

9.	East St. Louis Employment Project, East St. Louis, Illinois	45,000
10.	Greater Newark Community Development, Newark, New Jersey ...	75,000
11.	Los Angeles Brotherhood Crusade, Los Angeles, California	105,000
12.	North Portland Ecumenical Youth Project—Portland, Oregon	5,000
13.	Providence Corporation, Providence, Rhode Island	25,000
C.	Other Minorities Empowerment (Hispanic Americans, American Indians, Eskimos)	
14.	ECONPI (Progress for American Indians), Rapid City, South Dakota ..\$	60,000
15.	El Paso Inner City Ministry, El Paso, Texas	3,000
16.	Mexican-American Neighborhood Organizers, San Antonio, Texas	120,000
17.	Project Golden Opportunity, Nome, Alaska	60,000
18.	Spanish Ministry, New Orleans, Louisiana	30,000
D.	Interracial Programs of Social Services	
19.	Atlanta Area Reconciliation, Atlanta, Georgia	\$ 150,000
20.	East San Mateo Ministry, East San Mateo, California	18,000
21.	Fort Smith Inter-faith Community Center, Fort Smith, Arkansas	9,000
22.	Greater Birmingham Ministries, Birmingham, Alabama	10,000
23.	Mississippi United Methodist Ministry, Jackson, Mississippi	10,000
24.	Project Mate, Tulsa, Oklahoma	15,000
25.	Robeson County Church and Community Center, Robeson County, North Carolina	30,000
26.	Wythe Area Community Project, Newport News, Virginia	18,300
E.	Day Care Centers and Ancillary Community Services	
27.	Augusta Day Care Center, Augusta, Georgia	\$ 3,600
28.	Camden Day Care Center, Camden, Arkansas	1,800

29. First United Methodist Church, Little Rock, Arkansas	\$ 3,600
30. Mobile Health Busses, Columbia, S.C.	6,000
31. Operation Shoestring, Jackson, Mississippi	10,000
32. Wesley Center, Dayton, Ohio	28,500
F. Attitudinal Change and Community Interaction	
33. Inter-faith Centers for Racial Justice, Inc., Detroit, Michigan	\$ 30,000
34. Kansas Area Advisory Committee, Kansas	5,000
35. Youth Teen Cooperative, Hot Springs, Arkansas	4,500
G. Other Projects	
36. The Bishop-Youth-Young Adult Consultation, Kansas City, Missouri	\$ 7,500
37. Local Church Action and Reconciliation	10,000
38. Sermon on the Mount	10,000

Results of the Fund for Reconciliation. Because of this program we can point at some positive changes in communities throughout the country. The magnitude of our problems is so great that the Fund for Reconciliation is but a beginning, a catalyst, a motivator. We are familiar with the sufferings, the hurts, the disillusionments. We have discovered a number of things in the implementation of this programmatic emphasis, which we share with you:

Dr. Raoul C. Calkins, the Executive Secretary of Quadrennial Emphasis Committee, has made some incisive observations related to the results of this undertaking:

The following long-range, positive results of our Quadrennial Emphasis are illustrative of the importance of this program:

- I. The United Methodist Church will never be the same. Hundreds of men and women, ministers and lay persons were challenged on district, conference and area levels to take a penetrating and compassionate look at existing conditions and attitudes which needed to be changed. No part of the United States escaped this examination. Throughout their lives these persons will be more sensitive to the unfinished tasks with which Christians should be involved.
- II. Millions of dollars have been given from other sources to Fund for Reconciliation supported projects. In many situations the contributions to projects from the Fund for Reconciliation have:
 1. Enabled new projects to begin, and matching funds have enabled the project to continue.

2. Enabled a project already beginning to have sufficient, extra help so that it has developed to the place where large amounts of money have been secured from other sources.
3. Demonstrated a need or a method of meeting a need so that government agencies, foundations, churches and individuals have contributed large sums of money.

The following are a few illustrations :

1. The leadership of our Golden Opportunity Project in Nome, Alaska, has been the stimulus for the following contributions in 1971 :

State of Alaska: Alcoholism Grant-In Aid ..	\$49,237
City of Nome (Recreation Projects)	14,500
Bureau of Indian Affairs (Recreation Equipment)	900
Parent-Teachers Association	200
	\$64,837
2. The Fund for Reconciliation grant of \$1,200 per year to the Nursery Day Care Center in Augusta, Arkansas, helped to initiate the project; but at the end of the first year the Health, Education, and Welfare Department of the Federal Government sustained the program by a large grant so that the assistance from the Fund is being used elsewhere.
3. The initial lump sum grant to the Providence Corporation of \$25,000 from the general portion of the Fund for Reconciliation and a smaller grant from the Boston Area portion provided the support so that this project has been able to bring about great changes in the number of blacks attending college, increased employment opportunities of minority persons and creative change in community and government agencies. During the last twelve months three separate Federal grants totaling \$317,000 have been made for projects either sponsored by or supervised by the Providence Corporation. This organization on a limited budget now has such an excellent record of identifying needs and developing projects where the money actually helps the people that it appears the Federal Government will be allocating \$500,000 to such projects in the next twelve months.
4. In Indianapolis a grant of \$11,800 was made from the conference portion of the Fund for Reconciliation to rent a store front and to develop a program for alienated and angry youth. This was the beginning of Dignity House, which attracted support

from the Anti-Defamation League, Lilly Endowment Fund, and a grant of \$70,000 from Model Cities, Inc.

5. All nine of the rehabilitation projects in Vietnam which to date have been funded from the Fund for Reconciliation are projects which have required either labor or additional funds from other sources. For example, the grant made for the construction of the Blind Center at Can Tho was not made until other agencies agreed that if we would build and equip the Center, they would guarantee the provision of funds for its maintenance and operation.

III. Other volunteer programs are being positively influenced by our Fund for Reconciliation sponsored Voluntary Service Program. Our program has been the only voluntary service program in the United States which has involved a significant percentage of minority group persons. Approximately 50 percent of the volunteers have been either blacks, Mexican-Americans or Indians. Therefore, other voluntary programs such as VISTA have been examining our program with the hopes that their programs can involve a larger number of such persons in working with their own people.

IV. Initial steps have been taken toward greater ecumenical involvement. The Campaign for Human Development of the Roman Catholic Church was launched a year after our 1968 General Conference, and helpful consultations have been held between the leaders of their program and the leadership of Quadrennial Emphasis.

V. During this quadrennium there has been a significant increase in the staff and board positions held by persons of ethnic minority backgrounds. The resolution of the General Conference called upon the Council of Bishops and all the boards and agencies of the church to participate in moving forward. It specifically stated that:

"The Council of Bishops use its influence to have Negro persons placed in larger numbers of positions of decision-making responsibility throughout the structure of the church."

The Commission on Religion and Race reports that at the beginning of the quadrennium there were very few such persons in a staff relationship. As of January 1, 1972, that number had increased to 37 minority persons serving in decision-making responsibilities.

VI. Because of the emphasis on the needs of the poor and the alienated, thousands of members of The United

Methodist Church have been giving time in service projects. These projects not only include more than eight hundred projects which have been receiving financial support from the Fund for Reconciliation but also many other community service and change-oriented programs.

Rev. DePriest W. Whye, the Associate Executive Secretary of Quadrennial Emphasis Committee, identifies the following observations as significant.

1. To address the deeply rooted causes and conditions which give birth to chronic social problems and psychological disorientation, a massive coalitional approach will be needed to eradicate these conditions. To effectively deal with these problems there is a need to move from a crisis style of operation to a coordinative joint style.
 2. It is evident that denominational cooperation and coordination is imperative in the use of mass media, print and electronic, to effect structural changes in people's attitudes with regard to race, the poor, and the role of the church in social change. A communication gap exists which must be closed if the church is to win allies for its ministries of reconciliation.
 3. Not only must the church devote large portions of its resources for social services, but it must enable projects and persons to deal with systemic change. Not only must we have tutorial programs for the "culturally deprived" child, but programs designed to change the basic educational system which often damages the minds of inner city students. It is a commonly accepted fact that the problems in the ghettos must be approached from a two-pronged attack, one dealing with the immediate needs of adequate jobs, housing, education and economic stability. The other method is committed to systemic change. Therefore, it is abundantly clear that it will require a massive interdenominational ecumenical effort to deal with the root causes of social disorganization. It will take massive funds and massive commitment to this cause of health and wholeness to achieve our goal.
- Many Christians are not convinced that what we are doing is the gospel ministry of the church. It is our job, as Christians, to convince persons that reconciliation is a high priority and that these kinds of programs attempt to make the ministry of the church relevant in a radically changing world. Let us remember the words of Jesus from Matthew's Gospel:

"For I was hungry and you gave me meat.
I was thirsty and you gave me drink.
I was a stranger and you took me in,

Naked and you clothed me.

I was sick and you visited me.

I was in prison and you came unto me."

God is calling Christians and the church to live and work in the world.

4. Another significant aspect is the "revenue sharing" factor in the Fund for Reconciliation. The 50-50 percent basis for sharing the fund, one-half remaining in the areas where it is raised, has been a stimulus for local people to take a look at the needs of persons in their communities and then fund those viable projects which are responsive to those needs.
5. An increasing number of both middle class whites and blacks have become involved in the plight of the poor and disinherited. More middle class blacks have shown a concern and identified with their brothers and sisters who are still locked in the ghettos. As far as the white participants are concerned, it is not the traditional paternalistic superficial kind of involvement, but rather a deep personal engagement with minorities, who have complete control over their own programs and destinies. Minorities are saying to the world that they want to orchestrate their own lives. They want to play a pivotal role in policy-making and decision-making processes in society. They can no longer be shunted to the side or be completely ignored on the basic issues of life.
6. The interpretation of results affirms that "minority" self-determination is a valid concept affecting all sectors of community life. As it relates to the church, ethnic minority participation will largely depend on the willingness of the church to include minorities at all levels of its structures. This means a development of mutual respect for each other and an appreciation of the uniqueness which minorities bring to the councils of church life as a result of their cultural heritage. It is mandatory that the church reflect its pluralistic membership through the representation of all races and viewpoints at the center of their councils of deliberations. Estrangements within the church must be healed first so that the church can move together to minister to all persons. Furthermore, empowerment is not a physical takeover, but simply enabling the powerless to become a dynamic and viable force in society.
7. Validation, coming from the Quadrennial Emphasis endeavors, supports the efficacy of such projects as the Black Community Developers, the Voluntary Service, the Police-Community Relations Project, and the Interfaith Centers for Racial Justice as serving as MODELS for

implementation in other communities throughout the nation. These projects have specifically dealt with the reality of suffering and the humiliating and dehumanizing effects of the cruelty systems of this society. Bishop W. Ralph Ward, the Chairman of the Fund for Reconciliation Committee of the Quadrennial Emphasis Committee, expressed a degree of satisfaction in that the church has responded to this Call for Reconciliation in contributing nationally \$12 million to this cause. He noted, moreover, that much larger amounts of monies have been unlocked by relatively small amounts going into reconciliatory projects. Bishop Ward remarked, aware of the numerous problems confronted in raising these funds, "We have journeyed through clouds and storms, but Quadrennial Emphasis stands out like a rainbow of hope. We need not be ashamed."

Reconciliation is Vietnam Rehabilitation. Thirteen projects have been funded to date:

1. Permanent Housing
2. Development Loans
3. Rehabilitation of Amputees
4. Training Vietnamese in Social Work
5. Scholarships in Elementary Education
6. Montagnard Hostels
7. Rehabilitation of Housing—north of Saigon
8. Fundamental Education Project for Montagnard Children in Central Highlands
9. Assistance in Re-establishing High School in Hue City
10. Construction of High School and Hostel at Thuy-Luong Village, Thua-Thien Province for Tribal and Vietnamese Children
11. Assistance in Rebuilding the Anh-Sang Day Care Center and Cuu-The Elementary School for Refugee, Montagnard Children
12. Assistance in the Field of Public Health
13. Can Tho Blind Center

Conclusion. A faithful member of the Quadrennial Emphasis Committee stated, "Blood, sweat and tears have gone into these programs, results of which will never be known or recognized as the outgrowth of these programs." As we face the immediate future, realizing we have raised almost \$12 million in less than three years, and realizing furthermore, that in many cases, the giving to this fund has truly been sacrificial, it remains our continued task to challenge

every member and every local church to respond deeply and positively to the mandate—A NEW CHURCH FOR A NEW WORLD. The choice is ours. Will we encourage non-violent constructive approaches to creative social change? Or will we let the conditions which give rise to violent explosions remain intact? The words of the Scriptures present the challenge to us:

“If anyone says, ‘I love God’, and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen.”

—I John 4:20

This is the essence of reconciliation. A genuine kinship with my fellowman and fellowwoman. I have learned from my experiences as a pastor, social worker and an administrator for the Fund for Reconciliation that reconciliation means to work for the re-ordering of the priorities and the arranging of the social agenda to deal with the immediate crisis of hatred, hunger, humiliation and harassment. Reconciliation is not some pious exercise to become superficially acquainted with people of a different race or culture. It is not simply being congenial or “just nice.” It is in its deepest sense dialogue. It is the opening of communication lines. It is a two-way street. It is a give and take. It is seeing the other person’s point of view without a sense of being diminished. It is listening to the other person’s viewpoint without being offended. It is being a brother and sister in the truest meaning of the word. It is being at peace with the alienated. Reconciliation is, indeed, a shared experience. It is empathy, understanding, suffering, joy, sadness and love. And as we take a closer look at the work of reconciliation we see that it has been all of these and more.

(Editor’s note: The preceding portion of the report, entitled “Love Never Fails,” was in the form of an illustrated brochure.)

Fund for Reconciliation Reports

RECEIPTS FOR THE FUND FOR RECONCILIATION OF THE UNITED METHODIST CHURCH

(Column 1 lists the amount sent to the Evanston Office. Column 2 is based on the 1971 minutes. Column 3 is twice column 1, and is listed on the assumption that an amount equal to that which was sent to the Evanston Office was retained in the annual conference for Reconciliation Projects.)

<i>Areas and Jurisdictions</i>	<i>Paid by Areas June 1, 1968 to March 31, 1972</i>	<i>Average Per Capita Giving to General Portion of the Fund</i>	<i>Probable Total Per Capita Giving</i>
WHOLE CHURCH	\$6,235,665.66	.59	1.18
<i>North Central Jurisdiction</i>	1,910,291.46	.75	1.50
Chicago Area	171,150.00	.88	1.76
Dakota Area	58,212.56	.86	1.72
Illinois Area	117,606.70	.40	.80
Indiana Area	277,112.29	.74	1.48
Iowa Area	290,143.82	.95	1.90
Michigan Area	239,161.64	.82	1.64
Minnesota Area	86,240.43	.63	1.26
Ohio East Area	209,368.56	.70	1.40
Ohio West Area	348,975.81	.83	1.66
Wisconsin Area	112,319.65	.72	1.44
<i>Northeastern Jurisdiction</i>	1,669,269.84	.76	1.52
Boston Area	364,631.66	2.44	4.88
Harrisburg Area	124,381.39	.56	1.12
New Jersey Area	147,340.78	.75	1.50
New York Area	184,162.15	.64	1.28
Philadelphia Area	256,878.35	.92	1.84
Pittsburgh Area	220,169.36	.82	1.64
Syracuse Area	139,009.41	.63	1.26
Washington Area	117,139.54	.33	.66
West Virginia Area	115,557.20	.56	1.12
<i>South Central Jurisdiction</i>	895,800.71	.43	.86
Arkansas Area	69,622.88	.37	.74
Dallas-Fort Worth Area	138,060.51	.50	1.00
Houston Area	49,350.01	.20	.40
Kansas Area	135,944.28	.54	1.08
Louisiana Area	65,304.80	.49	.98
Missouri Area	128,787.17	.51	1.02
Nebraska Area	73,525.43	.50	1.00
Northwest Texas-New Mexico Area	77,032.74	.42	.84
Oklahoma Area	106,660.49	.39	.78
San Antonio Area	51,512.40	.38	.76
<i>Southeastern Jurisdiction</i>	1,131,027.55	.38	.76
Atlanta Area	146,034.26	.37	.74
Birmingham Area	58,808.13	.18	.36
Charlotte Area	161,648.69	.57	1.14
Columbia Area	37,274.22	.16	.32
Florida Area	142,402.80	.45	.90
Holston Area	107,503.14	.54	1.08
Jackson Area	20,125.37	.09	.18
Louisville Area	91,572.95	.49	.98
Nashville Area	53,789.76	.21	.42
Raleigh Area	70,919.96	.34	.68
Richmond Area	240,948.27	.61	1.22
<i>Western Jurisdiction</i>	592,835.13	.87	1.74
Denver Area	79,951.09	.57	1.14
Los Angeles Area	258,130.44	1.03	2.06
Portland Area	42,121.48	.61	1.22
San Francisco Area	111,359.31	.94	1.88
Seattle Area	101,272.81	.99	1.98
MISCELLANEOUS	36,440.97		

The Fund for Reconciliation as a Catalytic Agent

Contributions to projects from both the general portion of the Fund for Reconciliation and the conference portion of the Fund have helped initiate important new projects, enabled some projects to stay alive until additional support from other sources could be obtained, obtained matching money from other sources and carried a United Methodist share of many cooperative projects.

Projects which have received financial support from the Fund for Reconciliation have also been supported by an enormous amount of volunteer service from concerned persons.

A questionnaire was sent to each annual conference requesting information concerning funds generated as a result of the Fund for Reconciliation, the names of other organizations contributing financial assistance and estimates as to the number of hours served by volunteers interested in the project.

Data was received from 15 of the projects funded from the general portion of the Fund and from 25 of the 82 annual conferences. The total listed under the heading, "Funds Generated as a Result of the Fund for Reconciliation," is \$9,650,027, and the hours of voluntary service totaled 734,684. Examining the progress of all the conferences it appears reasonable to assume that if all conferences had completed a check on projects and had reported, the totals would be approximately three times the above figures. In that case the totals would be as follows:

Funds Generated	\$28,950,081
Hours of Voluntary Service	2,204,052

It would be difficult to place a monetary value on the voluntary service. It was service given by doctors, housewives, businessmen, high school students, college students, skilled mechanics, senior citizens—persons from all walks of life and from all ethnic groups reaching out to serve other persons in cooperative endeavors.

The reports revealed a wide variety of interesting projects and relationships. A few examples are given as illustrations:

1. The Police-Community Relations Project assisted the National Association of Police Community Relations Officers (NAPCRO) in its transition from an all-volunteer phase to a Washington-based, professionally staffed organization. At the March 15, 1972, convention in San Francisco it was announced that NAPCRO was receiving a \$200,000 federal grant. At this national convention Ben Holman, director of Community Relations Service of the U.S. Department

of Justice, told police officers that the Police-Community Relations project of the Fund for Reconciliation is "one notable exception" to the lack of "white community involvement in any meaningful manner" concerning the cause of poor police-community relations. He cited the varied efforts of the project in Oakland, Cleveland and Omaha, among the 16 cities in which the project had been active.

2. Operation Shoestring at Jackson, Mississippi, received a general Fund for Reconciliation grant of \$10,000 over two years. This project provided case work assistance, health services, a tutorial program, school lunches, a thrift shop and summer day camp. It has been successful in opening doors to both blacks and whites.

During that time \$58,612 has been received from other sources including United Givers Fund, Millsaps Sorority, Millsaps Girls Dormitory, Victoria Marks Memorial Fund, League of Women Voters, Jackson State College, Irby Construction Company, Elizabeth M. Irby Foundation, Greater Jackson Clergy Alliance, Order of the Eastern Star, Exchange Club of Jackson, Delta Air Lines, Council on Human Relations, Chastain Junior High School, Catholic Charities, Inc., The Bernard Foundation, NAACP, the Board of Missions of The United Methodist Church, Millsaps College Wesley Foundation, YWCA, Mississippi Medicaid Commission and the Miss-Tex Oil Producers. To this list were added 27 individual churches from the United Methodist, Lutheran, Presbyterian, Roman Catholic, Episcopal, Christian, Baptist and Unitarian denominations and 381 individuals.

3. The Virginia Area fund has assisted 55 different projects and in 13 of these projects additional funds of \$5,000 or more have been received from other sources.

4. Associates for Progress, Turtle Mountain, Belcourt, North Dakota, is a local all-Indian group engaged in self-help projects in an ecumenical venture with Chippewa Indians. The program includes day care, senior citizens and agricultural projects.

This project received a conference grant of \$11,000. Additional funds totaling \$48,000 were received from the American Lutheran Church, Presbyterian Church, local civic groups including the Knights of Columbus, Catholic Diocese of Fargo, Wesley Center of Grand Forks and the North Dakota Conference of The United Methodist Church.

5. Rehabilitation in Vietnam. The totals listed above do not include any of the assistance which has come from other sources in the eleven (11) Rehabilitation projects which to date have either been initiated or assisted from the Fund.

The Fund provided the money for the construction and equipping of a blind center at Can Tho. All subsequent costs including the costs necessary to recruit, train, and employ persons for the on-going operation of the center are being borne by the National Rehabilitation Institute and its supporting agencies.

Marvin A. McRoberts of the Eastern Pennsylvania Conference, now serving in Viet Nam, recently wrote of his efforts to help raise funds for an elementary school in Nham Duc: "We collected nearly \$2,500 which provided the foundation. Then a pleasant surprise delighted us all. It was announced that The United Methodist Church had given \$10,000 from the Fund for Reconciliation to complete the project. I will tell people as never before upon my return to the states that their money really does do something. I have seen it."

6. Interfaith Center for Racial Justice, Inc., Detroit, Michigan, reports \$453,821.81 as being generated and 72,000 hours of volunteer service. The director, William T. Downs, stated: "As you can see, the funds and services generated in this program are truly impressive and legitimate. If anything, the volunteer hours are underestimated."
7. Robeson County Church and Community Center, Lumberton, North Carolina, has brought black, white and Indian ministers and laymen together to resolve differences and has related creatively to the socio-economic issues of the area. The Lumbee Development Association office was kept open by the center and United Methodist Volunteer Service until the Emergency School Assistance Program made a grant of \$65,000. Two (2) spin-off Self-Determination Caucuses received Commission on Religion and Race assistance totaling \$40,000. P.A.C.E. (Plan Assuring College Education) has provided money and staff members. Additional aid has been provided from churches of various denominations, Community Organization Funds, and by Duke Endowment Workers and Duke Psychiatrists.
8. The general portion of the Fund for Reconciliation is supporting Project Golden Opportunity, Nome, Alaska, with a grant of \$30,000 a year for three (3)

years for a Teen Center and Alcoholism and Recreational Projects. This support has stimulated the State of Alaska, The Bureau of Indian Affairs, the City of Nome, Alaska Federation of Natives, the Office of Developmental Disabilities, State of Alaska Family Services and other organizations to contribute \$416,108, and in excess of 3,874 hours of volunteer help.

9. A grant of \$3,000 initially provided for the establishment of a Livingston County, Kentucky, Community Center kindergarten, the first in the county, held in the United Methodist Church. "This engendered county-wide interest in a much wider program that led to the creation of a corporation that set as its goal the development of a Housing Project for low-income citizens, plans for which are being drawn; a Youth Community Center for which land has been given by the County Court; the providing of a library, the first in the county, in cooperation with the Kentucky Library Authorities (space for this is to be initially in the United Methodist Church); and a Senior Citizens Club that has met a definite need. The probable government outlay for the Housing Project and the Youth Center is estimated to amount to several hundred thousand dollars."
10. A grant of \$10,000 from the Kansas West Fund to the St. Mark Church Project in Wichita, Kansas, helped to organize this minority project which developed into a Recreational Project for the Northeast Wichita black community. With this start and a commitment of \$100,000 from Kansas West Conference the group was able to secure \$229,000 from Model Cities Funds and erect an excellent Recreational Center. The conference has committed funds for programming for four (4) years.
11. The Epworth Ministry, Knoxville, Tennessee, had difficulty in starting a very important program for university students and the people living in the surrounding interracial community, but conference fund grants of \$14,000 over three years have helped to generate about \$25,000 from the Episcopal Diocese of Tennessee; United Presbyterian Church, USA, both synodical and national offices; Nashville Diocese of the Roman Catholic Church; the National Endowment for the Arts; Ford Foundation; additional United Methodist Church contributions; and support from numerous congregations from several denomi-

nations. Hundreds of hours of voluntary work have been donated.

12. Housing rehabilitation projects or new housing projects for low-income persons have been assisted in several of the conferences. In Springfield, Missouri, the Federal Housing Authority made \$111,857 available; in Dayton, Ohio, a grant of \$10,000 helped secure government funds totaling \$2,100,000. The Troy Conference contributed \$2,000 toward the Saratoga Springs Housing Project for the purchase and reconditioning of existing houses, and all of the labor has been volunteered in developing good living quarters. (Several of the large projects are not included in the tabulation at the beginning of this paper.)
13. In the Missouri West Conference \$2,851 helped move 33 families out of the poverty level and off of public assistance. A grant of \$1,000 from the fund made \$4,000 available for the Bunker Project. This along with 1,000 hours of volunteer help provided low cost housing for about 800 servicemen in the lake area.
14. There are hundreds of other examples. Some additional illustrations will be found in the June, 1972, issue of the *Interpreter*.

At the 1970 session of the General Conference in St. Louis, a distribution was made of a 72-page volume entitled "Projects Supported by the Annual Conferences of the United Methodist Church from the Annual Conference Share of the Fund for Reconciliation." A similar volume bringing the list up to date would be of interest. Because of the expense this has not been done. The 1970 listing included approximately 800 projects. A recent survey of approximately 80% of the annual conferences indicated that if such a volume were issued in 1972, it would include more than 1,198 such projects.

Report of the Black Community Developers Program

An Experiment in Relevance:

Black Community Developers

Background Report of the Black Community Developers Program. One recalls with mixed emotions the desperate, turbulent days of 1968. We were a nation repeatedly compelled to experience moments of shock, grief, fear and frustration. It was a time of disenchantment and disillusionment. The long history of promises unkept and pledges unfulfilled drove many into the abyss of doubt in the workability of the American system and disbelief in the possibility that such a system would ever include them.

No one, not even the most knowledgeable or insensitive among us, was without the awareness that something had to be done.

In mid-spring of that crucial year elected delegates from the Methodist and Evangelical United Brethren denominations came from the length and breadth of this vast and growingly dis-United States to the city of Dallas, Texas. They came with a mandate to merge into one these two denominations of long and noble heritage. They came, too, with an awareness that the "land of our fathers died" (*sic*) was threatened by an internal crisis that, if unabated, would itself die as a "free" and democratic nation. Many embarked upon the trek to Dallas imbued by a deep sense of mission to strive to discover, in a forum undergirded by faith and infused with fidelity, God's will and his answer to mankind's dilemma in this day in this land. Out of this depressing milieu of differences, divisions and dissension United Methodism sought to forge an answer to this question.

The answer was manifested in United Methodism's commitment to the establishment of a Fund for Reconciliation. The fund was a challenge to United Methodists to raise twenty million dollars for the expressed purpose of helping to bind up the wounds of America, to aid those long oppressed, victimized and locked out of the "American dream" to find a place in the sunlight of full opportunity and enfranchisement. The fund was to provide United Methodists the chance to raise not only their voices but their dollars as well to enable many powerless and oppressed people to find a new and fruitful destiny in the life of our nation. The fund was to be United Methodism's collective witness to the fact that it had taken seriously the call of the gospel of God to be about the business of liberating those who are oppressed.

The newly established Fund for Reconciliation was to be administered through a Quadrennial Emphasis Committee designed to administratively implement the avowed thrust of our church for the next four-year period. That thrust was essentially to bend our combined efforts to bring into being "a new church for a new age." In Dallas the new United Methodist Church dedicated itself to the commitment of a portion of its vast resources, both spiritual and material, toward the mobilization of a holy crusade against the insidious evil that was tearing America apart. The evil was racism. The prescription for cure was reconciliation. The method was the empowerment of the powerless to participate more fully in the determination of their economic and political destiny. One of the programs initiated

under the fund was the Black Community Developers program.

The BCD program, as it was conceived by its initiators and as it was perceived by its participants and benefactors, is in essence a recalling and reclaiming of the past glory and dynamic of the black church.

In the light of the desperately demanding needs and conditions in the black communities of our nation, and the firm conviction that the black church had a mandate and a mission bequeathed to it by the Christ of God to be used in the alleviation of those needs and conditions, the Black Community Developers program was conceived. It was conceived to be a means whereby those few pastors who were struggling to provide a full-time ministry to their churches and at the same time give themselves to the struggle for the liberation and survival of black folk, writing a new chapter in the history of America, could be enabled to do so with increased effectiveness. The BCD program was conceived as an instrument to empower the churches serving the black community to become what the black church had once been in our history. It was conceived to empower and enable the black church to become again the vanguard in the fight for the liberation of the oppressed. It was intended to help the black church become a force for the abolition of the enslavement of a people kept in bondage by the systemic evil and institutionalized oppression of a nation motivated by economic greed and dominated by policies oft-times akin to savagery.

As a result of the Black Community Developers program many black United Methodist churches have been enabled to become involved in the lives of many in the black community who sorely need to feel concretely the effects of the church's ministry of healing and redeeming love.

The direction of the local programs is left to the discretion and determination of the local church-community policy committee. Some local programs are wrestling with the dehumanizing evils of deplorable housing conditions whose blight is manifested in the crumbling black ghettos throughout the land. Some programs are projected toward economic development in efforts to lift their communities from long occupied graves of economic deprivation. Some are concentrating on the crippling and killing insufficient (and in some cases total lack of) medical and health services and facilities in the communities they serve. All of the developers are involved in the mobilizing church and community folk to wage non-violent war upon the many forms of systemic violence that are heaped upon them and consistently block their efforts to emerge from the prisons

of their poverty and legalized oppression. Hence, black United Methodist churches in several communities are engaged in supporting and participating with those communities in their battle against such deeply entrenched problems as widespread debilitating drug abuse, unemployment, inadequate and inefficient school systems, corrupt and discriminatory political policies and practices in government, inequitable and failure-oriented welfare programs, the polluting effects of deplorable prison systems and the unfair court systems where equitable justice is a promise reserved for the prestigious, the influential and the politically and financially powerful.

The local BCD programs are committed, in their operation, to adhering to the seven Goals and Guidelines governing the national program as guiding principles and objectives. These *Goals and Guidelines*, succinctly stated are:

1. To effect social change through church involvement.
 - a) Energize church folk and community residents to engage in cooperative action to achieve self-determination and empowerment.
 - b) Relate to movements and organizations operating in community to bring change.
2. To strengthen the church by developing stronger black leadership; to provide training for lay involvement in community change.
3. To plan and push for social, political and economic justice in black communities and gain control of those communities by gaining power through a process of development.
4. To participate with national and local organizations striving for black empowerment, self-determination, and economic, social and political development across the country.
 - a) Know what other groups involved in the quest are doing, be supportive of them, and provide service and assistance, as well as participate in the development of program planning.
 - b) To relate to other churches for a joint or cooperative involvement in community development and action.
 - c) Develop (jointly) a process and comprehensive program for developing resources for the black community.
5. "Plug in" or relate to community developer programs across the country to help create a "network" or linkage of Black Community Developer programs and black church and secular agencies.

- a) To enable local churches to express their ministry and mission through involvement and creation of programs centered around the economic, social and political development of the black community.
 - b) To enable the local churches to become engaged in the issue-centered ministries concerned with the problems of community in education, housing, welfare, zoning, prison reform, etc.
 - c) Create and implement programs designed toward economic development, organizational unity, and focus on the social and political issues confronting the black community.
6. To develop models of change for black middle class, black youth and young adults; and develop planning and strategy components and communication networks among black churches.
 7. To organize an active policy committee that is representative of church and community with adequate involvement.

Health. One of the staggering problems that pervades the whole of the black community with an unrelenting penetration into every home and family is that problem related to physical and mental health. No black community can boast of having even near adequate medical and mental health services or facilities, and many suffer the dilemma of having practically none at all. The attempts of local BCD programs to meet this growing and already insurmountable need spans that gamut of involvement from mere referral to the meager services and programs where such exist; to the acquisition of such services and programs in areas where there are none; to the initiation of How-to-Do-it-Yourself workshops and seminars pertaining to basic health care procedures; to the application of organized pressure on local government agencies to secure those services that contribute to the health conditions in a community. By their involvement developers have, in a very real sense, enabled United Methodism to hear the voice of its Master say, "When I was sick you came to me."

Health Programs

Northeastern Region

Park Avenue-St. John
Union
Lincoln Memorial
Grace
Salem
Union
Camphor
Haven Memorial
Tindley Temple

East Orange, New Jersey
Brooklyn, New York
Buffalo, New York
New York, New York
New York, New York
Ozone Park, New York
Philadelphia, Pennsylvania
Philadelphia, Pennsylvania
Philadelphia, Pennsylvania

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Douglas Memorial Simpson	Washington, D. C. Charleston, West Virginia
<i>Southeastern Region</i>	
Haven	Anniston, Alabama
St. Paul	Laurel, Mississippi
St. Paul	Birmingham, Alabama
John's Island	John's Island, South Carolina
Old Bethel	Charleston, South Carolina
Silverhill	Spartanburg, South Carolina
Wesley Center	Portsmouth, Virginia
<i>North Central Region</i>	
Olivet	Chicago, Illinois
Payne A.M.E.	Waterloo, Iowa
St. Mark's	Detroit, Michigan
Cory	Cleveland, Ohio
St. Paul	Cleveland, Ohio
<i>South Central Region</i>	
Mallalieu	Fort Smith, Arkansas
St. Paul	Little Rock, Arkansas
St. James	Kansas City, Missouri
St. Paul	San Antonio, Texas
<i>Western Region</i>	
Holman	Los Angeles, California
St. Johns	Los Angeles, California
Zion	North Las Vegas, Nevada
Grace	Seattle, Washington

Education. When one speaks of people becoming empowered to become determiners of their own destiny, there is the implicit presupposition that such a people are sufficiently knowledgeable to make wise choices, participate in capable and efficient planning, and the ability to make and carry out intelligent decisions. For this reason the area of education maintains a position of high priority on the program agendas of every local BCD project.

Concerns and opportunities made available regarding education, as they are reflected in programmatic thrusts of the various local BCD projects or programs, span all age levels in the black community. They reach pre-schoolers through day care centers; they reach elementary, junior and senior high and college students through tutoring services and black history and black awareness programs; they reach "drop-outs" and the middle-aged through G.E.D. (General Equivalency Diploma) programs; and they reach the older community residents through senior citizen enrichment programs.

Education

<i>Northeastern Region</i>	
Park Avenue-St. John	East Orange, New Jersey
Union	Brooklyn, New York
Lincoln Memorial	Buffalo, New York
Grace	New York, New York
Salem	New York, New York
Union	Ozone Park, New York

Camphor
Tindley Temple
Douglas Memorial
Simpson

Southeastern Region

Haven
St. Paul
Old Bethel
Silverhill
Wesley Center

North Central Region

Olivet
Payne A.M.E.
St. Marks
Cory

South Central Region

Mallalieu
St. Paul
St. James

Western Region

Holman
St. John
Zion
Grace

Philadelphia, Pennsylvania
Philadelphia, Pennsylvania
Washington, D. C.
Charleston, West Virginia

Anniston, Alabama
Birmingham, Alabama
Charleston, South Carolina
Spartanburg, South Carolina
Portsmouth, Virginia

Chicago, Illinois
Waterloo, Iowa
Detroit, Michigan
Cleveland, Ohio

Fort Smith, Arkansas
Little Rock, Arkansas
Kansas City, Missouri

Los Angeles, California
Los Angeles, California
North Las Vegas, Nevada
Seattle, Washington

Welfare. Few problems confronting black community residents are more demeaning, degrading and depressing than those attendant to our present welfare system. Because of this several of our local BCD programs have given the problems related to welfare a high priority on their program agendas. The operational style of these programs is primarily to support the efforts of already organized attempts to address this problem or, where there is no such activity, they seek to initiate such organized efforts.

Welfare Programs

Northeastern Region

Park Avenue-St. John
Union
Grace
Salem
Union
Camphor
Haven Memorial
Simpson

Southeastern Region

Haven
St. Paul
St. Paul
Old Bethel
Silverhill
Wesley Center

North Central Region

Olivet
Payne A.M.E.
St. Marks

East Orange, New Jersey
Brooklyn, New York
New York, New York
New York, New York
So. Ozone Park, New York
Philadelphia, Pennsylvania
Philadelphia, Pennsylvania
Charleston, West Virginia

Anniston, Alabama
Birmingham, Alabama
Laurel, Mississippi
Charleston, South Carolina
Spartanburg, South Carolina
Portsmouth, Virginia

Chicago, Illinois
Waterloo, Iowa
Detroit, Michigan

Cory
St. Paul

Cleveland, Ohio
Cleveland, Ohio

South Central Region

Mallalieu
St. Paul
St. James

Ft. Smith, Arkansas
Little Rock, Arkansas
Kansas City, Missouri

Western

Holman
St. John
Zion
Grace

Los Angeles, California
Los Angeles, California
N. Las Vegas, Nevada
Seattle, Washington

Housing. Those programs involved in the alleviation of deplorable housing conditions have led in opposing greedy, insensitive absentee landlords who derive their wealth from the misery of ghetto poor who are forced to pay exorbitant rents for indescribably deteriorated, rat-infested and overcrowded fire traps. Developers have been instrumental in organizing tenant groups to petition local government officials to secure redress of grievances over the countless building code violations of every kind and description, plumbing that does not work, heating that does not heat, lighting that oft-times fails to light, and the most unsanitary sanitation provisions imaginable, to mention but a few.

Through BCD initiated organized means these uncaring and unconcerned absentee landlords have been forced to repair and refurbish apartment units to conform to existing building code specifications and reduce rental costs to be less exorbitant and more in keeping with true value and the tenants ability to pay.

*Housing Programs**Northeastern Region*

Union
Lincoln Memorial
Grace
Salem
Union

Brooklyn, New York
Buffalo, New York
New York, New York
New York, New York
So. Ozone Park, New York

Southeastern Region

St. Paul
Johns Island
Old Bethel

Laurel, Mississippi
Johns Island, South Carolina
Charleston, South Carolina

North Central Region

Olivet
Payne A.M.E.
St. Marks
Cory

Chicago, Illinois
Waterloo, Iowa
Detroit, Michigan
Cleveland, Ohio

South Central Region

Mallalieu
St. Paul
St. James
St. Paul

Fort Smith, Arkansas
Little Rock, Arkansas
Kansas City, Missouri
San Antonio, Texas

Western Region

Holman
Zion
Grace

Los Angeles, California
North Las Vegas, Nevada
Seattle, Washington

Politics. Of all the areas where oppression and exploitation have had rampant effects upon the lives and destinies of black people, in none has the flagrant abuse of freedom and opportunity been more manifest than in the area of politics. For this reason political activity is a must, in fact an imperative concern for every local BCD project in the national BCD program.

Practically every local program is involved in voter registration and education projects to some degree.

These local voter registration and education projects, initiated by, participated in, or supported by local BCD programs, have been responsible for adding thousands of eligible persons to the rolls of voters around the country. As a result of this level of political understanding and awareness significant changes have occurred in several cities, counties and states. Legislative and public program considerations, which heretofore never included the black community, are a part of a changed picture in which that community is now receiving political considerations and public benefits that were previously withheld.

Politics

Northeastern Region

Park Avenue-St. John
Union
Grace
Union
Camphor
Douglas Memorial
Simpson

East Orange, New Jersey
Brooklyn, New York
New York, New York
South Ozone Park, New York
Philadelphia, Pennsylvania
Washington, D. C.
Charleston, West Virginia

Southeastern Region

Haven
St. Paul
Old Bethel
Silverhill

Anniston, Alabama
Laurel, Mississippi
Charleston, South Carolina
Spartanburg, South Carolina

North Central Region

Olivet
Payne A. M. E.
Cory

Chicago, Illinois
Waterloo, Iowa
Cleveland, Ohio

South Central Region

Mallalieu
St. Paul
St. James

Fort Smith, Arkansas
Little Rock, Arkansas
Kansas City, Missouri

Western Region

Bowen
Holman
St. Johns
Zion
Grace

Los Angeles, California
Los Angeles, California
Los Angeles, California
North Las Vegas, Nevada
Seattle, Washington

Economic Development. Economic development can presently be considered one of the more limited aspects of the BCD program in terms of productive results that have been realized thus far. The reasons for these limitations

are many: the inability to garner sufficient local support; the lack of adequate financial base that can produce the kind of money support necessary to mobilize and energize the kinds of programs that have feasibility, efficient direction, and the assurance of continued operation. In spite of these insurmountable barriers a large amount of time and energy is being expended by several local programs in an effort to transform this bleak picture.

Economic Development

Northeastern Region

Park Avenue-St. John
Union
Lincoln Memorial
Union
Douglas Memorial
Simpson

Southeastern Region

John's Island
Silverhill
Haven

North Central Region

Olivet
Payne A. M. E.
St. Marks

South Central Region

Mallalieu

Western Region

Grace

East Orange, New Jersey
Brooklyn, New York
Buffalo, New York
South Ozone Park, New York
Washington, D. C.
Charleston, West Virginia

John's Island, South Carolina
Spartanburg, South Carolina
Anniston, Alabama

Chicago, Illinois
Waterloo, Iowa
Detroit, Michigan

Fort Smith, Arkansas

Seattle, Washington

Drug Programs. If there is one glaring evil that can be said to pervade the whole of American society, white or black, rich or poor, male or female, it is the infamous problem of drug addiction. Black communities for years have been plagued by the damaging effects of easily accessible drugs that were used to momentarily suspend the vicious reality that was the black man's lot in America.

The local BCD programs in several cities are involved in various ways in attacking this all-pervasive national evil whose polluting effects are rotting even more the moral fibers of the already frayed fabric of our society. Program involvement at the local level includes referral to existing agencies, participation in development of half-way houses and detoxification programs.

Drugs

Northeastern Region

Union
Grace
Salem
Union
Camphor
Haven Memorial

Brooklyn, New York
New York, New York
New York, New York
South Ozone Park, New York
Philadelphia, Pennsylvania
Philadelphia, Pennsylvania

Douglas Memorial Simpson	Washington, D. C. Charleston, West Virginia
<i>Southeastern Region</i>	
Haven	Anniston, Alabama
St. Paul	Birmingham, Alabama
St. Paul	Laurel, Mississippi
Johns Island	John's Island, South Carolina
Silverhill	Spartanburg, South Carolina
Old Bethel	Charleston, South Carolina
Wesley Center	Portsmouth, Virginia
<i>North Central Region</i>	
Olivet	Chicago, Illinois
Woodlawn	Chicago, Illinois
Payne A. M. E.	Waterloo, Iowa
St. Marks	Detroit, Michigan
Cory	Cleveland, Ohio
<i>South Central Region</i>	
Mallalieu	Fort Smith, Arkansas
St. Paul	Little Rock, Arkansas
St. James	Kansas City, Missouri
St. Paul	San Antonio, Texas
<i>Western Region</i>	
Bowen	Los Angeles, California
Holman	Los Angeles, California
St. John	Los Angeles, California
Zion	North Las Vegas, Nevada
Grace	Seattle, Washington

Youth Services. Without equivocation or fear of refutation one can safely assert that the future of America is tied irrevocably with its youth. In their hands they hold the reins of our destiny. Just as this fact is true in terms of the future of the nation, so it is true when we consider the future of the black community as that future is related to the role to be played by black youth in bringing it into being. If we fail to provide them with the tools, skills and training necessary to aid them in making that future what it can be and must be, then history will indict us for our blind negligence. Confronted with this awareness and this opportunity our local BCD programs, without exception, have devoted much time and energy in an effort to create meaningful programs projected toward the mental, moral, social, and spiritual enrichment of our youth.

Youth Services

<i>Northeastern Region</i>	
Park Avenue-St. John	East Orange, New Jersey
Union	Brooklyn, New York
Lincoln Memorial	Buffalo, New York
Grace	New York, New York
Salem	New York, New York
Union	South Ozone Park, New York
Camphor	Philadelphia, Pennsylvania
Haven Memorial	Philadelphia, Pennsylvania
Tindley Temple	Philadelphia, Pennsylvania

Douglas Memorial Simpson	Washington, D. C. Charleston, West Virginia
<i>Southeastern Region</i>	
Haven	Anniston, Alabama
St. Paul	Birmingham, Alabama
St. Paul	Laurel, Mississippi
Old Bethel	Charleston, South Carolina
Silverhill	Spartanburg, South Carolina
Wesley Center	Portsmouth, Virginia
<i>North Central Region</i>	
Olivet	Chicago, Illinois
Payne A. M. E.	Waterloo, Iowa
St. Marks	Cleveland, Ohio
<i>South Central Region</i>	
Mallalieu	Fort Smith, Arkansas
St. Paul	Little Rock, Arkansas
St. James	Kansas City, Missouri
St. Paul	San Antonio, Texas
<i>Western Region</i>	
Bowen	Los Angeles, California
Holman	Los Angeles, California
St. Johns	Los Angeles, California
Zion	North Las Vegas, Nevada
Grace	Seattle, Washington

Employment. The economic need in our black communities is so great that any significant improvement of the situation seems almost impossible. But one of the unwritten requirements in the job description of a BCD is a willingness to attempt the impossible to bring change in the deplorable conditions that impact the lives of so many of our people. And the conduct of all of our developers thus far evidences a boundless willingness to do just that: attempt the impossible. Because of them change is happening and will continue to happen in the depressing pockets of poverty so typical of the black communities of our land.

The economic sickness so prevalent in the black community manifests many symptoms. One of the most prominent of these is the massive unemployment conditions which that community suffers. Several of our local programs are attempting to deal with this ever mounting problem. With the unemployment statistics for blacks normally double that of whites, and with the unemployment statistics for black youth in many cases running four times the national average, the magnitude of the problem is obvious.

Employment

<i>Northeastern Region</i>	
Park Avenue-St. John	East Orange, New Jersey
Union	Brooklyn, New York
Grace	New York, New York
Salem	New York, New York
Union	South Ozone Park, New York
Camphor	Philadelphia, Pennsylvania
Simpson	Charleston, West Virginia

Southeastern Region

Haven	Anniston, Alabama
St. Paul	Birmingham, Alabama
St. Paul	Laurel, Mississippi
John's Island	John's Island, South Carolina
Old Bethel	Charleston, South Carolina
Wesley Center	Portsmouth, Virginia

North Central Region

Olivet	Chicago, Illinois
Payne A. M. E.	Waterloo, Iowa
St. Marks	Detroit, Michigan
Cory	Cleveland, Ohio

South Central Region

Mallalieu	Fort Smith, Arkansas
St. Paul	Little Rock, Arkansas
St. James	Kansas City, Missouri
St. Paul	San Antonio, Texas

Western Region

Holman	Los Angeles, California
Zion	North Las Vegas, Nevada
Grace	Seattle, Washington

Prison Reform. In the wake of Attica, and all of the Atticas that are multiplied many times over around this nation, the unjust and inhuman conditions of our prison systems are becoming more glaringly apparent daily. Akin to the insidious evil of our prison systems are the intolerable conditions related to legal systems in our land. The poor who cannot meet the demands for bail are compelled to spend years in our jails even before the determination of their guilt or innocence has been adjudicated. The lack of efficient and sympathetic legal counsel condemns many to unjust and long sentences, to prison terms which make justice a mockery, innocence a luxury for those who can afford adequate legal representation, and guilt the inevitable threat confronting the poor even before they are tried.

Many of our BCD's are involved in determined efforts to bring about a change in this oppressive and unjust situation.

Prison Reform

Northeastern Region

Lincoln Memorial	Buffalo, New York
Salem	New York, New York
Camphor	Philadelphia, Pennsylvania

Southeastern Region

St. Paul	Anniston, Alabama
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North Central Region

Cory	Cleveland, Ohio
Payne A. M. E.	Waterloo, Iowa

Western Region

Holman	Los Angeles, California
Grace	Seattle, Washington

Communications. In the process of forming public attitudes, changing life styles, influencing conduct and dis-

seminating information to a community of people nothing takes precedence over the communications media as the instrumentality essential to the achievement of these ends. By definition this is what communications media is all about. Recognizing the crucial importance of radio, TV and the press in effectuating social change, and in freeing the minds of an oppressed people that they may be empowered to move for total liberation from their condition of enslavement in its many forms, BCD's are involved in efforts to open up the avenues of access to such media. In so doing the utilization of the communications media for the benefit and development of long neglected and ignored communities of folk can become an achievable possibility.

Communications

Northeastern Region

Park Avenue-St. John
Union
Lincoln Memorial
Grace
Salem
Camphor

East Orange, New Jersey
Brooklyn, New York
Buffalo, New York
New York, New York
New York, New York
Philadelphia, Pennsylvania

Southeastern Region

Haven
St. Paul
St. Paul
Old Bethel
Silverhill
Wesley Center

Anniston, Alabama
Birmingham, Alabama
Laurel, Mississippi
Charleston, South Carolina
Spartanburg, South Carolina
Portsmouth, Virginia

North Central Region

Olivet
Payne A. M. E.
St. Marks
Cory
St. Paul

Chicago, Illinois
Waterloo, Iowa
Detroit, Michigan
Cleveland, Ohio
Cleveland, Ohio

South Central Region

Mallalieu
St. Paul
St. James
St. Paul

Fort Smith, Arkansas
Little Rock, Arkansas
Kansas City, Missouri
San Antonio, Texas

Western Region

Holman
St. John
Zion
Grace

Los Angeles, California
Los Angeles, California
North Las Vegas, Nevada
Seattle, Washington

Summary Statement. The Black Community Developers Program has enabled United Methodism to act out its claim to faithhood in the critically volatile arena of human activity that typifies our world today. It has given our glowing religious rhetoric a ring of reality in many quarters. It has helped to fulfill for us, within the context of its obvious limitations, all that Christ claimed that he was about and all that we too must be about, if we would truly be his dis-

ciples: that being "to set free those who are oppressed." Through the Black Community Developers Program many churches have been enabled to be instrumental in enabling powerless people in community after community to come together and in a unified and politically strategic way begin to determine their own destinies in regard to the institutions and systems which greatly influence their lives. This process of self-determination and empowerment is essential to reconciliation. For reconciliation is only possible when the frustration and feeling of hopeless despair that dehumanizes is abated and persons can deal with one another as persons. I do not believe it to be an unwarranted boast to say that, where honest and diligent attempts have been made to deal with the dilemmas, the pain and the woes inherent in the kinds of experiences of oppression that go to make up what we call "The Black Experience in America," this program has been for many a means of being pointed in the direction of "the new life."

In addition to this our experience has found the BCD program to be a most effective tool for the recruitment of leadership for black churches. (Several of our developers are now in the process of preparing for the ministry, and others have made definite vocational commitments as a result of their experience in the program). Hence one of the most rewarding effects of the BCD program has been the enlistment of new leadership for the church from a vast and untapped reservoir of potential leaders whose commitment is just waiting for the challenge of a church that is willing to follow its Christ and act out its profession of faith in the world.

(Editor's note: This report was in the form of an illustrated brochure distributed to delegates.)

<i>Church</i>	<i>Conference</i>	<i>Pastor</i>	<i>Developer</i>
Haven U.M.C., Anniston	Central Alabama	Rev. George L. Russell	Mrs. Maudine Halloway
St. Paul's U.M.C., Birmingham	Central Alabama	Rev. C. L. Hutchinson	Mr. Herman A. Carnes
Mallalieu U.M.C., Fort Smith	Southwest	Rev. Richard C. Preston	Mrs. Euba M. Winton
St. Paul's U.M.C., Little Rock	Southwest	Rev. William Robinson, Jr.	Mrs. Zollie Wilkins
Bowen U.M.C., Los Angeles,	Southern	Rev. William H. Stevens, Jr.	Mr. Woodrow Flemmings
Holman U.M.C., Los Angeles	California-Arizona	Dr. L. L. White	Mrs. Opal Buchanan
St. John's U.M.C., Los Angeles	Southern	Rev. Odis Fentry	Mr. Clifton J. Bailey
Ezion U.M.C., Wilmington	California-Arizona	Rev. Felton May	Mr. Bernard V. Paskins
Mt. Olivet U.M.C., Chicago	Peninsula	Rev. Roy Neal	Mrs. Mary Jackson
Woodlawn U.M.C., Chicago	Northern Illinois	Rev. Richard Lawrence	Miss Mary Cammack
Payne A.M.E. Church, Waterloo, Iowa	Northern Illinois	Rev. Leonard Williams	Mr. Jimmie Porter
Scott Memorial U.M.C., Detroit	Detroit	Rev. Donald Scavella	
Camphor U.M.C., Philadelphia	Eastern	Rev. John N. Roberts	Mrs. Grace Purnell
Haven Memorial U.M.C., Philadelphia	Pennsylvania	Rev. Herbert E. Palmer	Mr. Gerald Jones
Tindley Temple U.M.C., Philadelphia	Pennsylvania	Rev. M. O. Ballard	Mr. Edward G. Ballard
Zoar U.M.C., Philadelphia	Eastern	Rev. Joshua E. Licorish	Mr. Raymond Mitchell
John's Island U.M.C., South Carolina	Pennsylvania	Dr. Willis T. Goodwin	Mr. James Jimmy Richardson
Old Bethel U.M.C., Charleston	South Carolina	Rev. George Watson	Mr. Robert Ford
Silverhill U.M.C., Spartanburg	South Carolina	Rev. T. Henderson Fisher	Mrs. Bernice G. Waters
St. Paul's U.M.C., San Antonio	Southwest Texas	Rev. Lavalle Lowe, Jr.	Mr. James S. Williams
Wesley Community & Child Care Center, Inc., Portsmouth	Virginia	Miss Ruth Mayhall, Director	Mr. Roger E. Person, Jr.
Douglas Memorial U.M.C., Washington, D. C.	Baltimore	Rev. Joshua J. Hutchins, Jr.	Mr. Bernard W. Holmes
Grace U.M.C., Seattle	Pacific Northwest	Rev. Leroy Brown	Mr. Steven W. Acrey, Sr.
St. Mark's U.M.C., Detroit	Detroit	Rev. William T. Robinson	Mr. Barry Hankerson
St. Paul U.M.C., Laurel	Mississippi	Rev. Allen L. Johnson	Mrs. Lois Seals
St. James U.M.C., Kansas City	Missouri West	Rev. Philip Lawson	Mr. William Kirtdoll
Zion U.M.C., North Las Vegas	Southern	Rev. Marion D. Bennett	Mr. Cranford Crawford
	California-Arizona		

<i>Church</i>	<i>Conference</i>	<i>Pastor</i>	<i>Developer</i>
Park Avenue-St. John's U.M.C., East Orange	Northern New Jersey	Rev. Rupert Adams	Mrs. Laura M. Tarpkin
Lincoln Memorial, Buffalo	Western New York	Rev. Edmund Millet	Mr. Robert Gore, Jr.
Grace U.M.C., New York	New York	Rev. Clifford E. Landrum	Mr. Arthur Waddel, Jr.
Salem U.M.C., New York	New York	Rev. F. Herbert Skeete	Mrs. Frances Delores Turner
Union U.M.C., South Ozone Park	New York	Rev. F. Benjamin Gay	Mr. Charles W. Davis
Union U.M.C., Brooklyn	New York	Rev. William Smartt	Mrs. Claire C. Robertson
Cory U.M.C., Cleveland	East Ohio	Rev. Robert W. Kelley	Mr. Ralph Hughley
St. Paul U.M.C., Cleveland	East Ohio	Rev. Raymond Burgess	Rev. Frank Smith
Simpson U.M.C., Charleston	West Virginia	Rev. Harry A. Coleman	Mr. Timothy Lee Reynolds
<i>New Projects Beginning Operation:</i>			
Turner Chapel U.M.C., Canton	East Ohio	Rev. Robert T. Short	Mr. Gilbert Carter
New Bedford United Methodist Council	Southern New England		Mr. Joaquim Custadio
<i>Other Related Projects:</i>			
Office of the Director of the Department of Urban Ministries of the Eastern Pennsylvania Conference	Eastern Pennsylvania	Rev. Claude Edmonds	Mrs. Majorie Edmonds
Deveraux U.M.C., Philadelphia		Rev. Robert Glover	Miss Arlene Mills
Metropolitan Ministries, Ft. Worth	Central Texas		Metro-minister/BCD
			Henry Master

Projects to be Initiated Upon Completion of Pre-funding Requirements:

Fort St. U.M.C. (C.R.I.S.I.S.), Atlanta

Union U.M.C., Boston

Statesville, North Carolina

Berea-St. Paul U.M.C., Detroit

Note: In addition to those projects in the Eastern Pennsylvania Conference listed above, there are six other related programs that are now operational in that conference.

REPORT OF THE COMMISSION ON RELIGION AND RACE

Introduction and Overview

When the General Conference of 1968 convened in April in Dallas, Texas, the nation was still stunned by the recent assassination of Dr. Martin Luther King, Jr. Indeed the church and the nation realized the need to do more to move us from the dehumanization of racism and violence toward a community of reconciliation and justice. The 1968 General Conference was a historic one; it saw the emergence of a new church—The United Methodist Church.

When one examined the Constitution of the new church, it was clear that racial and ethnic inclusiveness would be the *policy* of the church.

“Inclusiveness of the Church. — The United Methodist Church is a part of the Church Universal which is one Body in Christ. Therefore, all persons, without regard to race, color, national origin, or economic condition, shall be eligible to attend its worship services, to participate in its programs, and when they take the appropriate vows, to be admitted into its membership in any local church in the connection. In The United Methodist Church no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, or economic condition.” (Division I — Article IV)

There was no mention in the new constitution of racially segregated structures. A new day was dawning. However, the structure of the past still remained — racially segregated conferences — these had to be merged. The attitudes of racism remained — these had to be changed. The institutional *practices* remained — these had to be challenged.

It was in this setting that the Black Caucus challenged the church to create a new agency — The Commission on Religion and Race. The idea initiated by members of Black Methodists for Church Renewal soon gained support from a large number of prominent delegates of the General Conference. The key issue at that time was the orderly merger of black and white conferences in the Southeastern and South Central Jurisdictions. This concern was further broadened to include fair, meaningful, and significant participation of black United Methodists throughout the entire life of the church — in boards and agencies, annual conferences, in places of leadership, in policy making positions and in the program of the church.

The Commission on Interjurisdictional Relations, charged with the responsibility of assisting in the merger process was to become the new Commission on Religion and Race. A budget of \$700,000.00 was approved for the Quadrennium 1968-1972, and its responsibilities outlined as follows:

"1. The supervision of the administration of the Temporary General Aid Fund, recommending such adjustments from time to time as may be necessary, under the legislation, to achieve the intended purpose.

2. Merging of annual conferences.

3. Counseling and encouraging local churches which are seeking to become truly inclusive fellowships.

4. Cooperating with other Negro churches, especially those of the Methodist family.

5. Coordinate our denominational support and cooperation with various prophetic movements for racial and social justice.

6. Report to the next General Conference on its findings and on the role of minority groups in The United Methodist Church and on elimination of all segregated structures.

7. Provide a channel of assistance and concern so that Negro members and those of other racial or ethnic minority groups of The United Methodist Church will have equal opportunities for service, representation and voice on every level of the church's life and ministry.

8. Work directly with the Council of Bishops and the related annual conference agencies to plan convocations on religion and race at various levels of the church so as to challenge and inspire local churches as well as annual conferences.

9. Assist in the promotion of the procedures and plans recommended to the General Conference in 1964. All levels of The United Methodist Church, from the local church to the jurisdictional structures, are asked to work with the Commission to establish meaningful programs along the following lines:

a. Joint planning and administration of evangelistic efforts by conferences, districts and local church groups in urban areas under the supervision of appropriate evangelistic leaders.

b. Holding of interracial pastor's schools jointly planned by the leaders of the groups involved.

c. The holding of interracial leadership training conferences, camps and assemblies for children, youth and adults, wherever mutually desirable, with representatives of the groups involved in planning and administering the enterprises.

d. The opening of all churches for worship to all without regard to race or ethnic background.

e. Exchange of pulpits on special occasions and for longer periods of time when mutually desirable.

f. Invitations to our churches for reciprocal family and group visitations for worship and fellowship between different congregations.

g. Interracial commissions should be established by the two racial groups on all levels down to the local community for discussion, joint planning and administration of special activities for the purpose of serving the church and the community, and of developing greater interracial understanding and brotherhood.

h. Wherever joint activities are to be engaged in by various racial groups, it is exceedingly important that joint planning take place prior to engaging in such activities."

The new Commission on Religion and Race had from its inception members from various minority groups: one American Indian, three Japanese Americans, one Mexican American, and one Puerto Rican. The new Commission soon identified its responsibility to challenge the church on behalf of all ethnic minority groups within United Methodism.

When the new Commission came into being, there was concern over the issue of white racism. It had been declared by the United States Commission on Civil Disorders that white racism was the chief cause of the great polarization and eruptions taking place at that time throughout urban America.

It was in this period that the church witnessed the development of the ethnic caucus phenomenon. Significant numbers of black United Methodists, from all across the country, began to express a need to get together to analyze, strategize, and determine what would be the role of black persons in the new church and in newly merged conferences. How could the black membership articulate its concern, speak to the church — the boards and agencies — indeed, how could the black membership speak to itself. The first organized ethnic caucus appeared in Methodism in 1968 — Black Methodists for Church Renewal. This unofficial caucus has kept the pressure on the church. It has as an unofficial caucus, not an agency of the church, been instrumental in helping the church to become sensitive to and respond to the needs of black United Methodists.

The organization of Black Methodists for Church Renewal was followed by the organization of three other ethnic caucuses—a Hispanic Caucus, Methodists Associated to

Represent the Cause of Hispanic Americans; the American Indian Caucus, and an Asian American Caucus. These caucuses, like Black Methodists for Church Renewal, felt the need to organize on a national basis to evaluate their needs, strategize, and present their concerns and needs to the church. These four caucuses in their short existence have provided a voice and means by which ethnic minorities could come together in a manner not otherwise provided. The Commission has attempted to relate to and work with these caucuses wherever it proved mutually appropriate. It seems clear that for the foreseeable future the ethnic caucuses will play a significant role in the life of the church. The Commission has and should in the future maintain a close working relationship with the unofficial voice of the ethnic minority constituency in United Methodism.

During this quadrennium the boards and agencies have made noticeable efforts to deal with the inherent racism within their structures. Some boards have been more conscientious than others, but all the boards and agencies now declare their commitment to a policy, as well as a program, that more appropriately reflects the ethnic pluralism of the United Methodist constituency. The number of black staff has increased measurably during the quadrennium. However, it must be noted that there is no non-white person serving as chief executive of any regular board or agency of The United Methodist Church. It is also disheartening to observe the near total absence of other ethnic minority persons in staff positions in our boards and agencies.

Throughout this quadrennium the Commission on Religion and Race has attempted to sensitize the various boards and agencies to the needs of a church with the ethnic pluralism of United Methodism. For all our shortcomings, The United Methodist Church represents the most ethnically pluralistic Protestant church in America. Now, the challenge before The United Methodist Church is to provide at every level of the life of the church the same pluralism reflected in its constituency. The staff, policy, program, institutions, and financial resources must now reflect ethnic pluralism. The strength of United Methodism is its racial and ethnic diversity. The church has not yet fully utilized this tremendous potential for mission and ministry in the world today.

At the 1970 Special Session of General Conference, the church did reorder its priorities and made available for minority group empowerment four million dollars for two years, 1971 and 1972. These funds were to come from the general benevolence budget. The Commission on Religion and Race was given the responsibility of administering

these funds on behalf of the Church. To date some two million dollars have been granted to minority group projects which were developed, administered, and controlled by them. This is self-determination in action. Indians, Blacks, Asian Americans, and Hispanics have all benefited from this fund.

The need for the church to become more representative in relationship to its ethnic minority constituency is still great. The need for greater flexibility in programs and resources of the church, so as to reflect the pluralism of the church, is not yet realized. But beyond this, The United Methodist Church's greatest challenge is to develop an atmosphere, a sense of community within, where true reconciliation exists, a church in which color is not the signal for division, where all men are treated justly, where each can participate and contribute at every level of the life of the church, and where men might say of The United Methodist Church—see these brothers how they dwell in unity.

Responses to A Survey of Policies of United Methodist Boards and Agencies

I. GENERAL BOARDS

- A. General Board of Education, Nashville, Tennessee
 - 1. Division of the Local Church
 - 2. Division of Higher Education
 - 3. Division of Curriculum Resources
 - 4. Interboard Committee on Enlistment for Church Occupations
 - 5. Interboard Committee on Missionary Education
 - 6. Interdivision-Order, Mail, Building Service
- B. General Board of Health & Welfare Ministries, Evanston, Illinois
- C. General Board of the Laity, Evanston, Illinois
- D. Board of Missions, New York, New York
 - 1. World Division
 - 2. National Division
 - 3. Women's Division
 - 4. Joint Commission on Education and Cultivation
 - 5. United Methodist Committee for Overseas Relief
- E. General Board of Pensions, Evanston, Illinois
- F. The Methodist Publishing House, Nashville, Tennessee
- G. Board of Christian Social Concerns, Washington, D.C.

II. QUADRENNIAL COMMISSIONS AND COMMITTEES

- A. Quadrennial Emphasis Committee, Dayton, Ohio
- B. Commission on Religion and Race, Washington, D.C.

III. COUNCILS

- A. Program Council, Dayton, Ohio
 - 1. Division of Television, Radio, & Film Communication of the Program Council
 - 2. Division of Interpretation of the Program Council
 - 3. Division of Coordination, Research and Planning of the Program Council

IV. GENERAL COMMISSIONS

- A. Commission on Public Relations & Methodist Information, Dayton, Ohio
- B. Commission on Archives and History, Lake Junaluska, North Carolina
- C. Commission on Ecumenical Affairs, New York, New York

PROFILE I

Employment statistics of the various boards and agencies of the United Methodist Church

P: Professional Positions

NP: Non-professional Positions

I. General Boards		1969				1971			
		White	Black	Hispanic Americans	Asian Americans	White	Black	Hispanic Americans	Asian Americans
A. General Board of Education	P NP	109 164	5 27	0 0	0 0	97 131	7 18	0 0	0 0
B. General Board of Evangelism	P NP	45 138	4 20	3 6	3 6	32 135	4 9	1 1	0 0
C. General Board of Health & Welfare Ministries	P NP	6 3	1 3	0 0	0 0	9 5	1 3	0 0	0 0
D. General Board of the Laity	P NP	13 11	1 3	0 2	0 2	11 10	1 5	0 0	0 0
E. General Board of Missions	P NP	212 375	17 104	1 51	1 51	134 264	13 78	2 30	1 Unknown
F. General Board of Pensions	P NP	24 62	2 8	0 5	0 5	11 65	2 4	0 2	0 0
G. The Methodist Publishing House	P NP	421 2049	6 360	0 23	0 23	322 1175	11 294	0 7	0 1
H. General Board of Christian Social Concerns	P NP	15 25	1 1	0 1	0 1	15 16	1 2	0 0	0 0

		White	1969 Black	Asian Americans Hispanic American Indian	White	Black	1971 Asian American	Hispanic American	American Indian
II. Quadrennial Commission and Committees									
A. Quadrennial	P	1	1	0	1	1	0	0	0
Emphasis	NP	1	1	0	1	1	0	0	0
Committee									
B. Commission on	P	1	2	1	1	2	0	1	0
Religion & Race	NP	1	2	1	0	3	0	0	0
III. Councils									
A. Program Council	P	33	8	0	35	3	0	0	0
NP		66	23	0	54	21	0	0	0
B. Council on World	P	10	1	1	10	1	1	0	0
Service & Finance	NP	14	6	0	16	4	1	0	0
IV. General Commissions									
A. Commission on	P	5	1	0	4	1	0	0	0
Public Relations	NP	4	1	0	3½	0	0	0	0
& Methodist									
Information									
B. Commission on	P	1	0	0	1	0	0	0	0
Archives & History	NP	5	0	0	5	0	0	0	0
C. Commission on	P	1	0	0	1	0	0	0	0
Ecumenical Affairs	NP	0	0	0	1½	0	0	0	0
V. Interdenominational Agencies									
A. World Methodist	P	3	0	0					
Council	NP	3	0	0					

PROFILE II

Board membership of the various boards and agencies of the United Methodist Church

I. General Boards	White	1969			White	Black	1971		
		Black	Hispanic American	Asian Indian			Asian American	Hispanic American	American Indian
A. General Board of Education	102	12	1		147	20	1	2	1
B. General Board of Evangelism	53	6	1		63	6	1	0	0
C. General Board of Health & Welfare Ministries	19	1	0		20	1	0	0	0
D. General Board of Laity	42	6	4		49	9	1	1	1
E. General Board of Missions	183	48	3		130	16	1	3	3
F. General Board of Pensions	24	2	0		22	3	0	0	0
G. The Methodist Publishing House	43	4	0		41	4	0	0	0
H. General Board of Christian Social Concerns	66	9	0		61	11	0	1	0
II. Quadrennial Commission and Committees									
A. Quadrennial Emphasis Committee	58	10	1		46	12	0	1	1
B. Commission on Religion & Race	13	15	6		13	15	3	2	1
III. Councils									
A. Program Council	206	17	5		181	18	1	2	2

	White	1969 Black	Asian Americans Hispanic Americans American Indian	White	Black	1971 Asian American	Hispanic American	American Indian
B. Council on World Service & Finance	31	3	0	31	3	0	0	0
IV. General Commissions								
A. Commission on Public Relations & Methodist Information	11	0	0	11	1	0	0	0
B. Commission on Archives & History	29	1	0	27	1	0	0	0
C. Commission on Ecumenical Affairs	49	5	2	48	5	2	0	0
V. Interdenominational Agencies								
A. World Methodist	50	12	5					

PROFILE III

Board officers and Committee Chairpersons of United Methodist boards and agencies

BO: Board Officers CC: Committee Chairpersons

I. General Boards

A. General Board of Education	BO CC	24 13	4 4	0 4	17 4	2 1	0 0	0 0
B. General Board of Evangelism	BO CC	4 3	1 1	0 0	4 3	1 1	0 0	0 0
C. General Board of Health & Welfare Ministries	BO CC	4 4	0 0	0 0	4 3	0 1	0 0	0 0

		White	1969 Black	Asian Americans Hispanic American Indian	White	Black	1971 Asian American	Hispanic American	American Indian
D. General Board of Liaity	BO CC	5 1	0 0	0 0	7 3	1 1	0 0	0 0	0 0
E. General Board of Missions	BO CC	12 25	2 2	0 0	4 14	1 1	0 0	0 0	0 0
F. General Board of Pensions	BO CC	2 2	1 1	0 0	2 2	1 1	0 0	0 0	0 0
G. The Methodist Publishing House	BO CC	6 0	0 0	0 0	3 4	0 0	0 0	0 0	0 0
H. General Board of Christian Social Concerns	BO CC	4 5	2 2	0 0	4 4	2 1	0 0	0 0	0 0
II. Quadrennial Commission and Committees									
A. Quadrennial Emphasis Commit- tee	BO CC	3 5	0 1	0 0	4 4	2 2	0 0	0 0	0 0
B. Commission on Religion and Race	BO CC	1 1	1 3	1 1	1 2	1 3	0 0	1 0	0 0
III. Councils									
A. Program Council	BO CC	17 10	0 1	0 0	21 11	1 1	0 0	0 0	0 0
B. Council on World Service & Finance	BO CC	4 9	0 0	0 0					

IV. General Commissions

A. Commission on
Public Relations
& Methodist Information

	White	1969			Black	1971 Asian American	Hispanic American	American Indian
		White	Hispanic Americans	Asian American Indian				
BO	3	0	0		0	0	0	0
	3	0	0		0	0	0	0
CC	4	0	0		0	0	0	0
	9	0	0		0	0	0	0
BO	8	1	0		0	0	0	0
	3	0	0		0	0	0	0

B. Commission on
Archives & History

C. Commission on
Ecumenical Affairs

V. Interdenominational Agencies

A. World Methodist
Council

	White	1969		
		White	Hispanic Americans	Asian American Indian
BO	12	3	2	
	12	0	0	

PROFILE IV

Hiring statistics of United Methodist boards and agencies during 1969 and 1971

P: Professional positions

NP: Non-Professional positions

AP: Applied
HD: Hired
NR: No record

I. General Boards

A. General Board
of Education

B. General Board
Evangelism

		1969			Black	1971 Asian American	Hispanic American	American Indian
		White	Hispanic Americans	Asian American Indian				
P	nr	7	nr	1	0	0	0	0
		38	nr	11	0	0	nr	nr
NP	nr	6	0	0	0	0	nr	nr
		56	15	25	10	10	0	0

		1969				Asian Americans				1971				Hispanic American				American Indian			
		White		Black		Black		Hispanic American		Asian		Asian		AP		AP		AP		AP	
		AP	HD	AP	HD	AP	HD	AP	HD	AP	HD	AP	HD	AP	HD	AP	HD	AP	HD	AP	HD
C. General Board	P	1	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Health & Welfare Ministries	NP	2	0	1	1	0	0	0	0	6	2	3	1	0	0	1	0	0	0	0	0
D. General Board	P	nr	3	2	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Laity	NP	nr	2	?	1	0	0	0	0	4	1	1	0	0	0	0	0	0	0	0	0
E. General Board	P	no record				no record				no record				no record				no record			
Missions	NP	no record				no record				no record				no record				no record			
1. Women's Div.	P	2	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Board of Missions	NP	2	2	3	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
2. United Meth.	P	2	0	2	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Committee for Overseas Relief	NP	1	0	3	2	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0
F. General Board	P	nr	0	5	2	0	0	0	0	5	0	0	0	0	0	0	0	0	0	0	0
of Pensions	NP	nr	43	nr	5	nr	3	nr	3	102	24	8	3	2	0	0	0	0	0	0	0
G. The Methodist Publishing House	P	total	12	total	0	0	0	0	0	112	12	30	1	0	0	0	0	0	0	0	0
	NP	1077	234	456	56	0	0	0	0	817	99	532	36	0	0	0	0	0	0	0	0
H. General Board	P	8	1	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
of Christian Social Concerns	NP	8	5	9	2	1	0	0	0	20	8	15	1	0	0	0	0	0	0	0	0

II. Quadrennial Commission and Committees

A. Quadrennial	P	nr	1	nr	1	nr	0	no record			
Emphasis Committee	NP	nr	0	nr	1	nr	0	no record			

**An Affirmative Action Program
The Methodist Publishing House**

In July, 1968, The Methodist Publishing House set as its Affirmative Action goal for the employment of minorities the following objectives:

1. 15 per cent minority employment in each reporting unit of the organization;
2. 10 per cent minority employment in each reporting unit in jobs above the level of laborer and service worker.

January 1, 1969, was established as target date for these accomplishments.

In the interval since this goal was established, there has been some increase in minority employment in the House as a whole and in individual units, although the original goals have not been achieved throughout.

At December 31, 1970, minority employees represented 16.22 per cent of the total employee group, 1.98 per cent more than in July, 1968. In the higher jobs, minority employees represented 13.19 per cent of the employee group, 2.23 per cent more than in July, 1968.

Although these accomplishments represent a measure of progress, the management of the Publishing House recognizes that deficiencies still exist, particularly in minority representation in the higher level jobs, and that more positive steps must be taken to overcome these deficiencies.

Policy Statements. The Methodist Publishing House reaffirms its present policy of:

1. Recruiting, hiring, and promoting all job classifications without regard to race, color, religion, sex, or national origin, except where sex or United Methodist membership are bona fide occupational qualifications, nevertheless with due regard for the need to relieve any deficiencies historically related to minority personnel;
2. Basing decisions on employment so as to further the principle of equal employment opportunity;
3. Insuring that promotion decisions are in accord with principles of equal employment opportunity by imposing only valid requirements for promotional opportunities;
4. Insuring that all other personnel actions such as compensation, benefits, transfers, layoffs, return from lay-off, company sponsored training, education, tuition

assistance, social and recreation programs, will be administered without regard to race, color, religion, sex, or national origin, except where sex is a bona fide occupational qualification.

Minority Employment. The Publishing House considers the following statement of intent with respect to the employment of minorities to be in keeping with the official position of The United Methodist Church and the spirit of federal government directives:

In the selection, placement, and treatment of persons needed to carry forward its work, the Publishing House will strive to demonstrate a particular sensitivity and responsiveness to the peculiar needs and aspirations of minority groups represented in, or seeking to enter, the labor market who, because of their race, color, sex, or national origin, may have been subject to discrimination in their access to, and progress in, competitive employment.

This policy, together with implementing guidelines which follow, will constitute the Affirmative Action Program of the Publishing House.

Implementation. The program will be implemented in each reporting unit by hiring employable minority persons as job openings occur with a goal of attaining in each unit a ratio of minority employees at least equal to local minority population ratios. In addition, upgrading of minority employees will continue with the objective of achieving realistic goals for minority representation in jobs above the levels of service worker and laborer.

At present, little, if any, recruitment is being done for immediate employment. In fact, contraction of the work force is being accomplished through early retirements and work force reduction.

As job openings occur, however, minority persons will be considered for employment according to the general policy stated above. Meanwhile, inventory of minority employees, presently underway, will continue in an effort to locate persons who can be promoted into higher level jobs. Minority employees will be encouraged to enlist in educational and training opportunities which will equip them with requisite skills.

A target date for accomplishment of the goal has been established for each reporting unit based on the following factors: (1) projected expansion, contraction, or turnover in the work force; (2) availability of minorities having requisite skills in the recruiting area; (3) availability of promotable minority employees within the organization.

Goals. Schedules have been prepared and approved setting forth goals and timetables for (a) unit minority employee representation, and (b) minority representation in jobs above the level of laborer and service worker.

Dissemination Of Policy. The Publishing House will make known its equal employment policy internally throughout the organization and externally to all recruiting sources, vendors, and suppliers by the most effective means available to include personal letters, management meetings, company publications, contractual agreements, purchase orders, etc. Vendors and suppliers will be requested to take similar action. Consumer advertising will reflect proportionate minority representation.

Responsibility. Each unit administrator will be responsible for implementing the program in his unit. In order to provide a measure of the effectiveness of the total program, quarterly statements of progress in achieving affirmative action goals will be submitted by each unit administrator to the Vice-President in charge of Personnel and Public Relations, designated as the Director of the Publishing House's Equal Employment Opportunity Programs.

Statistical reports of minority employment in each reporting unit are maintained in the Personnel and Public Relations Division, available for review by authorized officials.

The Director will conduct periodic analysis of progress reports and statistical data, employment and placement procedures, and such other procedures and practices that may be reasonably considered to relate to minority employment in order to identify problem areas and effect remedial procedures to further assure attainment of stated goals.

Recruiting. To achieve affirmative action goals, the Publishing House will recruit minority workers from all available sources, to the extent that current economic and employment conditions of the House permit. Such sources will include, but not necessarily be limited to the following: Urban League, Opportunities Industrialization Center, State Employment Service, other federal and city services, and educational institutions with high minority enrollment.

Sensitivity Training for Staff. It is recommended that arrangements be made with the staff of the Commission on Religion and Race of The United Methodist Church to plan with management and conduct suitable training exercises with supervisors and management designed to develop a sensitivity to the circumstances and needs of minority employees.

(signed)

John E. Procter
President and Publisher

(signed)

W. T. Handy, Jr.
Vice President, Personnel and Public
Relations; Director, MPH Equal Em-
ployment Opportunity Programs

The Consultation on White Racism

Introduction. The mandate to deal with the problem of race relations within the family of the people called United Methodists on a national level was somewhat of an overwhelming mandate. There are probably thousands of ways this could be done. However, during the first few months of the life of the Commission on Religion and Race, the staff gave itself the task of creating some type of "experience" that would enable all levels of the life of the church to take a look at the area of race. The final result of this process by the staff was what has now become a major part of our work across the church. This experience is called a "Consultation on White Racism."

What became very clear was that the major problem in the area of "race relations" is a white problem. What this means is that by and large the tension that manifests itself in many ways in the area of "race relations" is caused by the overt and covert words and actions of white people. To quote the Kerner Commission:

"Segregation and poverty have created in the racial ghetto a destructive environment totally unknown to most white Americans. What white Americans have never fully understood, but what the Negro can never forget, is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it and white society condones it."

What the Kerner Commission was saying about society in general is no less true about the church. What was discovered about the "family of United Methodists" is that although we have voted segregation out of our "family," we have a long way to go before we are a truly inclusive fellowship, a fellowship where black, brown, red, yellow, and white people understand each other, appreciate each other, recognize each other as brothers. The Kerner Commission says, "White racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II." Bishop W. McFerrin Stowe of the Kansas Area states that we have a problem in the church:

"We have been praying lies, when we pray 'thy Kingdom come' yet go on promoting white racism. As Moses said after leaving Egypt, 'I am called to a land of promise,

I can not turn back,' so we too, must not turn back from the solution of the problem of white racism which we, the whites, have created."

The purpose of the consultation is: to sensitize and equip individuals and groups to be change agents in the elimination and lessening of white racism in United Methodism and in the larger community.

"White racism may be defined as the belief, idea or ideology which claims that because a person is born white he is inherently better than a person born black, brown, red or yellow."

The goals of the consultation are: to enable individuals to see themselves as they are and hopefully enable them to change both their behavior and attitudes; to enable individuals to see their responsibility for the institutions which are racist and to decide to change the racist practices of those institutions; to enable all levels of church life to re-orient and re-evaluate its priorities as they relate to the elimination of racism.

The consultation follows the basic format of one to five day in-depth encounter sessions dealing with attitudinal, behavioral, and institutional racism. The sessions are conducted with groups such as: the cabinet, the Program Council staff, district minister associations, the Women's Society of Christian Service, youth and other interested groups.

The consultation content is designed to enable the participants to encounter themselves and other members of the group in open honest dialogue. The program deals with "white racism" in its individual and institutional manifestation. It then moves to the area of minority response to white racism. The consultation concludes by providing an alternative to white racism, the development of a "new white consciousness." Time is allowed to build action models for the elimination of white racism. This is Phase I of the consultation.

Phase II is the follow up consultation that deals with building skills to enable and equip local leadership to develop programs to eliminate white racism.

These programs have been afforded and are available to all levels of the church. The map indicates where consultations have been held.

There is still much to be done before The United Methodist Church is truly an inclusive fellowship. Bishop James K. Mathews of the Boston Area observed:

"I am aware that when most of us hear the term 'racism' it either turns us off or deeply offends us. On further thought, however, all of us realize the essential racist character of our society and deeply lament the fact that

with justification this can be attached to the church. The positive side is that we are offered in our day a new humanity as we labor to lessen and eliminate racism."

The call to lessen and the goal to eliminate racism is clear. The question is, will we as "the people called United Methodists," continue to respond with commitment to the call in order to achieve the goal?

Locations where Consultations on Racism have been conducted by the staff of The Commission on Religion and Race.



The Joint Task Force on Health and Welfare Ministries

Our History. The Joint Task Force was established by the General Board of Health and Welfare Ministries and the Commission on Religion and Race to provide a body which would "be available for consultation with Boards of Directors and administrators of United Methodist health and welfare agencies as to the positive steps which might be taken toward full and adequate integration of boards, staff and clientele."

The Joint Task Force began its work in the fall of 1969. Its first action was to conduct a survey of the more than 300 United Methodist health and welfare agencies. The purpose of this survey was to determine if services and employment were offered to all regardless of race. In addition there were specific questions concerning the racial composition of Boards of Directors and/or Trustees. A statistical summary of the results of this survey are included in this report. The 1969 survey did point up the following facts:

Hospitals. All reporting United Methodist hospitals stated that they admitted patients without discrimination, hired without prejudice, and paid and promoted without regard to race. Hospitals receiving Federal assistance (and this is true of United Methodist hospitals) are required under Federal laws to admit patients without regard to race. The survey did show, however, that 99% of personnel on hospital Boards of Directors are white with only 14 minority members out of a total of 1,463 reported. Among non-professional employees, the heaviest concentration of persons from minority groups was in the lowest paying jobs. The employment of professional medical personnel from minority groups was at or just below national norms.

Agencies for Children and Youth. These agencies, which serve approximately 17,000 children and youth annually, reported that 94% of their clientele were white. They also reported that only 8% of their professional staff were from minority groups, and less than 4% of the total members on Boards of Directors were from minority groups.

Homes for the Aged. Out of 113 homes which filled out questionnaires in the survey, the resident population was shown to be 98.4% white. Again it was shown that less than 4% of the membership of Boards of Directors were from minority groups, while less than 3% of employed professional staff were representative of various minority groups.

In summary, the survey showed that homes for the aged and agencies serving children and youth were serving a predominantly white clientele. In some cases, there were explanations which could be attributed to geographical location or economic factors. However, the major fact is that because United Methodism has a history of discrimination against minority persons the church's health and welfare agencies reflected that practice regardless of what their stated policies might be.

After compiling the results of the survey, the Joint Task Force began a series of regional consultations across the nation which involved more than 150 persons. In five different sessions administrators, members of Boards of Directors of health and welfare agencies, and representatives from various minority communities came together to discuss ways and means of bringing about racial inclusiveness in United Methodist health and welfare agencies within particular regions. Out of these consultations came a great deal of practical information, as well as the beginnings of some working relationships which have continued within the regions to this date.

In addition, the Joint Task Force has dealt with the specific problems of particular agencies. As an example, it

has worked directly with the two homes for the aged which have traditionally served a predominantly black clientele. These are the N.M. Carroll Home in Baltimore, Maryland, and the La Fon Protestant Home in New Orleans, Louisiana. During the consultation at the Carroll Home, the Board of Directors voted to proceed with a development program which will help prepare this agency to more adequately serve the community of which it is a part. Following consultations at the La Fon Home in New Orleans, the General Secretary of the General Board of Health and Welfare Ministries signed a joint letter with the Chairman of the Annual Conference Board of Health and Welfare Ministries which was addressed to all local churches in the Louisiana Area. This letter, urging support for the La Fon Home, resulted in a remarkable increase in funds from local churches through a special offering. In addition, working with the Board of Health and Welfare Ministries, the Board of the Laity has designated these two homes as a special project for United Methodist Men for 1970-71. It is hoped that this will result in additional support.

The Joint Task Force has begun the process of visiting and holding consultations with administrators and members of Boards of Directors of a selected group of United Methodist child care agencies. These consultations are directed towards finding ways the agencies can be helped to serve more adequately minority children and youth. The Task Force has been instrumental in bringing about closer working relationships between minority leadership and the administrators of agencies.

In other actions, the Joint Task Force has communicated with all active bishops urging them to stress the need for minority representation on Annual Conference Boards of Health and Welfare Ministries. The response to this will be seen primarily in the new quadrennium.

In addition, staff of the Joint Task Force has held consultations with annual conference personnel on institutional racism within their particular areas. Staff has also consulted with the leadership of Casa de Amigos, in Houston, Texas, on the health needs of the Spanish speaking community in that area. These are only a few of the many contacts which have been made by both staff and members of the Joint Task Force with leadership of health and welfare agencies.

What We Have Learned. The Joint Task Force has found, almost universally, a willingness on the part of the agencies and their leadership to make certain that their ministries are racially inclusive. Yet, there are problems

which have no ready or easy solutions mixed with signs of hope and progress. As examples, consider the following:

1. Six United Methodist hospitals have been engaged in a Job Training Program aimed specifically at socially and economically deprived persons. Their participation was solicited by the staff of the Joint Task Force and the program has been administered by the General Board of Health and Welfare Ministries. More than 500 persons have been hired into the program, the vast majority representing racial minorities. However, this program has served the purpose of exposing the necessity of instituting higher quality, comprehensive upgrading programs and career advancement possibilities for non-professional personnel in hospitals. Such programs, it can be reported, are under development, but will take many months of intensive work to make fully operable.
2. The lack of professional staff for United Methodist health and welfare agencies who are from minority groups has no easy solution. For example, the Task Force has consulted with agencies which have aggressively recruited black staff workers. However, they have found that the competition for professional social workers from minority groups is very keen. They have also found that they are unable to compete with some public and private agencies when it comes to the matter of salary. This raises the issue of the level of compensation which agencies are able to pay. This affects all professional staff.
3. Many agencies, formerly serving all white clientele, have begun the integration process. It has been demonstrated many times that when admission policies are open and the first persons from racial minorities are admitted, such integration can be accomplished quietly, peacefully, and with no dissension on the part of the established residents of the home. This has been true both in agencies serving children and youth and the aged. Although there is no accurate picture at the moment of the percentage of persons from minority groups now being served by the agencies, over and above previous patterns, progress can be reported and it is continuing.
4. Merger of the former Central Jurisdiction conferences with formerly all-white conferences has made the election of minority membership to agency Boards of Directors perceptibly easier. There are many agencies which have made this move, and many more are

working on nominations which will be presented for appropriate action in 1972.

5. Overall, in meetings with administrators and board members across the nation the Joint Task Force has found a willingness to cooperate with the purpose of making all United Methodist health and welfare agencies racially inclusive. It does seem that we have reached a day where there are no legitimate leaders who will attempt to justify a racially exclusive policy. On the part of a few there may be a lack of enthusiasm and even a willingness to delay progress through procrastination and a measure of bureaucratic obfuscation, most probably caused by fear. However, the rightness of a racially inclusive policy and the inevitability of its full implementation is a lesson all have learned.

What Must We Do. Although progress has been made, the job has only just begun. In dealing with United Methodist health and welfare ministries the Joint Task Force is attempting to effect programs which—

- touch more people directly than any other United Methodist programs beyond the local church, with 3½ million served within hospitals and homes last year plus 12 million out-patients and family members receiving additional services.
 - involve more community leaders on Boards of Directors and planning bodies than any other United Methodist programs, totalling more than 10,000 persons in 1971.
 - give more people an opportunity to serve than any other United Methodist programs with 80,000 persons employed full and part-time plus a host of doctors, para-professionals, and volunteer workers who give literally millions of hours of work.
 - spend more money for direct services than any other United Methodist program with 700 million dollars in direct service budget in 1970.
 - give more regular free care domestically than any other United Methodist program to persons who are unable to pay or can only pay for part of the cost of services, totalling more than 37 million dollars last year.
 - represent an investment by The United Methodist Church in terms of equipment and physical facilities totalling more than any other effort beyond the local church, valued in excess of 2 billion dollars.
- I. **Consultations Must Be Continued.** The Joint Task Force is now at the place where hard problems can be confronted openly and honestly. There are agencies

which will not move without pressure; which will not continue to make progress without persuasion; which will not improve on the progress already made without professional help.

II. Participation of Minority Caucuses, Minority Congregations and Minority Leadership in Health and Welfare Ministries Must Be Encouraged. To date, the services rendered by United Methodist hospitals, homes for the aged and programs for children and youth have not been the focus of any real concern by minority interests. The Joint Task Force must encourage such priority setting.

III. Ways Must Be Found to Bring Into United Methodist Health and Welfare Agencies Professional Staff from Minority Groups. This will require an involvement in recruitment, training and placement which the church has not had heretofore. This will most likely mean that agencies will have to raise salary scales in order to be competitive with public health and welfare agencies. This fact bears directly on current levels of church support. In short, the entire church must become involved in finding solutions to professional personnel problems.

IV. Special Services Will Have To Be Developed To Serve the Specific Needs of Minority Communities and Individuals. This means the design and implementation of (1) new kinds of health care delivery systems, (2) specialized homes for the aged, (3) non-institutional services for inner city and rural areas, tailor-made to meet minority needs.

The Joint Task Force on Health and Welfare Ministries has only just begun its work. The job is enormous, but progress to date has shown us the job can be done.

Asian American United Methodists

The Oriental Provisional Annual Conference, which administered Chinese, Korean, and Filipino churches, was dissolved in 1952, and the Pacific Japanese Provisional Annual Conference reluctantly concluded its operation of 74 years in 1964. These Provisional Conferences had served to provide a structural framework for the ministry of the Methodist Church to the Asian-American communities. After these conferences were dissolved and integrated into their geographical conferences, there was a period up to 1968, when the Asian American United Methodist churches were slowly dying. As one Nisei layman wrote of the situation:

"Unfortunately, what started out as a great step forward in 1964, by 1966-67 was mired in disillusionment. The ministers and laymen alike were demoralized by the insensitivity of the majority to the peculiar needs of our people."

The outlook and future for these Asian American Methodist churches looked so dismal that a group of ministers and laymen of the former Pacific Japanese Provisional Annual Conference assembled voluntarily in 1967, in Denver, to discuss the acute situation. A resolution was drafted requesting the assistance of The Methodist Church in taking a fresh look at the work of the Japanese American churches.

Council of Bishops Initiates. This resolution requesting the church at large to take a fresh look at the work of the Japanese American churches was sent through Bishop R. Marvin Stuart of the Denver Area to the Council of Bishops. At the Council meeting in Miami the Bishops voted unanimously to act on this resolution. It was after this passage by the bishops that The Methodist Church through its various boards and agencies awakened to the plight and unique problems and needs of the Asian American Methodist churches.

This past 1968-72 quadrennium has been a period of increased activity and a new effort on the part of the Asian American United Methodist churches towards unity and the uplift of morale.

The National Consultation of Japanese Ministry was called by the Division of National Missions at San Francisco in February, 1969. The concept of constituting the committee to deal with the ministries to all Asian-Americans beyond Japanese-American work was adopted, and the Advisory Committee on Asian-American Ministries was constituted by the Unit of Special Ministries of the Division of National Missions. A second consultation, this time on Asian-American Ministries, was held in March of 1970, which provided for a meeting of almost all Asian-American ministers of the former Provisional Conferences with episcopal leaders and representatives from the Board of Missions. One result of this meeting was the recognition of the need to deal with the appointments of Asian-American ministers as a unit, cutting across conference lines, in consultation with the Executive Committee of the Advisory Committee.

The Commission on Religion and Race has been aware of the need to help United Methodists become aware of the needs of its ethnic minorities. Representatives of the Asian-American churches participated in the Ethnic Minor-

ity Consultation held in Chicago in October of 1970. It was at this meeting that Asian-American United Methodists were given the opportunity to discuss common concerns with other United Methodist minority members. The result was a confirmation of their affirmation to bond together in an ethnic unity that will help bring about self-determination within The United Methodist Church.

The Commission was also able to respond to Asian-American United Methodists through the Minority Group Self-Determination Fund. A grant of \$23,500 annually for two years was approved to establish the Office of Research and Development for Asian-American Ministries. This office has been in operation since July 1, 1971, with the Rev. George Nishikawa as its Executive Director.

On March 12, 1971, over 200 Asian-American United Methodists gathered in Santa Monica, California, for the first large scale Convocation on Asian-American Ministries. It turned out to be a significant convocation attended by United Methodists representing churches from the Chinese American, Korean American, Filipino American and Japanese American congregations, extending over five annual conferences and the entire Western Jurisdiction. Included in this group were thirty youth, eleven district superintendents and four bishops.

The Rev. Peter Chen, Chairman of the Advisory Committee of the Asian-American Ministries, had this to say after the first such consultation held in United Methodism:

"It is obvious that the implications of much of the discussions and decisions are not immediately clear, but there is no question that they will have a far reaching effect for many years."

Mr. Chen also observed that "the most significant result was the uplifting of morale." Other actions that stemmed from the convocation:

1. The forming of the Asian-American Caucus. This is to be the official caucus to represent the Asian-American United Methodists.
2. The creating of the Office of Research and Development for the Asian-American Caucus, to strengthen the ministry of the Asian-American United Methodists in the Western Jurisdiction.
3. The opening of a new era of development and cooperative endeavors with churches and leaders overseas. With crucial needs of Japanese language ministers, a motion was adopted for the Advisory Committee to implement the idea of recruiting language ministers from Japan, to augment the present working force. The Chinese representatives expressed the desire for a

similar relationship with Christians in Taiwan and Hong Kong.

4. The cooperation of the College of Bishops of the Western Jurisdiction was obtained in the matter of inter-conference appointments of ethnic ministers.

Finally, the Convocation set forth a position statement directed to The United Methodist Church at large and the world:

"We, the Asian-American Caucus of The United Methodist Church, which includes at the present time Chinese, Japanese, Filipino, and any other groups who have similar ethnic roots, acknowledge the heritage that is peculiarly ours as Asians who have been a part of The United Methodist Church. While acknowledging the values of this heritage, we recognize that our participation within The United Methodist Church has been only partial and limited, and that our identity as Asians has been in terms of Euro-American values and culture.

"We affirm that the Asian-American Caucus is at present the most viable means to achieve:

1. Self-determination to develop relevant Christian mission strategies on the local, annual conference, and national levels.
2. Openness to explore and to appreciate the values of our ethnic cultural and religious heritages that make the Gospel relevant and meaningful to Asian-Americans.
3. Liberation from the elements of racism within The United Methodist Church and society.

"We recognize the need to understand and to cooperate with other ethnic caucus groups within The United Methodist Church."

The Future for Asian-American United Methodists. With the adoption of the above position statement at the Convocation, one Asian pastor stated that "all the Asian ethnic Methodist churches, upon this recognition, will step into a new dimension of our history." He added, "This new dimension of our history started with this 1968-72 Quadrennium. But it has just started and the results and the future are unknown." A Nisei layman from Berkeley, California, summed up the hopes and challenges of many Asian-American United Methodists, as follows:

"As a newly born organization, much work in just about every part of the organization is needed. How fast it grows up into responsible 'manhood' will take the loving care of everyone. How soon it can provide much needed and meaningful leadership to our local churches will depend on how much 'input' we provide. How well it can

speak on issues on the conference and national levels depends on how hard the group works. In what directions—in religious, social, political and economic sense—it moves, depends largely upon the needs of the people and guidance by the people. In the final analysis, how well this machinery functions will be up to you and me.”

These statements and efforts in establishing Asian-American structures for ministry indicate a strong desire for self-determination and ethnic ministries. They indicate an assumption that the Asian-American community will not soon disappear and that the best way to serve that community is through indigenous ministries and structures. A report from the Board of Missions Department of Research and Survey indicates the following Asian-American membership within The United Methodist Church.

	Asians	Members
	Congregations	1969
Japanese		
California	20	5,139
Hawaii	12	2,404
Other	10	2,471
	<u>42</u>	<u>9,610</u>
Chinese		
Mainland U.S.	6	925
Hawaii	—	100
	<u>6</u>	<u>1,025</u>
Korean		
Mainland U.S.	6	786
Hawaii	2	628
	<u>8</u>	<u>1,414</u>
Filipino		
Mainland U.S.	5	548
Hawaii	5	674
	<u>10</u>	<u>1,132</u>
Other Asians	—	<u>500</u>
	<u> </u>	<u> </u>
TOTAL	66	13,681

Asian-Americans look to the 1972-76 Quadrennium for a continuation of the work that has been started in this last quadrennium.

Black United Methodists

United Methodism's commitment and efforts to become an inclusive church will be realized only to the degree that it is more responsive in support of black United Methodists, their concerns and mission. According to the most recent statistics available, the black United Methodist constituency numbers approximately a half million persons.

In addition, increased consciousness by black United Methodists of their role and mission in the denomination, and the black community in general, brought into sharp focus concerns over how the denomination is responding to its black constituency. Similarly, black self-determination has increased the awareness that United Methodism can best be in mission in the black community through black United Methodists. To more adequately meet this responsibility, greater denominational conference support is needed.

The Commission has endeavored to respond in these regards by meeting its responsibility to "provide a channel of assistance and concern so that Negro members and those of other racial or ethnic minority groups of the United Methodist Church will have equal opportunities for service, representation, and voice on every level of the church's life and ministry."

To this end, the Commission has served as a consultant to, and an advocate for the black constituency, as well as administering and implementing the denomination's commitments on race.

I. Consultation on the Black Church. The Commission has served to strengthen the ministry and mission of the black church through "Consultations on the Black Church," a one to three day in-depth program of studying and reflecting on the black church's historical meanings, examining the black church as a foundation of the black community, and appreciating the black church as an instrument of Christian mission. These programs are conducted with groups such as the area leadership, conference cabinets, Program Council staff, ministerial and lay groups, local churches and other interested groups. Through these consultations black United Methodists were helped to examine, understand and commit themselves to the ministry and mission of black United Methodist churches, such that they can be more instrumental in the development of inclusiveness and more effective in its ministry to the black community.

II. Merger. The Commission has prudently yet responsibly pursued the merging of annual conferences. The black conferences were advised and counseled as to how they could assist in the creation of merged conferences committed to inclusiveness. The same service was given to white unmerged conferences.

In order that the Commission, its staff, unmerged conferences, and the general church could be better informed on merger, during the fall and early winter of 1969-70 the staff of the Commission conducted a series of interviews with United Methodist Church leaders concerning merged and unmerged conferences. A full report on the study with ten observations was given to the 1970 General Conference.

The ten observations are given here because there are strong indications the situations have not significantly changed enough to invalidate the findings.

"Observation No. 1—Lack of Communication. There appears to be a lack of honest communication between blacks and whites. Little significant dialogue is taking place in most instances. While in the past there appeared to be little contact between black and white United Methodists, where contacts are increasing there appears to be not enough serious candid conversation. Therefore while on the surface, especially in those newly merged conferences, all appears well, there is considerable concern and some dissatisfaction which is not being addressed.

"Observation No. 2—Disregard for Needs of Blacks. There tends to be a disinterest in, or lack of knowledge of the structure, traditions, patterns, and unique ministry of the black conference. Consequently, the merged conference—or, in those cases where merger is pending, the white conference—failed to appreciate the needs and unique contribution of the black conference. This leads many white United Methodists to feel, as has been expressed repeatedly:

"We are glad 'they' (the black conference) are joining 'our' conference."

Such thinking is cause for alarm. In the first instance, merger is the coming together of two or more conferences to create a new conference; and in the second instance, such insensitivity perpetuates an inadequate understanding of the inclusive church. For too many, inclusiveness and integration means the "absorption" of black people into predominantly white structures.

"Observation No. 3—No Real Open Itinerancy. The United Methodist Church appointive system seems to be more discriminatory than secular institutions! Nowhere did we observe commitment to and operation of open itinerancy

for all pastors. Most black pastors are locked into a system which gives them little or no mobility within the conference. In those conferences already merged and in those conferences in jurisdictions outside the South the pattern was the same. Few opportunities were available for pastors to minister across racial lines.

In most instances where merger is pending, there is little consideration given to such a serious matter. Everyone seems to expect that the current pattern will continue.

“Observation No. 4—The Black District Superintendency. In several of the conferences where merger has already taken place, there were no black district superintendents appointed. Those conferences where no black district superintendents were appointed are the following :

Florida Conference
Kentucky and Louisville Conferences
Memphis Conference
North Carolina Conference
Virginia Conference

It appears that the places of greatest resistance to merger by the white constituency are in the appointment of black district superintendents, and open itinerancy for black pastors.

In nearly all of the pending merger negotiations, the former Central Jurisdiction conferences are committed to the naming of black district superintendents at the time of merger. For the most part, the white leadership is “accepting” this reality with some reluctance. There are few, if any, white episcopal leaders who declare that no black district superintendent will be appointed at the time of merger. In most negotiations, the question is “how many”?

“Observation No. 5—Mission, Evangelism, and Program to the Black Community. In most of the conferences already merged and in the conversation and negotiations of pending mergers, there is little realization and concerted programming directed to a ministry to the black community. Traditionally, the black constituency has been strongest in the Southeastern and South Central Jurisdictions. With the coming of merger, serious question is being raised concerning the commitment and effectiveness of the new conferences to speak to and respond to the needs of the black community. Our observations do not lead us to believe that serious enough attention is being given to this field of ministry of United Methodism.

“Observation No. 6—Adequate Support of Black Institutions. There appears to be some apprehension among black United Methodists concerning the commitment of the new, merged conferences to support the institutions of the

former Central Jurisdiction which fall in the bounds of the new conference, to the same extent that white institutions are supported. These institutions are primarily the schools which have "historically been operated for Negroes," but in some instances include other institutions, as well.

"Observation No. 7—Black Representation on Boards, Agencies, Committees, and Boards of Trustees of Conference Institutions. The question of adequate black representation is important to the harmonious effectiveness of the newly merged conferences. In those conferences which have already merged, there appears to be only token representation. There seems to be too little willingness to give adequate representation. In such a critical time in the life of a conference, proportional representation may not be adequate representation!

While black United Methodists were found on most boards and agencies, few, and in most instances, none, were on the board of trustees of conference institutions, such as colleges, hospitals, children's homes, homes for the aged, etc.; and few were chairmen of major conference boards or committees.

"Observation No. 8—Pensions. At the writing of this report, one merger committee has already adopted a dual pension plan which would have two annuity rates, one for white pastors and one for black pastors. The Commission on Religion and Race shortly after organizing itself, passed a resolution opposing such plans. Our observation has been, however, that all the conferences where merger has occurred have established one rate for all ministers.

In conferences where merger has already occurred, it was observed that the "cost" of merger in terms of pensions and minimum salaries was not as great as anticipated.

"Observation No. 9—Financial Responsibility. While most of the former Central Jurisdiction conferences which have already merged are meeting the financial responsibility of the new appointment system it appears that this is an area which will require considerable scrutiny. Most of the former Central Jurisdiction churches are located in low income areas. At the same time, the service demand to the community is often much greater for black congregations. The apportionment system does not take these factors into account. Consequently, funds are going out of the community which could be more appropriately used within the community.

"Observation No. 10—Conference Responsibility for the Area of Race. In the newly merged conferences (and even in conferences outside the South) there seemed to be no delineation of responsibility of the staff at the conference

level for evaluating the condition of merger—and the working out of problems arising out of racial tension and misunderstanding, as well as programming for the unique needs and ministry of the churches from the former Central Jurisdiction. (In only two conferences were there staff persons given that portfolio—North Carolina and Louisville). Consequently, when particular concerns and problems arise, it is not certain where these can be addressed and resolved. As a result, they are either ignored entirely, or may develop into a major crisis.”

These observations were helpful in providing direction for the merging of conferences and more movement toward inclusiveness for those conferences that have since merged. It is significant to note that as the conferences merge the level of sensitivity to the meaning of inclusiveness appears to increase. The merger negotiations have provided a communication vehicle whereby black and white United Methodists took more seriously the question of structure and relationship, and have made serious attempts to see that structure was such so as to maximize the potential for meaningful black-white relationships in the new conferences. A few of the merged conferences have taken seriously the challenge to create a new conference—one in which black leadership is utilized and where the program of the new conferences reflects the interracial composition of the new conference. Eleven unmerged conferences were merged in this quadrennium:

Georgia and North Georgia

West Texas, Southwest Texas, Central Texas, North Texas and Northwest Texas

Louisiana “A” and Louisiana “B”

Gulf Coast and Texas

Fourteen unmerged conferences still remain:

Little Rock, North Arkansas, Southwest, Oklahoma, Mississippi “C”, Mississippi “M”, North Mississippi, Upper Mississippi, South Carolina “66” and South Carolina “85”, Alabama-West Florida, Central Alabama, North Alabama and South Georgia

The South Carolina Conferences—“66” and “85”—approved their Plan of Merger on January 27, 1972, and will hold their Uniting Conference in June, thereby decreasing the number of unmerged Conferences to twelve, eight of the former Southeastern Jurisdiction (*sic*) and four of the former Central Jurisdiction.

These unmerged conferences are a challenge to the denomination in its efforts to eliminate structural segregation, discrimination, and separation.

The Commission and its staff made as much effort to

create equitable mergers as possible with its limited power and the recognition of annual conference self-determination. The Commission issued significant directives to those annual conferences seeking merger.

III. Advisory Statements. The Commission in response to issues crucial to the black constituency issued advisory statements to the denomination urging a positive response.

District Superintendency: The Commission recommended that the episcopal leadership of merged conferences endeavor to maintain a cabinet which is composed of both black and white district superintendents. Of the eleven conferences merged in this quadrennium, creating six new annual conferences, four of them have black district superintendents.

Minority Economic Development: This statement calls upon The United Methodist Church to resolutely and actively commit its resources to minority economic development.

Ethnic Minority Ministries and Ministers: This statement informed the denomination of every minister's right of freedom to speak for peace and freedom to speak for ethnic minority liberation.

Open Churches: This statement advised the church of the necessity for bishops, district superintendents and pastors to take the actions necessary to insure the "opening of all churches for worship to all without regard to race or ethnic background."

Private Schools in Methodist Churches: This statement spoke to the disciplinary unconstitutionality of segregated private schools in United Methodist Church facilities.

Inclusive General and Jurisdictional Delegation: This statement called upon "all annual conferences to be especially sensitive to the need for having their General and Jurisdictional Conference delegations for 1972 reflect true inclusiveness."

IV. Black Concerns. On behalf of black United Methodists, the Commission and staff have sought to enable United Methodism to resolve the problems of race as they relate to denominational and conference resources, general and conference boards and agencies, ministries, discrimination, and racism.

In order that United Methodism shall eliminate the problems of race that have in the past and are presently keeping us from being a church of justice and equality for all its people, the Commission on Religion and Race presents to the General Conference for its information and action these concerns.

Black Community Developers. The ministry and mission

of the black church has been effectively enlarged and strengthened by this program. Through the funding of one million dollars from the Quadrennial Emphasis program, a pilot project involving some fifty local churches throughout the country has been conducted for the past three years. The results have been one of the most significant advancements in United Methodism.

The Quadrennial Emphasis funds will be terminated at the end of this quadrennium. This means that unless additional funds are made available, this ministry will be discontinued. It is crucial to the black church that this program be continued and enlarged.

Annual Conference Program Council Ethnic Minority Ministry Staff Office. In view of the unique character of ethnic minority ministries and missions, in order for the conference program council to be better informed, more sensitive, and more responsive to its ethnic minorities, it is valuable that there be a minority staff person or persons to serve and represent minority concerns.

General Board and Agency Membership. The ethnic minority constituency of all general boards, agencies, commissions and committees is crucial to their being responsive and responsible in an inclusive denomination. Only a significant increase of blacks on our boards and agencies will enhance our inclusiveness.

Chief Staff Executives of Boards, Agencies, Commissions. There is only one board, agency or commission with an ethnic minority person as the chief executive officer. As a result, special consideration should be given to the appointment of blacks as chief executive officers.

General Board, Agency, Commission and Committee Staffs. The number of ethnic minorities holding staff positions in our general agencies is only token. This situation is not in the best interest of our church's commitment to inclusiveness. Only until all of our ethnic groups are fairly represented on the staffs of the general church can our church effectively serve all its people. An adequate number of black staff is needed for the necessary understanding of and response to our black constituency.

Positive and creative responses to this report by United Methodism will provide the kind of support necessary for black United Methodism to be a vital and effective church for Jesus Christ in the black community. This is crucial in light of the strong indications that black United Methodism is in a serious state of decline. This is in spite of the fact that black America is apparently in a period of religious reawakening. And unless this trend is arrested

and reversed, our denomination faces the fate of an ever weakening black United Methodism.

Our call is for the total support of the total church for the equipping and enabling of black United Methodist churches to their maximum ministry and mission for Christ during these critical times.

Hispanic American United Methodists

The Hispanic population in the United States today is estimated to be between ten and twelve million people. The use of the Spanish language, rather than diminishing, is today encountering wider acceptability and popularity. It is the second language of this country.

The United Methodist Church is currently ministering to portions of the nation's Hispanic community through some three hundred Spanish speaking congregations. The greatest concentration of these congregations is found in the Southwest as part of the Rio Grande Conference. This Conference, which in 1971 celebrated one hundred years since the ordination of the Rev. Alejo Hernandez, the first native Spanish speaking Methodist minister in Southwest, is the last remaining language conference in the continental United States. It overlaps five other regular conferences in Texas and New Mexico and is presided over by Bishop O. Eugene Slater. There are four districts, each one with a Hispanic superintendent, some one hundred and ten churches with a membership of 17,000.

The next largest concentration of Hispanic churches is found in the Puerto Rico Annual Conference. It consists of some sixty congregations, two districts, some twelve thousand members and is presided over by Bishop J. Gordon Howard of the Philadelphia Area.

Hispanic congregations that once formed another language conference are now part of the Southern California-Arizona Conference. Most of these churches are found in the Los Angeles area, which today boasts of the largest concentration of Spanish speaking people, second only to Mexico City, in North America. In the absence of their former conference, Hispanics have organized into a conference caucus called LAMAG which stands for Latin American Methodist Action Group. There are also several Spanish speaking congregations in the California-Nevada Conference.

In the Chicago area of the Northern Illinois Conference, Spanish speaking pastors and laymen have organized themselves into the Spanish-American United Methodist Council to help that conference work more effectively among the Hispanic community. This Council is allocated funds from

the conference budget to carry out community programs.

In the Northeastern Jurisdiction there are Hispanic congregations in Pennsylvania, New Jersey and New York. The greatest concentration of this membership is in the New York City and New Jersey areas. Pastors and laymen meet informally as a "Confraternidad de Pastores Metodistas," a group currently chaired by the Rev. Humerto Carrozana. There are over a million Spanish speaking people in New York City, most of whom have cultural ties with Puerto Rico. Most congregations in this area are very international, consisting of members with cultural ties to Puerto Rico, Cuba, Mexico, and many other Latin American countries.

In the Southeast, most work with Hispanics is found in Florida, especially in the Miami area. There are some sixteen congregations here that are mostly Cuban in membership. Florida has experienced a tremendous influx of Cuban refugees who need assistance in establishing themselves in this country. Until the end of the Freedom Flights these refugees were coming in at the rate of a thousand a week, and although many of them came with skills and education, they have concerns and needs peculiar to that group.

MARCHA. The "smallness" of the Hispanic membership within The United Methodist Church, estimated at between thirty-five and forty thousand, has brought about the formation of a national caucus called MARCHA. MARCHA stands for Methodists Associated Representing the Cause of Hispanic Americans. Hispanic United Methodists, concerned over the church's unawareness of Hispanic-American problems, and their lack of influence on national boards and staff, led to the formation of caucuses. A representative steering committee which came to be called MARCHA was formed and given the responsibility of bringing about a national conference of Hispanic United Methodists. This committee organized regional representative conferences in each of the jurisdictions, who enumerated that region's priority concerns. They also elected representatives to a national conference in El Paso, Texas, in June of 1971. With funds received from the national Board of Missions as well as the Commission on Religion and Race, the conference was held and the National Caucus was organized. The Rev. Josafat Curti was elected its first chairman to preside over a governing board of representatives from each of the regions. A number of concerns were spelled out at that conference.

1. Need of The United Methodist Church to become aware of the presence, needs, and concerns of the second largest minority in the United States. This points to the need to

have more Hispanic members of national boards and agencies. This would mean more Hispanic members on the staff of these boards and agencies. All were in unanimous agreement that it was time for The United Methodist Church to elect its first Hispanic bishop.

2. *Ethnic Consciousness.* The failure of the "melting pot" theory that expected the assimilation of all minorities into one society has in part helped bring about a new ethnic consciousness. This is seen in the secular realm as well as within the church. The Rio Grande Conference, that at one time had a study committee to consider merger, has now disbanded that committee. Today, it has no plans for a consideration of merger with the merged black and white Conferences with whom it shares territory. The Puerto Rico Annual Conference is discussing the possibilities of becoming an autonomous church. The rise of ethnic consciousness has also given impetus to the desire for self-determination.

3. *Economic and Political Development.* Hispanic-Americans today are in general a disenfranchised people. Most of the agricultural migrants, who are at the bottom of the pay scale in this country, are Mexican-American. Today they find themselves in between the unionizing efforts of agricultural workers and the rapid increase of mechanization. In the cities they do not fare much better. There are at present only two banking institutions that are owned and operated by Hispanics in this country. Organizations dedicated to economic development are appearing as are indigenous political groups.

4. *A National Strategy.* Although Hispanic groups are moving into all parts of the country, local churches and conferences have no structures or plans for ministering to them. An increasing phenomenon is the two congregation church. The English congregation usually worships at the regular hour, the Hispanic congregation worships in the evening, during the week, and sometimes at the same hour in the "chapel." Different arrangements govern these relationships and much work remains to be done in this area.

5. *Specialized Training and Continuing Education.* Seminaries are only lately becoming aware of the need for specialized training for ministers who will be working in Hispanic communities. This includes training for both Hispanic as well as Anglo and black ministers. Hispanics are especially concerned for the development of a Hispanic style of ministry not patterned after the style of ministry to middle class white America.

6. *Concientizacion.* There is concern also over the local congregation's alienation from the Hispanic community. In

many cases, membership in The United Methodist Church has meant pseudo-assimilation in white society and estrangement from the Hispanic community. More and more the view of the church in the community is being accepted over the previous concept that called for new members to break ties with the "world" from which they had come.

7. *Self-Determination.* A general concern is the desire to achieve more self-determination in the carrying out of ministry to the Hispanic community. This includes more authority in the institutions that have traditionally served the community as well as in the programs that ultimately come to be expressed and supported by the Hispanics themselves.

American Indian United Methodists

The United Methodist Church is involved in mission to the American Indian in seventeen (17) annual conferences in twenty states of the nation. Most of the Indian constituency is found in the Oklahoma Indian Mission Conference which has some 12,091 members, 113 churches and 72 Indian ministers. All of the pastors are Indian in a conference which is presided over by a white bishop. A 1970 report by the Department of Research and Survey of the Board of Missions indicates that Indian United Methodist membership in North Carolina is 1,732, in Michigan it is 271, and other areas 1300 for a total of 15,394. The Oklahoma Indian Mission Conference is known to be one of the largest and strongest Indian organizations in the nation. The ministry of this conference is varied and complex. It is reported that thirteen different languages are used with approximately twenty-six tribes.

The 1968-72 Quadrennium. This last quadrennium saw The United Methodist Church responding to some American Indian concerns.

1. General Conference representation: A resolution presented by the Commission on Religion and Race was approved by the General Conference of 1970 concerning representation of the Oklahoma Indian Mission Conference. The resolution called for the seating of one lay and one ministerial delegate who would have a voice but no vote at the General Conference.

2. Creation of the American Indian Caucus: Beginning in early 1968, a National Indian Consultation was held in Farmington, New Mexico, under the auspices of the National Board of Missions. Two important recommendations came from this consultation; one was the request for an "Indian Desk" within the Board of Missions and the other was the establishment of an "Advisory Committee." The

Advisory Committee was created in May of 1968 with members both from the Indian community and the Board of Missions. The Advisory Committee on Indian work was created in January, 1969, at the Board of Missions meeting in Oklahoma City. The first American Indian Caucus meeting was held the following year in July of 1970 in Estes Park, Colorado. The Advisory Committee on Indian Work was asked to serve as the Executive Committee of the American Indian Caucus.

3. Creation of Indian National Positions:

(a) During 1969 the Board of Missions voted to create a staff position within its Unit of Special Ministries, Section of Home Fields of the National Division. The position was filled with the Rev. Homer Noley of the Nebraska Conference.

(b) During October of 1970 the Indian Committee, representing the Indian Caucus, submitted a proposal to the Commission on Religion and Race asking for funds to establish an Indian Advocate position for the American Indian Caucus. The Commission approved a grant for the funding of the "OMBUDSMAN" proposal during its February, 1971, board meeting in Tampa, Florida. The job description calls for the OMBUDSMAN to:

(1) Visit all local mission stations where The United Methodist Church works with American Indians, consulting with Indian clergy and laymen to learn from them what the church can do to be more effective in its ministry.

(2) Consult with bishops, district superintendents and all other persons in positions of responsibility in Indian work in all annual conferences where some type of Indian work is being carried on.

(3) Make himself available across the church for consultation and for program development on local, conference and national levels.

(4) Devise means for interpreting to The United Methodist Church as a whole the work of American Indian ministries in the church.

(5) Work at establishing a representative American Indian Caucus in The United Methodist Church.

Self-Determination. This last quadrennium has seen some advancements in the church's Indian community towards its quest for self-determination. The attainment of self-determination is the number one priority in the American Indian community today. An Indian leader of the Oklahoma Indian Mission has said that to reach this goal three things are needed.

Freedom. The Indian community wants to take its turn to be "in mission" rather than always being the object of

mission. To be "in mission" means that the Indians themselves are responsible for initiating, planning, and carrying out programs designed to serve their own community and even those outside the Indian community. To be "in mission" means that Indians themselves determine what are their needs and which programs can best meet those needs.

Freedom also means being able to determine the style that mission will take. Indians need the freedom to develop their own styles which can best relate to the Indian way of life. Years of subjection to set foreign patterns have served to inhibit the development of indigenous Indian styles of ministries.

An Indian Voice. Self-determination cannot be achieved if the voice of the Indian community is not heeded in the formulation of church programs. An Indian voice is needed at all levels of decision making within the church. This voice is needed to help the church formulate programs with the American Indian in mind. An Indian voice is needed to help general agencies relate to the American Indian community. The establishment of an Indian Desk within the National Division of the Board of Missions is one step in this direction. Other boards and agencies should also be following this lead.

New Awareness. United Methodism as a whole needs to become more aware of the presence of the Indian community within its midst. The church must be sensitized to some of the experience the Indian is encountering today and then take some steps to remedy the situation. The fact must be recognized that the church is not yet facing up to the basic responsibility that it has to the American Indian.

Basic Concerns Within the Indian Community.

1. Lack of Financial Resources. To develop leadership, programs and an Indian connectional system, funds are needed which are not presently available. This need is partly due to many years of reservation life and a system which systematically limited Indian progress.

2. Development of Leadership and Organizational Skills. Paternalistic types of leadership which have been foisted on the Indian have served to inhibit the development of indigenous leadership. Leadership and organizational skills will be needed if the quest of self-determination is ever to become a reality.

3. Development of New Attitudes. Attitudes of passive participation within the church are still widely held by many in the Indian community. New attitudes call for active participation in the "main stream" of church and secular life in modern society.

A new attitude is also called for in regards to an "Indian" ministry to "secular" needs of the newly urbanized Indians who are increasingly leaving the reservations for the cities.

The Indian community of The United Methodist Church is looking to the new quadrennium and more advancements in its quest for self-determination and the opportunity to be "in mission" and thereby make its own contribution to its own community as well as the church in general. We must begin, however, by providing increased membership and staff positions on boards, agencies, commissions and committees. The Indians of United Methodism are tragically under-represented at every level of the life of the church. If United Methodism is to have a significant ministry and witness to the American Indian Community, it will only be to the extent that the church has enabled and empowered United Methodist Indians to be in mission.

Recommendations to General Conference

I

Continuation of the Commission on Religion and Race

The Commission on Religion and Race meeting in Cincinnati, Ohio, proposes to the General Conference meeting in Atlanta, Georgia, that Section XII entitled, *Standing Commissions* be amended by adding paragraphs 1413, 1414 and 1415.

(Editor's note: This recommendation was referred to the Standing Legislative Committee on Conferences and was reported by that committee as its Report No. 65, Calendar No. 439. The legislation as reported by the committee and as approved by the General Conference is printed in connection with that calendar report; see Journal, pages 498, 1180.)

II

Elimination of Structure Based on Race

1. Historical Background. The former Methodist Church from its origin in the 1939 merger of the Methodist Episcopal Church, Methodist Episcopal Church South, and Methodist Protestant Church, has moved with steadily increasing unanimity toward elimination of structure based on race. The program has accelerated since the 1968 merger with the Evangelical United Brethren Church to form The United Methodist Church.

It should always be remembered that there never was any legally separate structure on either the lowest or highest, but only on intermediate levels. Membership in local churches, overwhelmingly the most important part of

church organization, has always been legally open to members of all races. It has always been actually open in at least some churches in all geographic areas covered by the denomination.

From 1939 until the formation of The United Methodist Church by the 1968 merger, there was, however, a separate Central Jurisdiction composed of separate Negro annual conferences. As this report is written, there are five separate Negro annual conferences and one separate Negro district as part of an otherwise merged annual conference.

We mention only a few of the many steps along the road toward elimination of separate racial structure. At the time of the 1939 union, some Negro churches in California, Minnesota and New York were included in annual conferences not part of the Central Jurisdiction. The 1944 General Conference attempted to authorize additional Negro work in the New York and New York East Conferences of the Northeastern Jurisdiction. In Decision 32 the Judicial Council held that authorization had not been properly given, so the 1948 General Conference enacted further legislation which, with the approval of the two Jurisdictions, became effective.

The 1952 General Conference amended Par. 538 of the Discipline to permit local churches to transfer from one jurisdiction to another regardless of race.

The 1956 General Conference initiated, and the annual conferences across the entire church ratified, Amendment IX to the Constitution to facilitate transfers of local churches and annual conferences across jurisdictional lines without regard to race. It provided that when all of the annual conferences of the Central Jurisdiction had transferred to other jurisdictions, the Central Jurisdiction would be abolished. Only a few churches transferred during the 1956-60 quadrennium. Some others voted to do so, but their annual conferences withheld the required consent, largely because of concern that such a piecemeal transfer would seriously weaken the remainder of the conference.

The 1960 General Conference therefore recommended that primary emphasis be placed on transfer of entire conferences, or better yet, entire episcopal areas. During the 1960-64 quadrennium, the process of voluntary transfer of churches eliminated both Central Jurisdiction and separate Negro annual conference structure in the Western Jurisdiction, in the states of Nebraska and Kansas of the South Central Jurisdiction, and within the boundaries of the New York and New York East Conferences of the Northeastern Jurisdiction.

In 1961 the entire Baltimore Area of the Central Juris-

diction, consisting of the Delaware, North Carolina and Washington Conferences, voted to transfer into the Northeastern Jurisdiction. The required consent of the remainder of the Central Jurisdiction was not obtained, however, largely because of the fact that a considerable portion of the Area lay within the geographic boundaries of Southeastern, so that subsequent merger of annual conferences would have been impeded.

The 1964 General Conference wrote into the Discipline several provisions to make explicit what had always been implicit, that in the local church and on all other levels of church organization, membership and participation is open to all persons without regard to race, color, national origin or economic condition. The 1964 General Conference also adopted a detailed Plan of Action, pursuant to which the Central Jurisdiction redrew the boundaries of all of its annual conferences and episcopal areas so that each lay entirely within one of the regional jurisdictions. The Plan of Action then called for the transfer of all of the annual Conferences of the Central Jurisdiction into the regional jurisdictions and the merger of annual conferences so that all would be structured without regard to race. The 1964 General Conference established the Temporary General Aid Fund to facilitate such transfers and mergers by providing assistance to overcome the financial problems of pension and minimum salary differentials.

In 1964 separate annual or jurisdictional conference structure was eliminated within the boundaries of the North Central Jurisdiction and in 1965 this was accomplished in Northeastern. In 1966 the Central West Conference of the Central Jurisdiction was transferred into South Central and immediately merged with the Missouri East and Missouri West Conferences.

The 1966 General Conference adopted a ten-point resolution which was thereafter overwhelmingly approved by the jurisdictional and annual conferences across the church. The adoption of that resolution eliminated racially separate jurisdictional and annual conference structure in the states of North Carolina and Virginia of the Southeastern Jurisdiction. All four remaining conferences of the Central Jurisdiction located within the boundaries of South Central transferred into that jurisdiction. Four additional conferences transferred into and became part of the Southeastern Jurisdiction. Hence, by 1967 the Central Jurisdiction, which originally included 19 annual conferences, contained only three.

The Plan of Union of the Methodist Church and the Evangelical United Brethren Church made no provision

for any racially separate jurisdiction. The racially inclusive policy of the new United Methodist Church was written into Article IV of the Constitution.

"Inclusiveness of the Church"—The United Methodist Church is a part of the Church Universal which is one Body in Christ. Therefore, all persons, without regard to race, color, national origin, or economic condition, shall be eligible to attend its worship services, to participate in its programs, and, when they take the appropriate vows, to be admitted into its membership in any local church in the connection. In The United Methodist Church no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, or economic condition."

When the merger and the new Constitution became effective on April 23, 1968, the racially separate Central Jurisdiction terminated. There then remained ten separate Negro annual conferences, four in the South Central Jurisdiction and six in Southeastern.

By merger of annual conferences, racially separate structure was eliminated in Kentucky and Tennessee in 1968, in Florida in 1969, in 1970 in Louisiana and Texas, and in Georgia in 1971, except that there is a separate black district which is part of the North Georgia Conference though geographically within the boundaries of the South Georgia. On January 27, 1972, the South Carolina conferences approved a Plan of Merger. The uniting conference to create one new South Carolina Conference will be held in June of 1972.

At the time this report is prepared, there remain five separate black annual conferences, the Southwest in Arkansas and Oklahoma, the South Carolina, Central Alabama, Mississippi and Upper Mississippi.

In June of 1972 this number will have decreased to four as the South Carolina Conferences "66" and "85" will have become one conference.

II. Completion of the Process. Each change in structure has been made by the voluntary affirmative action of a substantial majority of those directly involved. The transfer of a church from a racial to a geographic annual conference required at least a two-thirds vote of the quarterly conference and of the annual conference from which it transferred and that to which it transferred. The transfer of an annual conference from the Central to a regional jurisdiction required a two-thirds vote of that conference and also of those voting in the annual conferences of the remainder of the Central and of the jurisdiction to which it

was going. Termination of the Central Jurisdiction was effected by a more than two-thirds vote in each denomination in the vote for union of the Methodist Church with the Evangelical United Brethren Church and the adoption of the new Constitution. There were then 12 Negro annual conferences. They voted favorably by more than a three-fourths majority.

We believe that for a long time a majority of United Methodists have favored immediate elimination of structure based on race. Many others have desired an inclusive church structure, but felt that time was needed to make adjustments and bring about such changes with as much willingness and unanimity as possible. Previous General Conferences have heeded that plea and rejected several proposals to fix a definite terminal date. Even target dates or goals were rejected until the 1966 adoption of the ten point resolution, the last point of which reads:

"10. By the adoption of this Resolution each Annual Conference, each Jurisdiction Conference, the General Conference, each College of Bishops and the Council of Bishops express their determination to do everything possible to bring about the elimination of any structural organization in The Methodist Church based on race at the earliest possible date and not later than the close of the Jurisdictional Conferences of 1972. They further express their earnest determination to do everything possible to develop greater understanding and brotherhood in Methodism as well as in the world."

That resolution was overwhelmingly approved by the General Conference on November 10, 1966, by more than an 80 percent vote across the annual conferences of the former Methodist Church, by the Council of Bishops and by all six colleges of bishops in 1967. The favorable vote was more than two-thirds in each jurisdiction.

Now it is 1972. We are convinced that the intention of 1966 should become actuality. The actions taken in the past, while supported by substantial majorities, were seldom unanimous. On this, and on virtually any other issue, if we wait until everyone agrees, much that should be done will remain undone. The elimination of the remaining vestiges of racial structure through the merger of the last four Negro annual conferences with the overlapping geographic conferences will be opposed by some, but we are convinced it will be approved by the overwhelming majority of United Methodists. What is more important, it is something that should be and must be done with no further delay.

We, therefore, unanimously urge the General Conference to adopt the following legislation:

(Editor's note: The Commission report, as printed and distributed to the General Conference, contained a proposed revision to Par. 625 of the 1968 Book of Discipline. This recommendation was referred to the Standing Legislative Committee on Conferences and reported by that committee as its Report No. 55, Calendar No. 429; see Journal, page 1174. Because of Judicial Council Decision No. 357, the report did not receive General Conference action; see Journal, page 708.)

We believe such legislation is in harmony with the Constitution, is within the authority of the General Conference under paragraph 15 of the Constitution, and will accomplish the goal of elimination of racial structure. As a precaution, however, we recommend that the General Conference petition the Judicial Council for a declaratory decision as to the constitutionality of such action. We request that such action be taken promptly so that a decision can be obtained while the General Conference is still in session and able to take further action if that should be necessary.

The policy of the church is to eliminate all forms of structure based on race just as soon as possible and on all levels, not only those of the jurisdiction and the annual conference. Obviously, a separate black district should not continue within an annual conference. We must recognize, however, that when conferences are merged, there must be a transitional period of adjustments. This will be especially true if the mergers come some time after the annual conference sessions, when district boundaries have been fixed, and the appointments of pastors and district superintendents have become effective. At the conclusion of such a transitional period, the merged conference must be structurally inclusive in all respects. We therefore recommend that subparagraph 3 of Paragraph 390 of the Discipline be amended by adding at the end thereof the following:

(Editor's note: The Commission report, as printed and distributed to the General Conference, contained a proposed revision to Paragraph 390 of the 1968 Book of Discipline. This recommendation was referred to the Standing Legislative Committee on Conferences and was reported by that committee as its Report No. 56, Calendar No. 430; see Journal, page 1175. Because of Judicial Decision No. 357, the report did not receive General Conference action; see Journal, page 708.)

We cannot sufficiently emphasize that elimination of racial structure, an important and necessary step though it is, by itself does not achieve the real goal of a genuinely

inclusive church. The conferences that have been parties to mergers over the last eight years have approached that goal in varying degrees. In every one of them, much remains to be done. Structure and legislation by themselves cannot bring about brotherhood, but attention to structure can encourage understanding. It should facilitate sharing of responsibility and participation in determination of policy. In all of the mergers of the past there has been some provision, in many cases through prior agreement, for participation in all the activities of the new conference by persons coming from each conference party to the merger. This principle is recognized, primarily with respect to merger of former EUB and Methodist Conferences, by the detailed provisions of Paragraph 815. We, therefore, recommend adoption of the following legislation:

(Editor's note: The Commission report, as printed and distributed to the General Conference, contained a proposed revision to Paragraph 815 of the 1968 Book of Discipline. This recommendation was referred to the Standing Legislative Committee on Conferences and was reported by that committee as its Report No. 57, Calendar No. 431; see Journal, page 1175. Because of Judicial Decision No. 357, the report did not receive General Conference action; see Journal, page 708.)

As discussed elsewhere in this report, members of minority groups coming into union or merger situations are especially sensitive to such matters as genuine inclusiveness. It is essential that blacks be considered for all leadership positions including appointment to the district superintendency.

We therefore recommend:

(Editor's note: The Commission report, as printed and distributed to the General Conference, contained a proposed new sub-paragraph to be added to Par. 390 of the 1968 Book of Discipline. This recommendation was referred to the Standing Legislative Committee on Conferences and was reported by that committee as its Report No. 58, Calendar No. 432; see Journal, page 1176. No action was taken on the report.)

We repeat, legislation can facilitate, but cannot by itself achieve, genuine inclusiveness. We must urge every member of this General Conference, and every member of United Methodism, to do all that he can to promote within our church and within our world genuine Christian brotherhood.

(Editor's note: Following the rendering of Judicial Council Decision No. 357, the Standing Legislative Committee on Conferences filed its Report No. 88, Calendar No. 705, to

deal with the subject matter contained in the Commission on Religion and Race Recommendation No. 2; see Journal, pages 499, 1196.)

III

Pension Assistance Through the Temporary General Aid Fund

The 1964 General Conference recognized that one of the problems impeding merger of annual conferences was the difference in pension rates for both retired and active ministers and differences in financial resources and invested funds for payment of such pensions. It was also recognized that these differences varied greatly across the church, particularly with respect to the proportion of former Central Jurisdiction ministers in the various new merged conferences. It was felt that the entire church should share in overcoming the obstacle which such differences in pensions pose to the policy of the entire church for elimination of all racial structures. Hence, the Temporary General Aid Fund was established.

The TGAF, to which all annual conferences contribute, did two things. It helped the Central Jurisdiction conferences raise their pension rates to \$40 per year of approved service (and assisted the Rio Grande Conference to the same extent in recognition of its limited financial resources). The TGAF also assisted annual conferences into which former Central Jurisdiction conferences were merged to provide benefits up to the level of the actual rate of the merged conference, or a rate equal to one percent of its average salary. This plan has always been intended to be temporary as the merged conferences gradually assume the entire additional pension costs resulting from merger. The 1968 General Conference provided that the assistance should decrease five percent each year after the date of merger and end with the 20th year. The 1970 General Conference provided that there should be no decrease for the first four years after merger and thereafter a reduction of 20 percent each four years.

The 1970 General Conference provided for an apportionment to each annual conference of an amount equal to eight cents per member for the pension portion of the TGAF. This program is administered by the General Board of Pensions.

All annual conferences are now above the \$40 per year pension level. Hence, when a Central Jurisdiction annual conference merges, the pension assistance given by TGAF increases above the amount previously required to bring the level of that conference up to \$40. There was some

question as to whether those ministers who had already retired from Central Jurisdiction conferences should after merger be paid at the \$40 rate or at the higher rate of the new conference. The 1970 General Conference provided that the rate should be the same for all for whom the conference has pension responsibility whether they retired before or after merger.

Some conferences have been receiving pension assistance ever since merger in 1964, others since 1965, etc., so that some now will receive assistance reduced by 20 percent or even 40 percent. The larger number of mergers within the last four years, however, and those to become effective this year, have so increased the amount needed for pension assistance that the Board of Pensions has determined that an assessment of 10½ cents per member will be required for the 1972-76 quadrennium to maintain the pension assistance at the present level. That apportionment will make possible one increase in benefits, which is a very small part of the total, but which we believe in all fairness should be made. That would be assistance to the Rio Grande Conference to raise its pension level to \$50, which would still be lower than any other annual conference and would actually provide less real pension than did the \$40 rate when it was fixed eight years ago.

We, therefore, recommend that the 1972 General Conference establish a 10½ cent per member apportionment to all of the annual conferences for the pension portion of the TGAF in the coming quadrennium.

Minimum Salary Support. The TGAF also gives assistance to merged annual conferences for minimum salary purposes, because the difference between minimum salary levels has also been a major problem in the merger of former Central Jurisdiction annual conferences with geographic conferences. The 1968 General Conference approved an apportionment of five cents per member for such purpose. This assistance has been of major help and will be important to those conferences resulting from the mergers of the last few years and those that will result from the action recommended to complete the process. We, therefore, recommend that the 1972 General Conference continue the five cent per member apportionment to all annual conferences for the minimum salary program of the Temporary General Aid Fund.

The 1968 General Conference TGAF apportionments were made only to the former Methodist annual conferences. The feeling was that the matter of mergers to eliminate racial structure was primarily a Methodist problem, though incomplete at the time of merger with the Evangelical

United Brethren Church. Now the EUB conferences have merged with the Methodist conferences so that most of the present annual conferences include members coming from both of the constituent churches. To conform to the spirit of the previous action, therefore, we recommend that the apportionments for both pension and minimum salary purposes under the TGAF plan be based on the number of members coming to each of the present annual conferences from former Methodist conferences.

(Editor's note: Recommendation No. 3 was referred to the Council on World Service and Finance. The Council's recommendation, as approved by the General Conference, is found in its Report No. 7; see Journal, page 2049.)

IV

Minority Group Self-Determination Fund

The ethnic minorities of United Methodism, supported by the Commission on Religion and Race, brought their concern and need for economic development and empowerment to the General Conference of 1970.

The call was for our church to "be aware, sensitive and compassionate to the needs of these minorities, both in our church and society in general. The United Methodist Church in all levels of its life must resolutely and actively commit its resources to minority economic development."

In response, our church made a significant move toward inclusiveness. The priorities of the denomination's mission and financial resources were reordered to create the Minority Group Self-Determination Fund. For 1971 and 1972, two million dollars annually have been made available.

Through this fund, Asians, blacks, Indians and Hispanics have been enabled to become economically, politically, and socially empowered and developed to the magnitude that would have been otherwise impossible.

The continuance of this fund will further strengthen the hope for minorities in the church and affirm their belief that United Methodism intends to and will do what is necessary to be an inclusive church.

Therefore, the Commission on Religion and Race calls upon the General Conference to continue this fund for the ensuing quadrennium at the level of two million dollars annually. We further recommend that the Commission on Religion and Race be designated as the vehicle for channeling these funds for projects on annual conference, local church and community levels. In administering these funds, the Commission shall consult with other boards and agencies administering funds to racial and ethnic minority groups.

(Editor's note: Recommendation No. 4 is printed here in the form in which it was referred to the Standing Legislative Committee on Christian Social Concerns; see Journal, page 319. The Committee's response to this referral is reported in its Report No. 6, Calendar No. 185; see Journal, pages 428, 1042. For final action on the dollar amount, see Report No. 1 of the Council on World Service and Finance, Journal, page 2030. Note that the amount varies from that referred to the Legislative Committee.)

V

Representation of Minorities in General and Jurisdictional Conferences

On the opening day of the 1970 General Conference, our Commission called attention to the lack of representation from the Oklahoma Indian Mission and our belief that there should be representation of such minority groups. The General Conference voted to seat one lay and one ministerial delegate from the Oklahoma Indian Mission with voice but without vote, and that was done.

The matter was referred to the Committee on Conferences which, in its Report Number 81, recommended that missionary conferences be permitted to elect delegates to General and Jurisdictional Conferences. Unfortunately, the General Conference adjourned before that report could be considered and acted upon.

Paragraph 656.3 provides that "a Missionary Conference is not entitled to elect delegates to General, Jurisdictional, Central, or Provisional Central Conferences or to ministerial orders." We recommend, as did the Committee on Conferences in the 1970 General Conference, that this section be amended to read as follows:

(Editor's note: The Commission report, as printed and distributed to the General Conference, contained a proposed revision to Par. 656.3 of the 1968 Book of Discipline. This recommendation was referred to the Standing Legislative Committee on Conferences and was reported by that committee as its Report No. 60, Calendar No. 434; see Journal, pages 569, 1177.)

Such an amendment to the Discipline is not sufficient to accomplish the purpose, because paragraphs 12 and 22 of the Constitution appear to limit the General Conference to delegates elected by the annual conference, and the jurisdictional conferences to representatives from the annual conferences. Paragraphs 601 and 614 of the present Discipline similarly provide for election by annual conferences.

We believe the church needs to hear the voice of its minor-

ity groups, and therefore, recommend that the Constitution be amended to make this possible. In this connection, we call attention to the fact that the Evangelical United Brethren Church made provision for seating in its General Conference of delegates from the Red Bird Mission. Somehow, that provision was not carried forward into the new Constitution.

It seems especially clear that there is a lack of representation of laymen in such missions or missionary conferences. In most, if not in all such instances, the clergy assigned to missions and missionary conferences retain membership in annual conferences and, hence, would be eligible for election by their annual conferences. We call this possibility to the attention of such annual conferences. The laymen, however, are not eligible for election as members of any annual conference, jurisdictional conference or General Conference, nor can they vote for anyone to represent them.

Recognizing there may be considerable differences among the missions and missionary conferences now, that there may be other differences in the future, and that repeated amendments to the Constitution to apply to changing conditions are undesirable, we recommend a flexible amendment that would make it possible for the General Conference to determine from time to time under changing circumstances whether there should be such representation and in what numbers.

(Editor's note: The Commission report, as printed and distributed to the General Conference, contained proposed revisions to Par. 12 and 22 of the Constitution. This recommendation was referred to the Standing Legislative Committee on Conferences and was reported by that committee as its Report No. 68, Calendar No. 442; see Journal, page 1186. No action was taken on the report.)

These changes, of course, cannot become effective in time for the 1972 General Conference. The 1972 Conference can, however, seat representatives of these groups with voice but without vote. We, therefore, recommend that the General Conference give to one clergy and one lay representative of each of the Oklahoma Indian Mission, Alaska Mission and Red Bird Mission the privilege of the floor without vote.

VI

Involuntary Location of a Ministerial Member

Whereas, the Commission on Religion and Race is concerned that the rights of all ministers, and particularly the ethnic minority ministers, be protected as they seek to minister in the midst of conflict and controversy; and

Whereas, the Constitution of the United Methodist Church provides—

Division Four, Paragraph 63, Article IV. The General Conference shall establish for the Church a judicial system which shall guarantee to our ministers a right to trial by a committee and an appeal and to our members a right to trial before the church, or by a committee, and an appeal; and

Whereas, Paragraph 368-69 provides for Involuntary Location of a Ministerial Member without any reference to trial by a committee or an appeal.

Therefore, the Commission on Religion and Race recommends that Paragraph 368-69 be amended as follows—

(Editor's note: The Commission report, as printed and distributed to the General Conference, contained proposed revisions to Par. 368, 369 and 1740 of the 1968 Book of Discipline. These recommendations were referred to the Standing Legislative Committee on Clergy and were reported by that committee as its Report No. 117, Calendar No. 711; see Journal, pages 546, 1467.)

VII

Ministerial Classification

Whereas, the Commission on Religion and Race is concerned about the present ministerial classifications that are not flexible enough to include the traditions, experiences, and cultures of a pluralistic church, and which limit ministerial leadership, especially to racial and minority communities.

Therefore, be it resolved that the Commission on Religion and Race petition the General Conference to give its immediate attention to these differing needs relative to ministerial classifications and instruct the Department of the Ministry or any other appropriate body to bring to the next session of the General Conference recommendations for legislation that would enable Annual Conference Boards of the Ministry to make equitable adjustments in ministerial classifications.

(Editor's note: Recommendation No. 7 was referred to the Standing Legislative Committee on Clergy and was reported by that committee as its Report No. 128, Calendar No. 722; see Journal, page 1472.)

VIII

Local Church Inclusiveness

According to the Discipline, all local churches are open to all for worship and membership. Regrettably, this policy

of the General Church is not always maintained at the local church level.

The pastor, the district superintendent and the bishop have the responsibility to inform the local church that it does not have the right to vote on established policy of The United Methodist Church as set forth in the *Book of Discipline*.

Wherever local United Methodist churches remain closed to persons because of race, color, national origin, or economic condition, immediate steps should be taken by the bishop, district superintendent and pastor to insure that the policy of non-discrimination in The United Methodist Church is maintained in each local church, district, conference and episcopal area.

(Editor's note: Recommendation No. 8 was referred to the Standing Legislative Committee on Local Church and was reported by that committee as its Report No. 28, Calendar No. 586; see Journal, page 1648.

(Recommendation No. 9, entitled "Ethnic Episcopal Leadership," was referred to the Standing Legislative Committee on Conferences; no action was taken on it. Report No. 42 of the Standing Legislative Committee on Clergy, Calendar No. 286, contains a resolution on this subject; see Journal, pages 550, 1436.

(Recommendation No. 10, entitled "Resolution on Use of United Methodist Property and Private Schools," was referred to the Standing Legislative Committee on Lay Activities and Church Finance and was reported by that committee as its Report No. 44, Calendar No. 514; Journal, page 1344. No action was taken on the report.)

Conclusion

This report has not, indeed cannot adequately express the happening which was the Commission on Religion and Race during the quadrennium past. Our work has been an adventure in faith and hope. We've tried to be the church seeking meaningful responses to the continuing crises in human history. Those of us who have been members of the Commission proclaim a joyful testament of growth in understanding and mutual respect. Our relationship began in suspicion, fear and perhaps in some instances hostility. Yet, there was a common thread of determination to be about the work we felt God had called us to through the 1968 General Conference. That sense of divine calling sustained us. Indeed, it helped us forge through many "dangers, toils, and snares." It helped us choose an Executive Secretary and staff who have provided effective leadership along unchartered paths and tempestuous seas. It helped us

sincerely respect our differences while lovingly affirming our oneness. We have been introduced to the meaning of pluralism where we joyfully embrace our unity in purpose and faith while blessing our diversity in method and mode.

In such a spirit we have been about the business reported on these pages. We have not always acted in wisdom, but we've acted, and in good faith. We have not (we could not) please everyone, so we didn't get bogged down in trying. We have tried to bring comfort to the disturbed and in so doing we may have disturbed the comfortable. We have tried to discern God's will and hear His voice amidst the cries of the multitudes and at the crossing of the crowded ways. We have not done all that we should have done, but thank God we have engaged in the struggle. We know now how we can do more. There is much to be done. We want to join with you in trying to do more.

"Lift ev'ry voice and sing, till earth and heaven ring,
Ring with the harmonies of liberty;

Let our rejoicing rise, high as the list'ning skies,

Let it resound loud as the rolling sea.

Sing a song full of the faith that the dark past has
taught us;

Sing a song full of the hope that the present has brought
us;

Facing the rising sun, of our new day begun,

Let us march on till victory is won."

—BISHOP W. KENNETH GOODSON, *President*

—REV. JOSEPH LOWERY, *Chairman,*

General Conference Report Committee

REPORT OF THE COMMISSION ON RELIGION AND RACE ON THE MINORITY GROUP SELF-DETERMINATION FUND

Section I

A Message From the Chairman of the Commission on Religion and Race to the Delegates to the General Conference of The United Methodist Church

GREETINGS!

Dear Friends:

Four years ago The United Methodist Church of which you and I are proud to be members, needed to speak a significant word to the minority communities of America, who are members of the household of faith in The United Methodist Church. We needed to set our own household in order in the matter of racial justice and reconciliation. The issues were deliberated long and seriously by the General Conference in Dallas, and with an overwhelming enthusiasm the General Conference brought into being the Commission on Religion and Race. Thus, a new agency was created.

The membership of the Commission was small in number, but representative of the racial and ethnic pluralism of the constituency of The United Methodist Church. A competent staff was brought together headed by the Reverend Woodie W. White of the Detroit Conference.

The task was enormous, but the challenge was compelling. No one felt it would be a popular assignment, but popularity is not the test of the Gospel's authenticity.

In 1970 the General Conference, meeting in St. Louis, established the Minority Group Self-Determination Fund and authorized the Commission on Religion and Race to be the conduit and the administrative channel through which the church's resources could be directed to minority group projects. This has been a fascinating, sometimes frustrating, but always challenging assignment. We shall continue to address ourselves to the needs of the minority groups within our fellowship until we are all one in Christ.

A full report of the work of the Commission has been prepared. We solicit your prayerful concern, and we invite you to join us in assisting those who have no voice to secure a more significant role in the life of the church, thereby affirming, "in all the world the Methodists are one people."

Sincerely yours,
W. Kenneth Goodson
Chairman

Section II

A Message From the Chairman of the Funding Committee The Commission on Religion and Race

The Funding Committee of the Commission on Religion and Race has given prayerful consideration to more than 300 requests for funds to subsidize minority group empowerment and self-determination projects in keeping with the 1970 General Conference mandate to the Commission on Religion and Race. As of January, 1972, ninety-six projects had been funded in specific amounts, as detailed elsewhere in this report.

Beyond the factual data revealed by this report lie many hours of inquiry, checking and double-checking the authenticity of empowering features claimed for the project for which funds have been sought. The Committee has given particular attention to the concept of minority group self-determination. Fortunately this has been a built-in feature, peculiar to the Commission on Religion and Race, made necessary by the exigencies of the assignment.

While of necessity there are those who may not agree with some of the grants made, nor fully understand why some of the requests could not be granted, we are confident that this expression of concern on the part of The United Methodist Church, limited as it has had to be, is moving in the direction of making the witness of the church more meaningful to that segment of the church which stands most in need of empowerment and self-determination in a pluralistic, competitive society.

Bishop Charles F. Golden
Chairman

Section III

The United Methodist Church Commission on Religion and Race Minority Group Self-Determination Fund

The General Conference of 1970 voted that the:

"World Service Budget for the year '71-'72 shall be revised to allow \$2,000,000 each year to be placed at the disposal of the Commission on Religion and Race to support self-determination of minority people. These funds, when collected, shall be on ratio distribution and the agency shall be subject to the disciplinary provisions applicable to all agencies receiving general church funds."

The Commission on Religion and Race is authorized to "seek the advice and counsel of ethnic caucuses," as it seeks to distribute these funds.

The principle of Minority Group Self-Determination at work in the distribution of these funds must remain central if the Commission on Religion and Race is to remain faithful to the spirit and intent of the General Conference. These funds are to be available to the ethnic minority groups, black, Indian, Hispanic, and Asian American. The funds are to go to programs and projects which they have determined as being significant, viable, and of importance to the development of the ethnic community of which they are a part.

To this end the Commission on Religion and Race established the following principles and structure in order to respond to the needs and concerns of those persons who are endeavoring to gain for themselves and their community respect, dignity, power, and justice.

Principle One: We recognize the several United Methodist ethnic caucuses as legitimate expressions of minority groups to organize themselves in order that they might together understand their mission, articulate their concerns and needs and to determine for themselves their priorities. This is a vital function and when carried out can enhance the ministry of The United Methodist Church to its ethnic minority constituency.

Principle Two: The Commission will seek to fund specific projects and programs rather than organizations.

Principle Three: The Commission will fund only those projects which demonstrate the principle of self-determination by ethnic minority groups.

Principle Four: The Commission will fund both church and secular initiated projects, but projects and programs of the ethnic minority groups within The United Methodist Church will have priority.

Principle Five: The needs, concerns, and development of the various ethnic groups, while similar at many points, are quite diverse and often peculiar to each group; therefore, the Commission will evaluate each request individually.

Principle Six: The Commission shall exert great care and sensitivity to see that all ethnic groups share fairly in the use of the funds, but there shall be no pre-determined quota for any ethnic group.

Principle Seven: Programs and projects of social change, empowerment, and helping persons to help themselves will receive priority consideration.

Principle Eight: The staff of the Commission on Religion and Race will assist those pastors and local churches who need help in the preparation of proposals to be considered.

Principle Nine: Before funding any proposal, the staff or persons assigned by the Executive Secretary will make

a field visit to the organization or persons making a request.

Principle Ten: The Commission on Religion and Race will meet periodically with representatives of the ethnic caucuses to review the operation and administration of the Minority Group Self-Determination Fund.

Principle Eleven: The Commission on Religion and Race shall periodically review and evaluate the projects and programs funded by the Commission.

Structure. There shall be a Committee on Funding chaired by the Vice President of the Commission on Religion and Race and composed of twelve members including the eight members of the Executive Committee plus four additional members of the Commission appointed by the President of the Commission. The Funding Committee is represented by five ethnic groups. It is composed of six local church pastors, one district superintendent, one general agency staff person, two attorneys, and two bishops.

All proposals shall be submitted to the Committee, and the Committee shall be authorized to make decisions for funding where time is a factor between meetings of the Commission.

The Commission shall continue to seek the advice and counsel of the ethnic caucuses.

The Funding Committee has endeavored to remain sensitive to the needs of the various ethnic minority groups, while at the same time attempting to be responsible stewards of the funds entrusted to it on behalf of the church. We have reviewed a wide range of proposals and have endeavored to remain sensitive to the fact that each ethnic group is at a different stage in its own development. It is difficult to impose the same criteria on each ethnic group. This has made the responsibility more demanding.

Obviously, we have brought comfort, hope, and assistance to many. It is equally obvious that through our funding of certain projects we have disturbed some who would have us act otherwise. This in part is the nature of our task. It is not easy but it must be done.

The Minority Group Self-Determination Fund has been a significant witness to the various ethnic minority communities from Alaska to Puerto Rico; small rural areas to the barrios and ghettos of the inner city; local churches to new business enterprises. It has been significant because The United Methodist Church through its support made it possible. We must not now turn back.

WOODIE W. WHITE
Executive Secretary

Section IV

Proposals Funded Through the Minority Group Self-Determination Fund

To date, the Commission has approved a total of ninety-six proposals for projects located in thirty-two states and Puerto Rico. Projects have been sponsored by both church and community groups representative of each of the four main ethnic and racial minority groups in the nation.

In 1971, the first year of the Fund's existence, the Commission on Religion and Race approved \$1,741,650 in grants to seventy-four proposals. In the first part of 1972 the Commission on Religion and Race approved 21 proposals, totalling \$366,500 in grants, making a total of \$2,108,150 of all funds approved by the Commission.

Proposals can be generally placed in four main categories. These categories are: (1) Community Development and Organization, (2) Economic Development, (3) Church and Community, and (4) Community Service.

The Commission has been sensitive in responding to proposals from all minority groups in order to meet the distinctive needs of each group. The following list is an indication of the efforts of The United Methodist Church to respond to minority groups in their efforts to gain greater self-determination and economic development both within the church community and the community at large.

PROPOSAL RESUMES

Category I

Community Development and Organization. The proposals in this category are designed to help community people come together and organize so that they may address themselves to the task of working out solutions and carrying out programs that will alleviate problem conditions found in their communities.

1. Rio Grande Conference Community Developers

\$40,000*

Rio Grande Conference of the United Methodist Church, San Antonio, Texas

The community developers will use local Hispanic churches as their base to carry out programs of leadership training for community people as well as coordination of available financial resources for community development programs.

(*two year funding, \$20,000 per year)

2. Community for Liberation Project

\$40,000

A program that brings together a coalition of community groups to study the dynamics of cultural and social

change so as to plan models that community groups can use as a base for the development of community groups that incarnate the values and life styles that encourage human and community development.

3. The American Indian OMBUDSMAN Project

\$90,000*

American Indian United Methodist Caucus, Glendale, Arizona

The Ombudsman is responsible for visiting and reviewing, on behalf of the American Indian Caucus, the United Methodist Church work with American Indian communities. The program includes bringing together representatives from different tribes to evaluate and strategize for more effective ministries in the American Indian community.

(*two year funding, \$45,000 per year)

4. St. Paul United Methodist Church Neighborhood Organization

\$20,000*

St. Paul United Church, Tuscaloosa, Alabama

The project seeks to develop personal relationships and understanding between black and white people so as to develop a neighborhood organization that will work to bring about better housing, employment and education for the black community.

(*two year funding, \$10,000 per year)

5. The Selma Inter-Religious Project

\$12,500

The Selma Inter-Religious Project, Tuscaloosa, Alabama

The funds are used for administering programs of day care and legal counseling as well as helping community groups organize for educational self-help and economic development.

6. Florida Farm Workers Community Development

\$30,000

Florida Farm Workers Organization, Orlando, Florida

The funds are used to enable the Florida Farm Workers Organization to expand their program of migrant organization so that their leaders may emerge, their problems be heard and appropriate solutions developed and implemented.

7. Total Community Development Project

\$90,000

Southern Christian Leadership Conference, Atlanta, Georgia

A project for total community development through self-empowerment in three Alabama counties. The four areas of attention are political empowerment, economic development, poor people's embassy and family development.

8. Comprehensive Community Service Project

\$12,000

Central United Methodist Church, Jackson, Mississippi

A program to involve the poor of the community; high school and college groups; and other interested citizens in the areas of employment, day care center work; a co-op market and tutorial service.

9. The Providence Corporation

\$5,000

The Providence Corporation, Providence, Rhode Island

A program to increase employment opportunities, provide legal assistance, work closely with the Urban Coalition Task Force to enable tenants to participate in decisions affecting public housing projects, and to help establish day care centers and a communications network for the black community.

10. Voter Registration and Organization Project

\$20,000

Robeson County Black Methodist Caucus, Lumberton, North Carolina

A project to carry out a door-to-door canvass program to locate Robeson's blacks who are not registered; to establish community organizations and use volunteers in voter registration and citizenship training classes.

11. Establishment of a Center for Leadership Development

\$35,000

Inter-Religious Foundation for Community Organization, New York, New York

Partial funding to establish the IFCO Training Leadership Development Center designed to train members of minority groups in more effective leadership and management skills. It will also seek to train participants in fund raising for community development projects.

12. Community Developer-Coordinator

\$12,000

Good Neighbor Settlement House, Brownsville, Texas

The funds are used to employ a Developer-Coordinator based at the Center that will work for community development by establishing programs in community organization and leadership and socio-economic development with Spanish speaking low income community people.

13. Neighborhood Worker and Community Development Program **\$6,000**

Southside Community Center, San Marcos, Texas

The funds are to employ an additional neighborhood worker in an already existing community development program. He will be a "community generalist" to do neighborhood organization.

14. Virginia Welfare Rights Proposal **\$11,000**
Virginia Welfare Rights Organization, Roanoke, Virginia

The funds are to support programs of the V.W.R.O., an affiliate of the National Welfare Rights Organization, in its effort to bring about employment and/or adequate minimum welfare support for the unemployed.

15. Voter Registration and Organization Project **\$20,000**

Lumbee Indian Caucus, Pembroke, North Carolina

A program to carry out a door-to-door canvass to locate Robeson County's Lumbee Indians who are not registered; to establish Lumbee organizations by precincts; and to use volunteers in voter registration and citizenship classes.

16. Establishment of a "Community Congress" **\$15,000**

Wesley United Methodist Church, Los Angeles, California

The program is designed to bring about the establishment of a "Community Congress" in the Avalon area of South Los Angeles. Leaders and representatives of community groups and organizations are brought together to work as a unified community group.

17. Denver Chapter, American Indian Movement **\$20,000**

American Indian Movement, Denver, Colorado

The Denver Chapter is an affiliate of the national organization of the American Indian Movement organization. The project is concerned with regional needs in the area of providing court services, developing housing, increasing job opportunities, as well as upgrading health and educational welfare of the American Indian in the Denver area.

18. Community Service Organizer **\$15,000**

The Asian Service Organization, Stockton, California

The full-time community organizer will assist the Asian American community to organize to meet the needs that are not presently being met with existing services. Pro-

grams include services to newcomers, senior citizens, child care and voter registration.

19. Wynwood Community Project **\$20,000**

Wynwood Community Center, Miami, Florida

The Wynwood Community Project will assist Puerto Rican families and individuals to become knowledgeable of services available to them. The program acts as advocate and works to develop indigenous, self-governing community organizations working for self-development.

20. Aroostook Indians Leadership Training

Workshops **\$2,700**

Association of Aroostook Indians, Houlton, Maine

The funds are used to finance leadership training workshops for members of the Board of Directors of the Association of Aroostook Indians. Workshops include training in organization for community development.

21. Educational and Political Self-Determination

\$25,000

Social and Educational Awareness for Mexican-Americans, Inc., San Antonio, Texas

A program to establish neighborhood centers to house classes on the history and culture of the Mexican-American; counseling and help in employment; "community awareness" sessions; and the establishment of groups to become involved in community development.

22. Delta Ministry Political Action Project **\$30,000**

Delta Ministry, Greenville, Mississippi

Program to enable black youth to receive on the job training in the area of community development for employment in other community agencies. They would also assist in research and preparation of information on issues of concern to the black community so that local organizations can be strengthened as they attempt to bring about change.

23. Virginia Assemblies Project **\$24,000**

Virginia Assemblies, Petersburg, Virginia

The funds are used to operate and expand a network of local organizations called "Assemblies," composed of elected representatives of community persons engaged in self-help community development programs concerned with the problems of food, housing, employment, health, welfare, and veteran's benefits.

24. Asociacion Civica Latino Americana **\$20,000**

Casa Central Community Center, Chicago, Illinois

The funds are used to assist community residents of

Logan Square who have organized themselves into an Association with the purpose of mobilizing their community for more effective participation in community programs.

25. **National Staff Person for MARCHA** \$30,000
 Methodistas Asociados Representando lo Causa de Hispano-Americanos, Pueblo, Colorado

The funds are used to enable a staff person to serve as liaison between the United Methodist Hispanic communities in different areas of the country, and to coordinate efforts of these communities as they develop ministries to the Hispanic communities.

26. **Structural Operation of Indian Programs** \$50,000
 United Southeastern Tribes, Inc., Sarasota, Florida
 United Southeastern Tribes, Inc., is composed of the Choctaw, Cherokee, Seminole, Miccosukee, and Seneca tribes of the southeastern area of the United States. It is a non-profit corporation involved in the economic and social development of the underemployed, unemployed, and low income Indians of the reservations.

27. **Community Organizers for Chicano Migrants** \$30,000
 Organized Migrants in Community Action (OMICA), Homestead, Florida

The funds are used to enable community organizers to carry out a program whereby Chicano migrants can come together to discuss their concerns and needs and to organize and plan for possible solutions and action. The program includes a co-op food store and the development of a Center.

28. **Congressional Redistricting of Newark,** \$12,000
 New Jersey
 Committee for a Unified Newark, New Jersey

These funds are used to carry out a program of community education with the purpose of generating support for congressional redistricting and court litigation and assure equitable representation of blacks and Puerto Ricans in the governing bodies of the city.

29. **Los Angeles Brotherhood Crusade Projects** \$20,000
 Los Angeles Brotherhood Crusade, Inc., Los Angeles, California

The Los Angeles Brotherhood Crusade, Inc., acts as a broker between sources of funds and the black community. It helps community organizations in program development and implementation as well as funding. Programs include legal aid, mental health, economic and community organization.

30. **Home Ownership Assistance Program** \$30,000
Statewide Homes Foundation, Inc., Columbia, South Carolina

Statewide Homes Foundation, Inc., is involved in securing home sites and aiding in the construction of homes for the poor. It includes a family assistance program to help the poor apply and qualify for low income housing ownership.

Category II

Economic Development. The proposals in this category are designed with the specific purpose of upgrading the economic level of community people working either as individuals or as groups. These projects include funding of cooperatives, minority enterprise small business investment corporations, as well as economic development training programs and business consultative services.

31. **Black Methodists for Church Renewal Investment Corp.** \$125,000
Black Methodists for Church Renewal, Atlanta, Georgia

The MESBIC will provide capital in the form of loans to minority entrepreneurs to make possible establishment or expansion of commercial businesses. Black Methodists for Church Renewal Investment Corporation will also coordinate business consulting, legal aid and management training to loan applicants.

32. **La Raza Investment Corporation** \$60,000
Southwest Council of La Raza, Phoenix, Arizona

Partial funding for seed money to fund La Raza Investment Corp., the first Regional Minority Enterprise Small Business Investment Corp. It is established for the purpose of making loans to facilitate ownership and operation of small business concerns of Mexican-Americans in California, Arizona, New Mexico, Colorado, and Texas.

33. **Establishment of a Co-Op Washeteria** \$16,000
Residents of Bremen Community, Haralson County, Georgia

The funds are used to establish a co-op washeteria for the residents of Haralson County as part of a more comprehensive program to upgrade the economic level of the county's residents.

34. **Economic Development Program** \$15,000
United Methodist Community Centers, Omaha, Nebraska

The funds are used to establish a program designed to help community residents acquire information and financial

aid to enable them to initiate and expand commercial businesses. The staff would be composed of a community organizer and a research planner.

- 35. Economic Development Program** \$10,000
Salem United Methodist Church, New York, New York

The funds are used for a program that includes residential and commercial relocation feasibility studies in the Harlem community; gives technical assistance to commercial tenants and management assistance to the Salem Community Service Council, Inc., involved in housing and economic development.

- 36. Multi-Proyecto de Caguas** \$12,000
Regional Chapter of Methodists Associated Representing The Cause of Hispanic Americans, Puerto Rico

The funds are used for a program to establish a series of micro-unities (three growers and one seller) to help low income farmers increase their profits by enabling them to participate in the transporting of their produce to the consumers in the metropolitan areas.

- 37. Promoting Minority Employment in Construction Industry** \$15,000
United Construction Workers Association, Seattle, Washington

The United Construction Workers Association, composed of minority construction workers, creates employment and training opportunities in the building trades, provides counseling and support services to increase minority worker's success in apprenticeship programs.

- 38. Expansion of Minority Manufacturing Concern** \$30,000
Topeka Corrugated Container Corporation, Topeka, Kansas

A new minority owned and operated manufacturing concern (cardboard boxes) that was started with the help of a federal Small Business Administration Loan, now employs some fifty people. The funds are used for capital needs to allow them to generate more local business.

- 39. Black Economic Development Program** \$40,000
Union United Methodist Church, Boston, Massachusetts

The funds are used to provide seed capital and technical assistance in the form of loans and grants to small black

businessmen as a part of the Methunion Manors Housing Development program.

40. Clay County Community Development Program

\$20,000

West Point Woodcraft Co-op and Community Cannery, West Point, Mississippi

A project to develop the already established West Point Woodcraft Cooperative and the West Point Community Cannery by the employment of full-time staff to assist in the training of apprentice workers from the community.

41. Inner-City Business Improvement Forum \$30,000

Inner-City Business Improvement Forum, Detroit, Michigan

A project to establish new businesses, strengthen existing businesses, find and develop entrepreneurs and managers, and develop new job opportunities for inner-city residents. Program includes a consumer educational program to help community people receive the best quality of goods and services for their purchases.

42. Establishment of a Blue Jean Factory \$12,000

The Delta Foundation, Greenville, Mississippi

Partial funding to assist in the establishment of a blue jeans plant. The plan will cut and assemble jeans under contract and will receive technical assistance from a major sewing machine company.

43. Woodworking Factory \$5,000

Tibbee Tables, Inc., West Point, Mississippi

To develop the Woodworking Factory that has been established as a cooperative. The cooperative specializes in the manufacturing of wooden picnic tables.

44. Development of Freedomcraft Ceramics, Inc.

\$20,000

Freedomcraft Ceramics, Inc., Greenville, Mississippi

A project to develop Freedomcraft Ceramics, the major industry of Freedom City. The community project, with increased technical and managerial assistance, will be able to upgrade the economic level of the community residents.

45. Sharkey-Twilight Farmer's Co-Op Expansion

\$12,000

Sharkey-Twilight Farmer's Co-Op, Tutwiler, Mississippi

The Cooperative is designed to encourage and expand agricultural economic enterprise for a group of low income farmers. The funds enable the cooperative to receive technical and managerial assistance.

46. Santee Sioux Co-Op Food Store **\$15,000**

The Santee Sioux Corporation, Niobara, Nebraska

The funds have helped to establish an Indian cooperative food store which is operated and managed on a non-profit basis by the Santee Sioux Corporation. It serves mainly residents of the reservation who benefit from its prices and its location.

47. Establishment of a Hog Raising Cooperative **\$10,000**

Ranchos De Taos Hog Raising Cooperative, Taos, New Mexico

The funds have helped establish a hog raising cooperative among poor agricultural and migrant farm workers. The program makes provision for an educational component to help members learn hog raising and marketing.

48. Youth Silk Screen Factory Training Program **\$10,000**

Youth Screen Printing, Inc., Dayton, Ohio

The funds supplement financial support of a Silk Screen Factory that is geared to train ghetto youth in all aspects of commercial business. Youth are involved in production, designing, marketing and advertising experiences.

49. Regional Economic Development (MACEP) **\$20,000**

Mexican American Council for Economic Progress, Austin, Texas

The program established local economic development corporations throughout South Texas. The funds are used to train interns in economic development under the National Council for Equal Business Opportunity.

50. Economic Affairs Program **\$20,000**
United Interfaith Action Council, Brooklyn, New York

The funds are used in the expansion of the United Interfaith Action Council's program to include a person to assist persons involved in marginal businesses by making available training and consultation. The project includes a program of consumer education and development of buying club co-ops.

51. Development of a Mobile Incinerator Project **\$3,000**

Mr. Elwood Wynn, Gary, Indiana

The funds enable the continued development of a low pollution mobile incinerator mounted on a truck that serves

the residents of that community by incinerating waste combustibles.

- 52. Corpus Christi Investment Corporation** \$10,000
Corpus Christi Economic Development Corp., Corpus Christi, Texas

The funds are used as seed money to be invested in a Minority Enterprise Small Business Investment Corporation of the Corpus Christi Economic Development Corporation. The local development corporation is engaged in helping Mexican-Americans package minority businesses.

- 53. San Francisco Local Development Corporation** \$30,000
San Francisco Local Development Corporation, San Francisco, California

The organization is a community development corporation which creates and sometimes owns economic enterprises. It also provides technical, managerial and financial assistance to minority community service organizations.

- 54. Technical Assistance Program** \$18,000
Progress Association for Economic Development, Oklahoma City, Oklahoma

The funds are used to supplement support of an on-going program that administers, develops and conducts training and technical assistance programs for minority businessmen in Oklahoma.

- 55. El Seco Silk Screen Project** \$10,000
Movimiento Ecumenico Comeriano de Accion Social, Inc., Comerio, Puerto Rico

The funds are used for a community program to train young people in the art of silk screening as well as in merchandising their work for commercial purposes. Other components of the project include programs in community organization and education.

- 56. Establishment of a Crafts Cooperative** \$12,000
Toksook Bay Arts and Crafts Cooperative, Toksook Bay, Alaska

The community people of Toksook Bay have organized themselves into an arts and crafts cooperative for the production of native Eskimo crafts and pottery. They are to be trained by an indigenous artist and will receive technical assistance in merchandising their projects.

Category III

Church and Community. The proposals in this category are church programs sponsored with the purpose of providing

community services or specialized ministries. Such programs include day care centers, tutoring, counseling for students and school drop-outs as well as some programs designed to prepare and help clergy and lay groups respond and minister more effectively to community people.

57. Hispanic Pastors Leadership Development

\$24,000*

Rio Grande Conference, United Methodist Church,
San Antonio, Texas

The funds are to be used for a program to provide continuing education and leadership development in specialized ministries for Hispanic pastors. Perkins School of Theology will help develop programs and provide the instructional cost.

(*two year funding, \$12,000 per year)

58. Harambee House

\$20,000

School of Human Dignity, Chicago, Illinois

The funds will enable the Harambee House to carry out a one year program for four hundred participants, ages 13-23, that will include educational guidance and encouragement, cultural seminars, assistance in helping the young people continue with further education in colleges as well as technical and commercial schools.

59. Godparents

\$16,000

Metropolitan Community Methodist Church, New
York, New York

A program of simultaneous study and action to give members of Metropolitan Community United Methodist Church an opportunity for personal contact and enable them to develop relationships with Harlem community people in order to deal with the problems of drugs, welfare, etc.

60. American Indian Network of Services \$150,000*

United Methodist Indian Task Force, Oklahoma City,
Oklahoma

The funds have established Indian Centers in Oklahoma City and Tulsa to meet the needs of the newly urbanized American Indians, such as employment counseling, youth programs, and information concerning existing federal and state services.

(*two year funding, \$75,000 per year)

61. Children's Christian Social Service Program

\$4,000

Iglesia Metodista Unida Universitaria, Rio Piedras,
Puerto Rico

The funds have provided underprivileged children with opportunities to improve their knowledge and skills by means of indoor and outdoor educational and recreational activities.

- 62. Mexican-American Minister at Large** \$20,000*
Mexican-American Ministries Task Force, Dallas, Texas

A Mexican-American minister has been appointed to help English speaking congregations develop ministries to newly emerging Spanish speaking communities in their areas. He is also related to the existing Spanish speaking congregations in an effort to coordinate their ministry to the Mexican-American community.

(*two year funding, \$10,000 per year)

- 63. Black Staff Member for Community Liaison** \$7,000
Greater Hickory Cooperative Christian Ministry, Hickory, North Carolina

A minister from the black community will have the responsibility of developing liaison between the black community and the Greater Hickory Cooperative Christian Ministry. He will also be responsible for helping the cooperative develop ministries in response to community needs.

- 64. Establishment of a Secretariat of Christian Social Concerns** \$10,000
Puerto Rico Annual Conference, Puerto Rico

The director has responsibility for developing local church leadership in the area of social concerns and promoting cooperation between the church and community groups dealing with social problems. The funds have enabled this to happen.

- 65. Learn Power Program** \$18,000
Epworth United Methodist Church, Milwaukee, Wisconsin

The major emphasis of the program focuses on remedial and developmental reading and mathematics. The program also strives to provide the children with positive images of self, heritage, and their community.

- 66. Hispanic Theological Symposium** \$2,000
Chicano Seminarans of Perkins School of Theology, Dallas, Texas

A group of Hispanic seminarans are collecting data on social and theological development in the Hispanic community. A national symposium is scheduled for the Fall of 1973 when a series of presentations will be made and discussed

on current developments in theological thinking in the Spanish speaking community in the Southwest as well as developments in theological thinking in the Hispanic community in both North and South America.

- 67. Tri-County Transportation Link-up** \$12,000
John's Island Rural Missions, Inc., John's Island, South Carolina

Funds for a transportation service to help rural residents link up with the Charleston transportation system so that they may come into the city for needed services.

- 68. Service to Newcomers and Senior Citizens** \$20,000
United Methodist Filipino Congregations, Oakland, California

Two United Methodist Filipino congregations have co-sponsored the establishment of an orientation program of services available for new immigrants in their community. The service also serves the elderly community. The funds allocated are being used to support this project.

- 69. London Heights United Methodist Church Youth Center Program** \$12,000
London Heights United Methodist Church, Kansas City, Kansas

The funds enable the youth center to serve the black community with a variety of programs for youth, including recreation, cultural arts, tutoring, and counseling guidance.

- 70. St. Mark's United Methodist Church Community Ministry** \$5,500
St. Mark's United Methodist Church, Charlotte, North Carolina

The funds have enabled St. Mark's, which is a newly organized black congregation in a changing community, to develop community service programs including voter registration and family counseling.

- 71. Mallalieu Community Center** \$5,000
Mallalieu United Methodist Church, Fort Smith, Arkansas

The funds enable the program to offer a wide range of social, cultural, recreational and educational activities to all age groups of the community.

- 72. Turner's Chapel United Methodist Church Community Youth Worker** \$8,000
Turner's Chapel United Methodist Church, Canton, Ohio

The funds enable the community youth worker to be involved in youth programs designed to interest and encourage youth in community development as well as relating them to the church.

73. Day Care and Training Center \$12,000

St. Paul's United Methodist Church, Tampa, Florida

The funds serve to enable the center to qualify for federal grants to provide day care for pre-school children who live in areas of concentrated poverty in Tampa's inner-city.

74. Christian Community Service Project for New Immigrants \$10,000

Korean United Methodist Church, San Francisco, California

The funds enable a full-time Service Program Director to carry out a program that includes finding temporary housing for newcomers, employment and job training counseling, and family counseling.

75. Los Angeles Chinatown Service Center \$20,000

Chinese United Methodist Church, Los Angeles, California

To establish a Chinatown Service Center to implement a referral program, initiate new programs determined by current needs and provide employment and counseling services for new Chinese immigrants.

76. New York City Hispanic Consultation \$1,000

Association of Hispanic Pastors, New York, New York

The funds are used to bring together clergy and lay representatives from the New York Area Hispanic churches to discuss new forms of ministry to the Hispanic community and begin planning strategy to implement such programs in their communities.

77. Operational Grant for Community Action \$75,000

Black Methodists for Church Renewal, Atlanta, Georgia

The Black Caucus of the United Methodist Church is involved in helping to bring about increased involvement of blacks in all levels of the church as well as seeking to make known the needs and concerns of the black community to the church at-large. Partial funding for administration of on-going regional and youth development programs.

78. United Methodist Hispanic National Consultation

\$20,000

Methodists Associated Representing the Cause of Hispanic Americans, MARCHA, El Paso, Texas

Funds are used to bring together representatives of the United Methodist Hispanic community from each jurisdiction to review their needs, concerns, resources, and to develop a plan for more effective ministries among Hispanic Americans.

79. Asian-American Research and Development Project **\$52,450***

Asian-American United Methodist Caucus, Oakland, California

These funds are being used to establish an office to develop long-range planning and strategies for Asian-American ministries. The program includes consultations and seminars to increase Asian-American church involvement in their communities.

(*two year funding, \$26,225 per year)

80. Director of Hispanic Ministries Planning and Development **\$14,000***

Latin American Ministries Action Group, Los Angeles, California

The director works with Spanish speaking congregations in the Southern California-Arizona Conference to enable and equip ministers and laymen for ministries in the Hispanic community.

(*two year funding, \$7,000 per year)

Category IV

Community Service. The proposals in this category are community sponsored programs designed to offer services to groups and individuals such as day care, drop-in centers, senior citizen activities, remedial education and counseling.

81. Haralson County Day Care Center **\$15,000**

Haralson County, Georgia

The funds served to enable the center to qualify for a federal grant on a matching basis to provide day care for pre-school children who live in areas of concentrated poverty.

82. Asian American Drop-In Center **\$8,400**

Seattle, Washington

To establish an Asian-American Center where youth can find an identity through community service, cultural studies and opportunity for leadership development.

83. Associate Director—Indian Center **\$5,000**

Indian Welcome Center, Los Angeles, California

There are approximately 60,000 Indians in the Los Angeles area, many of whom are in a period of transition from

reservation to urban life. The associate director will coordinate a referral service program as well as recreational and educational activities. He is also responsible for reaching out to the community to inform them of the center's programs and activities.

84. Program Coordinator—Community Worker for

Japanese

\$15,000

East Bay Japanese Association, Berkeley, California

The community worker is assisting in program development for rendering social services to the elderly as well as to new immigrant members of the Japanese community.

85. Summer Study Skills Institute

\$25,000

Rust College, Holly Springs, Mississippi

Funds for a summer program to upgrade the preparedness of two hundred entering college students. Program includes testing, counseling and tutoring by more advanced students in education.

86. Administrative Grant for Community Programs

\$12,000

Jackson Human Rights Project, Jackson, Mississippi

The project is involved in carrying out a medical and legal program, a liberation school and cultural center, as well as other services including welfare and civil rights information.

87. Legal Aid Service for Migrants

\$12,000

La Raza Unida of Ohio, Findlay, Ohio

Funds enabled the establishment of a program to provide for legal aid to migrants who encounter legal problems due to cultural, language and social differences.

88. Community Clinic and Health Welfare Counseling

\$10,000

Nyssa Self-Help Clinic Community Board, Nyssa, Oregon

To establish a community clinic, increase doctor and hospital services, and train mothers and youth in health education.

89. Day Care Services for Pre-School Children

\$10,000

South Nashville Day Care Center, Nashville, Tennessee

Funds enable the Day Care Center to qualify for federal program that matches private funding on a three to one basis.

90. La Voz del Campesino (Voice of the Farm Worker) \$15,000

Spanish Speaking Task Force of the Lower Rio Grande Valley, McAllen, Texas

Funds for expansion of Spanish radio broadcasts designed to keep agricultural workers informed about relevant issues and employment conditions. Program is supplemented with a volunteer referral program.

91. Community Clinic and Drug Co-op \$18,000
El Paso, Texas

Funds are used to operate a Pharmacy Co-op in conjunction with the Father Rahm volunteer community clinic. The Newark United Methodist sponsored hospital in El Paso will provide the facilities.

92. Comprehensive Youth Program \$12,000
Unicen, Inc., Dayton, Ohio

Unicen is involved in a youth program that includes employment training, tutoring, recreation, as well as community services. It has been successful in helping youth become gainfully employed.

93. Community Workers and Freedom Schools \$9,000
Fayette-Haywood Workcamps, Fayette-Haywood Counties, Tennessee

Two freedom schools use local community people to teach other community residents in an effort to fight illiteracy. Subjects taught are government, election laws, black history, and current black issues.

94. Comprehensive Prison and Post-Prison Programs \$15,000

The South Forty Corporation, New York, New York

The program is designed to provide men in prison with an avenue back to society. They involve these men in community work prior to their release. Funds would be partially used to provide stipends for these men while involved in community work.

95. Youth Training and Counseling Program \$5,000
Involvement of Mexican-Americans in Gainful Endeavors, Inc., Mission, Texas

Partial funding for a youth-oriented program that includes tutoring and counseling for potential drop-outs. The center also affords youth an opportunity to work in their own record shop or tie-dying commercial venture that provides them experience in merchandising.

96. Drug Abuse and Dental Clinic **\$17,000**

Plaza Community Center, Los Angeles, California

The Center is located in the predominantly Mexican-American area of East Los Angeles. Funds will allow the reopening of their dental clinic as well as the continuation of a community youth program against drug abuse.

(Editor's note: This report, as printed and distributed to the General Conference, included photographs illustrating many of the projects described.)

REPORT OF THE COMMITTEE ON REVIEW

Report No. 1

The Report of the Committee on Review to the 1970 General Conference noted that "start-up time" had caused slow progress in the first two years of the Committee's existence and voiced the hope that more rapid progress might be attained in the last two years of the quadrennium. However, the impending restructuring of the general boards and agencies acted as a brake on much of the activity of the general church. The tendency has been to wait and see what new structure would come out of the 1972 General Conference.

Consideration of structure has been of some concern to the Committee on Review. In 1970 we called the attention of General Conference to the apparent conflict of interest resulting from members of the Committee on Review also holding membership in the Program Council. As we moved into the last half of the quadrennium we came to the conclusion that, under certain conditions, our functions and responsibilities could be assumed by the Program Council and the Committee on Review eliminated. At a meeting of the Committee on Review on February 15, 1971, a resolution was adopted containing this proviso:

"That if the 1972 General Conference continues the Program Council, it should be granted authority and responsibility to provide for implementation and administration of the coordinated program as adopted by the General Conference, and to study and coordinate budget askings of the general boards and agencies as they relate to the program as adopted by the General Conference, and to make recommendations regarding the same to the Council on World Service and Finance.

"That conditioned upon the grant to the Program Council of these additional responsibilities and accompanying authority, it is feasible to delegate the responsibilities of the Committee on Review within the Program Council."

Legislation to this effect is being proposed to the 1972 General Conference. Thus, if either this legislation or the proposals of the Structure Study Commission are adopted, the Committee on Review will not exist beyond this General Conference. As the work of this agency of the church draws to a close we felt there was a real opportunity to assist the General Conference as it undertakes the restructuring of the general boards and agencies of the church. Because we do not seek the continuation of the Committee on Review

in the new structure, we are in a favorable and unique position to take an objective view of the task of restructuring.

We have, therefore, prepared Report No. 2 which summarizes various criticisms of the Structure Committee Report and contains a résumé of various legislative proposals of the boards and agencies. This report is being made available to General Conference delegates in advance of General Conference to assist them in the study of the possibilities in the area of restructuring of the general boards and agencies.

The following actions were taken by the Committee on Review since the 1970 General Conference:

Publications. a. Recommended to the Structure Study Commission that provision be made for strong supervision of publications to prevent duplication, overlapping, unauthorized publications, and so forth.

b. General approval was granted the Division of Coordination, Research and Planning to publish a research information bulletin on a limited basis.

c. Through consultation with the Board of Evangelism, TRAFCO and the Board of Education, the purpose and responsibilities of *Tidings* was clarified, and apparent conflicts between the Board of Evangelism and the Commission on Worship were resolved.

d. Authority was granted the Commission on Religion and Race to publish *News* four times a year and limited to four pages and fifteen hundred copies in each edition.

e. Approval was given to the request of the Board of Evangelism to publish *Alive*, a publication designed to provide a new theological life style for people of all ages.

Real Property. Several consultations were held with the Board of Missions relative to the location of a headquarters facility. A final decision was held in abeyance pending the General Conference decision on restructuring of general boards and agencies.

International Representation. Provision for participation of overseas delegates in General Conference has been reviewed and some modifications made. Plans call for General Conference to include two special nights with a dramatic display of flags and presentation of persons from other countries. An orientation session with a review of issues will be held for overseas delegates. At the conclusion of General Conference an evaluation session will be held.

The Coordinating Council of the former Methodist Church was created by action of the 1952 General Conference, and the Committee on Review is its successor in The United Methodist Church. For some twenty years a

needed service has been performed for the church. As the existence of this arm of the church draws to a close, we take comfort in the fact that the duties and responsibilities delegated to it by the General Conference will be continued in and cared for by other agencies of the church.

Respectfully submitted,

Roy J. Grogan, *Chairman*

Jerry G. Bray, *Vice Chairman*

Edwin E. Reeves, *Secretary*

Report No. 2

Structuring the General Boards and Agencies. The 1968 General Conference meeting in Dallas devoted a major part of its time to perfecting the structure of The United Methodist Church created by the Plan of Union. So complex was the task, however, that it could not be completed before adjournment. Foreseeing the need for more study, a Structure Study Commission was created and authorized to study the general boards and agencies of the church and make recommendations to the 1972 General Conference. The report of the Structure Study Commission will be a principal item of business at the General Conference in Atlanta.

For almost four years the Structure Study Commission has held hearings across the church and has prepared and issued a number of proposals for consideration and comment by individuals and components of the church. Its final proposal is embodied in its report to the General Conference under date of January 15, 1972. Copies of the report have been mailed to all delegates. This report, plus a considerable number of legislative proposals from boards and agencies themselves, modifying the present structure, will be up for consideration. In addition, it is likely that a number of petitions affecting the structure of general boards and agencies will also come to General Conference from across the church. How can all this material be fairly considered? This report is an attempt to assist the General Conference delegates with this task.

The Structure Study Commission has appeared before a number of annual conference delegations to explain details of its report and to answer the questions of delegates. In addition, the Study Commission will be given an opportunity to further explain its report to the General Conference before a decision is made as to the procedure under which the report will be considered. Therefore, this report makes no attempt to further explain the report but will set forth some of the known comments and criticisms in order that delegates may have an opportunity to study them in advance.

It should be kept in mind that this listing of criticisms does not and should not be taken as approval or disapproval of their validity by the Committee on Review. Delegates will probably hear most of these criticisms at General Conference, and the purpose in setting them forth now is simply to put delegates in a better position to make an informed judgment upon them later. They are taken from various papers which are in circulation, authored by several persons, and are presented without editing.

I

*Some of the Comments and Concerns
Being Circulated Regarding the
Structure Study Commission Report*

GENERAL COMMENTS

"Historically and of recent date an effort has been made to distribute power across the structure of United Methodism and to engage the largest possible participation of United Methodists in the decision-making processes. The Structure Commission proposals would turn the church sharply in the opposite direction."

"In this reorganization both the democratic process of The United Methodist Church and the need for flexibility of the church in our time is threatened."

"The most disturbing implication of the plan is its rigid authoritarian style. The style of organization is hierarchical and military with an emphasis upon authority at every level. Is this style appropriate to an age of spin-off task forces and the necessity for the church to be creatively active on many fronts?"

"There is a marked reduction in the involvement of church members, lay and clergy alike, through membership on boards and councils of the church. The reduction of the number of boards and the number of members and the limiting of opportunity to serve on divisions, sections, or committees will eventually result in a concentration of power in a very small number of persons."

"The plan is an administrative nightmare. Mingled with the authoritarian style of administration is a vacuum at the center of authority. The program agencies, and to an extent the entire machinery of the denomination, find themselves answerable to a part-time executive with little or no staff. Meaningful decisions would be impossible."

"The tendency toward centralization of power in the plan is illustrated by: 1) the centralization of investment power in the Council on Finance and Administration; 2) the concentration of power in the publisher, who becomes the chief executive and administrative officer of the Board of

Communication and Publication; 3) the realignment of boards and agencies, creating among others a Board of Global Ministries with resources of finance and staff considerably exceeding that of the present Board of Missions, which now holds a major share of the church's corporate wealth and employs one-half of the total staff of the church."

"An exceeding amount of new power is given to the proposed Council on Finance and Administration, formerly the World Service and Finance Commission (*sic*). By 1976, all funds, trusts, and investments of present agencies except those of the Board of Pensions and Global Ministries are placed in the hands of this council."

"The proposed structure does not move toward unity in diversity but toward centralized and regimented uniformity."

"The report reveals too little in-depth understanding of what is actually entailed in carrying out many of the church's specialized serving-witnessing ministries."

"The general secretaries of each general program board of the church shall be elected annually by the Council on Ministries . . . General secretaries are chosen in one area and find their authority in another. Their staff members arise from a separate process and find their authority in the board or agency they serve. The general secretaries have the ground of their administrative life cut from under them. They are separated from the board they are asked to serve and the staff upon which they must depend for the accomplishment of their task."

"The election of the chief administrative officer of a board by the Council on Ministries and the election of the chief administrative officer of the division of a board by the board is contrary to recognized management principles and would generate unnecessary hazards of internal conflict within the board at the top management levels."

"The provision for election of all general secretaries by a centralized body is a negative approach to coordination."

"The election annually of the administrative leadership of the board with an eight year limitation for such service by a specific administrator would reduce the ability of a board to attract the quality of leadership it needs and would subject the administrators of a board's work to unproductive pressures from individuals and groups capable of exerting influence in the annual election processes with a frequency that is neither helpful nor necessary."

"False economy. The plan cannot deliver on the promise of economy and, indeed, might even be more costly than the

present structure or some alternatives that are being proposed."

COUNCIL ON MINISTRIES

"The Council on Ministries is to serve as a kind of 'Executive Committee' of the General Conference without constitutional direction. Unless specific restrictions were given by the Conference they could act for the Conference in new matters, or matters that had not been before the Conference. More power is vested in the Council on Ministries than in any other church body of this type on earth at this time, including the consistory at Rome."

"Decisions of crucial importance, some of them complex and technical in nature, will be made by, or under the leadership of, a Council of Ministries (and its executive committee), which is not nearly so representative of the church as it is said to be; which will not necessarily have the needed expertise in various areas of responsibility; and whose members for the most part will not be in office long enough to achieve the knowledge and competence required in such areas, particularly that of evaluation of the work of boards and long-range planning."

"The Council on Ministries by its very nature, without any real continuity of membership, will most likely come under the control and direction of the staff of the general boards and program agencies of the church. With the power to reorder priorities, redesignate budget and restructure boards internally, it could well become a 'curia' with authority and power inconsistent with the tradition and history of The United Methodist Church. Its twenty-six voting member executive committee would become the power center of The United Methodist Church with the possibility of exerting decisive and effective control of the affairs of our church."

"The inordinate amount of power and authority which is lodged with the Council on Ministries and the Council on Finance and Administration violates the basic principles of the democratic process, ignores the ethos of the historical antecedents of United Methodism, threatens to make most boards and agencies totally dependent, and could conceivably nullify, redirect, or retard General Conference actions."

"The annual conference is the basic body of the church. The proposal sets the total of voting and non-voting members in the Council on Ministries at 262 persons; yet only 91 emerge from annual conferences in America and 36 from conferences overseas."

"No annual conference can send its own chosen representative. An annual conference will be permitted to send

for the quadrennium either a lay woman, a layman or a ministerial representative (as designated by the secretary of the General Conference)."

"The category of representation will change in an annual conference every quadrennium. This method of representation seems a process of keeping the Council on Ministries 'forever amateurish'."

"The plan fails to provide for the degree of continuity which normally would be expected in a body engaged in long-range planning and in making decisions about technical matters."

"The substantial turnover in membership in the Council raises a serious question as to how many members of the Council can be expected to achieve the information and skills which their important and extensive duties require."

"Twenty-five persons will be nominated to the Council for membership largely from racial and ethnic minorities . . . suggested by minority caucuses and other groups and elected by the council. The proposal has strong overtones of divisiveness. What, for instance, is an authentic 'caucus or other group'? Does reliance on caucus in structure building encourage the fragmentizing of minorities?"

"Identification of the proper caucus to represent a minority could become complicated, especially if a single minority divides over its proper caucus voice."

"Power is lodged in an Executive Committee in which some two dozen persons will have the privilege of voting."

"Major responsibilities in the Council will fall to the relatively small Executive Committee which 'shall have such duties and responsibilities as are assigned to it by the Council.' It appears probable that great power will come to be vested in this executive committee."

"The Executive Committee will consist of thirty-three members, twenty-six of whom will have votes. Thus in some matters of great importance, fourteen persons could make decisions for the entire church."

"Provision is not made for a functioning staff for the Council on Ministries. The Commission states, '. . . the work of the Council on Ministries ought to be done through its own members serving on committees rather than through staff.' How many members will be able to find the time which these various assignments require, if fulfilled adequately?"

"Since no general secretary or associate general secretary may hold the same position for more than eight years, long range planning would be discouraged in the interest of shorter-term goals more likely to win acceptance."

"The deliberately lean staffing of the Council on Minis-

tries limits the amount of time and effort that will be devoted to the fostering of cooperative and creative relationships among the general agencies."

"In the 'remote control' system of the Council on Ministries, the power to elect the general secretaries of the boards takes the directorship out of the boards and places it with those who cannot know the programmatic operation of the boards."

"The Division of Interpretation, as a part of the present Program Council, has had ready access to all agencies of the church and has been forced to work on both sides of the shadowy frontier between program interpretation and financial promotion. In the proposed structure the base has been destroyed and function assigned in those different directions, assuring divorce between finance and program."

COUNCIL ON FINANCE AND ADMINISTRATION

"Financial promotion for the benevolence fund is divorced from the other forms of interpretation and given a minor role as one in a long list of functions of the Council on Finance and Administration."

BOARD OF COMMUNICATION AND PUBLICATION

"The same person is to be chief administrative officer of the board (not called a general secretary as with other boards) and the executive officer of one of the two divisions. By any theory of administration it is questionable to have the same person functioning simultaneously at two different levels."

BOARD OF SOCIAL CONCERNS (BOARD OF CHURCH AND SOCIETY)

"The Board of Social Concerns (Board of Church and Society) has been increased by one division, and the Board of Missions (Board of Global Ministries), with the inclusion of Health and Welfare and Ecumenical Affairs, has become an ever greater power center within the church. If the 'grass roots' has experienced difficulty in speaking to and influencing the Boards of Missions and Social Concerns in the past, it will certainly have greater difficulty with the new Board of Global Ministries and Board of Church and Society."

BOARD OF DISCIPLESHIP

"Evangelism and Laity are relegated to division status within the new Board of Discipleship. Surely in a 'grass roots' church, Laity should have a more central position. Also, the central thrust of Biblical evangelism, that of proclamation of the Gospel in word and witness, is apparently assigned a secondary role within the proposed structure."

"There is no provision for liaison between the stewardship section and the unit that is to handle promotion of benevolences."

"The structure would fragment the church's educational efforts by dividing the responsibilities among units which are assigned to two totally different boards."

"The recommendation that the present functions of the Board of Education be separated and relocated in two boards is contrary to the recommendations made to the Board of Education by two major independent studies (1964 and 1968). Both studies recommended a closer coordination of the functions being carried on by the component divisions of the Board of Education."

"The Program-Curriculum Committee is made amenable to the Board of Discipleship, whose constituency may or may not possess the necessary expertise and skills which the development of such educational program and resources require."

BOARD OF GLOBAL MINISTRIES

"The influence of the alleged sixty percent of the members of the Structure Commission who have been, or are currently, closely related to the Board of Missions is strongly evident throughout the report. Obvious favoritism is shown to the Board of Global Ministries in several ways:

"a. The statement of purpose for the Council on Ministries is lifted from the current paragraph 1277 in the 1968 *Discipline* which is entitled *The Aims of Missions*. This tends to slant the total Council on Ministries in directions which are favorable to the Board of Global Ministries.

"b. The election of the general secretary of the Board of Global Ministries is upon nomination by a Personnel Committee of the Board of Global Ministries (par. 1084) rather than upon nomination of the Personnel Committee of the Council on Ministries, as prescribed for other boards and agencies in paragraph 809.

"c. The freedom of the Board of Global Ministries to manage their own portfolios without the intervention by the Council on Finance and Administration, because their funds all exceed the \$1,500,000 amount described in Paragraph 845.7.

"d. The assignment of numerous functions to the Board of Global Ministries and its divisions which overlap those functions which are also assigned to other boards totally ignores one of the stated goals for improvement."

"The Board (of Missions) which now holds a major share of the church's corporate wealth and employs one-half of

the total staff of the church is enlarged by the addition of three divisions."

BOARD OF HIGHER EDUCATION AND MINISTRY

"The recommendations that the training of the clergy and other professional leadership of the church be carried on by a board other than the board that is responsible for the education of age level groups and ministries to the lay people of the church does not seem educationally beneficial to the church. The work of ministerial education and the work of the local church need to be more fully coordinated rather than further separated from each other.

II

Summary of Legislation Proposed by Existing Boards, Agencies, and Councils

All the proposed legislative changes in the present structure of general boards and agencies may not be available to the delegates prior to the opening of General Conference. The Committee on Review has attempted to gather these proposals dealing with structural change, and they are summarized below. Because all of this material was not available to the church at large prior to General Conference, comments and criticisms as to these proposals were not available when this report was prepared and could not be included.

A. Program Council

The most substantive changes that the legislation proposed by the Program Council would provide are:

1) Enlarges the membership of the Program Council to include a representative from each annual conference in the United States and insures representation of minority groups and a larger proportion of women. It also provides for voting representation of the general program agencies.

2) Relates the present Commission on Public Relations and United Methodist Information to the Program Council as a fourth division.

3) Eliminates the Committee on Review as a separate entity and incorporates its functions into the divisions of the Program Council and the Council on World Service and Finance.

4) Establishes a role for the Program Council in co-operating with the Council on World Service and Finance in recommending the division of the World Service budget between the various program agencies, thus bringing program and budget into a more effective relationship.

5) Relates the Continuing Coordinating Committee to each of the divisions of the Program Council instead of

relating it only to the Division of Coordination, Research and Planning. It also alters the membership of the Continuing Coordinating Committee to include an equal number of voting members from the general agency staffs and the Program Council in order to provide more effective coordination between program and communication and between the representatives of the boards and members of the Program Council.

6) Makes the Division of TRAFCO responsible for developing a systematic approach to communication in The United Methodist Church.

7) Makes the Program Council responsible for the election of all executive staff of its divisions rather than allowing each division to elect its own executive staff, thus creating a more unified Program Council.

B. Council on World Service and Finance

The council itself has not developed or endorsed any restructuring proposals which might be construed to be in lieu of, or substitute for the proposals of any groups. The council has developed legislative proposals which will be presented to General Conference in the event the Program Council legislation prevails. These proposals would deal with:

a) The Program Council role in developing World Service budget recommendations.

b) Changes in the World Service budget between General Conference sessions.

c) Review of general agency building and property plans.

The final decision as to what is proposed will depend upon the action of the General Conference with respect to the Structure Study Commission report.

C. Communications and Publications

TRAFCO and Interpretation both remain divisions of the Program Council. The Commission on Public Relations and United Methodist Information is proposing no structural change, but under the legislation submitted by the Program Council would become the fourth division of the Program Council.

The Board of Publication has proposed no change in structural relationship.

D. Board of the Laity

The General Board of the Laity approved legislation requesting continuation of the Board of the Laity as a separate agency. Thereafter the Executive Committee of the board agreed with the Executive Committees of the Board of Evangelism and the Commission on Worship to submit alternate legislation which would merge the three agencies into one agency to be called the Board of Disciple-

ship. (Note: This proposal does not include the Divisions of Local Church and Curriculum Resources from the Board of Education as suggested by the Structure Study Commission report.)

E. Board of Evangelism

The Executive Committee has joined in the submission of the legislative proposal to merge the three agencies of Evangelism, Laity, and Worship. However, in the event the General Board of the Laity is continued as a separate board, the Board of Evangelism and the Commission on Worship have petitioned the General Conference to combine these two agencies into one General Board of Evangelism and Worship.

F. Commission on Worship

As indicated above, the Commission on Worship has joined in submission of two alternate proposals which would join this commission with either the Board of Evangelism or with the Board of Evangelism and the Board of the Laity.

G. Board of Missions

The Board of Missions has submitted legislation which is basically the same as that found in the Structure Study Commission report, Section 7, entitled "Global Ministries." This legislation does provide for change of the name to "Board of Global Ministries" and adds three divisions to the present Board of Missions structure. The divisions added are:

- a) Ecumenical and Interreligious Concerns (Formerly Commission on Ecumenical Affairs)
- b) Committee on Relief (Successor to the United Methodist Committee on Overseas Relief)
- c) Health and Welfare Ministries

Under this proposal the Board of Global Ministries would have seven divisions. However, the board has presented alternate legislation which would provide for the same organizational structure as above, except it would only have five divisions, and would not include Ecumenical and Interreligious Concerns or Health and Welfare Ministries.

H. Commission on Ecumenical Affairs

In the legislation proposed by this Commission on Ecumenical Affairs the recommendation is to change the name to the "Commission on Ecumenical and Interreligious Concerns," to expand the functions of the commission and to broaden the base of membership.

I. Board of Health and Welfare Ministries

The Board of Health and Welfare Ministries will urge the General Conference to follow the recommendation of

the Structure Study Commission in establishing a single administrative unit for all health and welfare ministries. However, the legislation proposed by this board would not lodge such administrative unit in the Board of Global Ministries. Instead it would be a separate unit with the status of a general board with all the responsibilities of the present Board of Health and Welfare and the responsibility for all health and welfare ministries now related to the National, Women's, and World Divisions of the Board of Missions.

The functions of the proposed new board would be basically the same as that proposed by the Structure Study Commission report for the division of Health and Welfare under the Board of Global Ministries.

J. United Methodist Council on Youth Ministries

The legislation proposed by the UMCYM is essentially the same as that proposed by the report of the Structure Study Commission except that the Council (by its legislative proposal and staff, if any) would be related administratively to the Program Council Division of Coordination rather than the Board of Discipleship as proposed by the Structure Study Commission.

K. Board of Education

The Board of Education proposal is for a structure which would keep the functions of education together much as they exist at the present time. However, in the proposed new organization, the Board of Education would have one general secretary and four associate general secretaries. These four associate general secretaries would be responsible for the four main divisions of the new board, which would be:

- 1) Local Church
- 2) Curriculum Resources
- 3) Higher Education
- 4) Ministry

L. The following boards and commissions at this point are not requesting any change in their structural relationships:

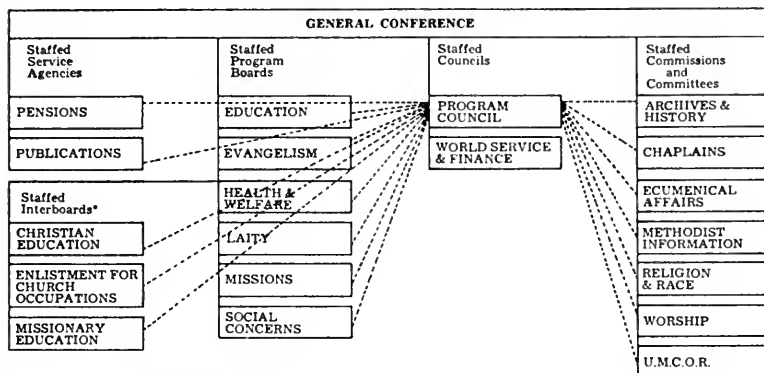
- 1) Board of Pensions
- 2) Commission on Religion and Race
- 3) Commission on Archives and History
- 4) Commission on Chaplains
- 5) United Methodist Committee on Overseas Relief
- 6) Board of Christian Social Concerns

M. The proposed legislation would also eliminate all staffed interboards, and their functions would be taken over by related program boards.

Printed herewith as **Exhibit I** is a chart of the present structure of the staffed boards and agencies of the church. Included as **Exhibit II** is a chart of the board and agency structure as it would appear if the legislation proposed by the boards and agencies is adopted.

EXHIBIT I

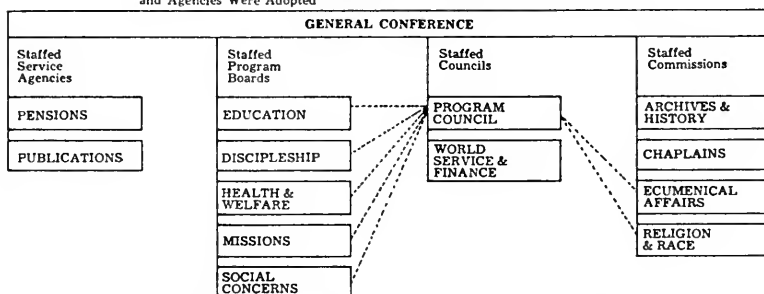
The Present Structure of Staffed General Agencies
of The United Methodist Church



*Amenable to cooperating boards
Broken lines indicate participation in the work of the Program Council for coordination.

EXHIBIT II

The Structure of Staffed General Agencies of the U.M.C. as it would appear if the Legislation which is being proposed to The General Conference by Boards and Agencies Were Adopted



Broken lines indicate participation in the work of the Program Council for coordination.

- Notes:
1. Evangelism, Laity and Worship would be combined in a Board of Discipleship.
 2. Methodist Information would be a division of the Program Council.
 3. U.M.C.O.R. would be a division of the Board of Missions.
 4. The three staffed interboard committees would be discontinued, but their functions would be as follows:
The work of the Interboard Committee on Enlistment for Church Occupations and the Interboard Committee on Missionary Education would be continued in the Board of Education. The work of the Interboard Committee on Christian Education would be continued in the Board of Missions.
 5. The number of staffed agencies would be reduced from 20 to 13. The Structure Study calls for 10.

III*Courses of Action*

The report of the Structure Study Commission has elicited numerous responses—pro and con. The commission has worked hard and faithfully at a difficult and complex task.

The General Conference now has the monumental task of considering the various proposals—the report of the Structure Study Commission, the proposed legislation from boards and agencies, and the various petitions—and determining whatever next steps can be taken toward more effective structure.

The several courses of action available to the General Conference appear to be:

A. Approve the Structure Study Commission Report in its present form, or

B. Amend the Structure Study Commission Report and adopt as amended, or

C. Continue the present structure of general boards and agencies, or

D. Modify the present structure of general boards and agencies and continue them as modified, or

E. Combine portions of the structure recommended by the Study Commission Report with the present structure of general boards and agencies.

EXHIBIT III

Proposed Divisions of the Program Boards and the Program Council According to Legislation being Submitted by the Program Boards to the 1972 General Conference or Existing Legislation

Discipleship

Lay Life and Work
Evangelism
Stewardship
Worship

Education

Curriculum Resources
Higher Education
Local Church
Ministry

Social Concerns

General Welfare
World Peace
Human Relations

Missions

Education and
Cultivation
National
UMCOR
World
Women's

Program Council

Coordination
Interpretation
Methodist Information
TRAFICO

Health & Welfare

No divisions proposed

It is evident that the commission has pin-pointed several important areas of need, many of which have been recognized and pointed out by the boards and agencies themselves, particularly in: 1) research, coordination, evaluation and planning between sessions of the General Conference; 2) attention to overlapping functions of boards and agen-

cies; 3) tapping more widespread lay and clerical resources throughout the church in planning and decision-making.

That structural changes are needed is obvious, but much more than the alignment of particular boards and agencies is at stake. We need to be asking: how do we perceive the church's mission in the midst of the rapidly moving events of today's world? What structure can best facilitate that mission in ways which draw on the creative resources of the whole church? This is the task before the 1972 General Conference.

Committee on Review

Roy J. Grogan, *Chairman*

Jerry G. Bray, *Vice-Chairman*

Edwin E. Reeves, *Secretary*

REPORT OF THE SOCIAL PRINCIPLES STUDY COMMISSION

The Work of the Social Principles Study Commission

The Social Principles Study Commission submitted a progress report to the General Conference of The United Methodist Church at its special session in St. Louis, Missouri, April 20-24, 1970. That comprehensive report incorporated the following material:

1. A summary statement on the historical context and a few comparative examples of the heritage, among other things, of both the Evangelical United Brethren Church and the Methodist Church in regard to social principles and social witness.

2. The work of the Commission up to April, 1970.

3. The plan and scope of the work.

- a. The study documents.

- b. Hearings and discussion.

- c. The plans for the final document.

4. A summary of conclusions

Copies of that 1970 report are available to members of this General Conference.

From the date of the General Conference of 1970 until the conclusion of its work prior to this General Conference, the Commission did the following things:

1. Meetings—*Full Commission*: September 22-23, 1970; September 28-29, 1971; January 17-18, 1972. *Executive Committee*: September 22, 1970; December 17, 1970; January 27-28, 1971; April 21, 1971; September 28, 1971; December 6, 1971; January 17, 1972; February 11, 1972. *Interim Work Committee*: June 4, 1970; September 22, 1970; December 17, 1970; January 27-28, 1971; April 21, 1971; January 17, 1972. *Drafting Committee*: September 29, 1971; November 18-19, 1971.

2. Circulation of five drafts of suggested statements of social principles by the following authors: Bishop James Armstrong, Miss Thelma Stevens, Dr. Richard Tholin, Dr. Roger L. Shinn, Mr. Julius Lester.

The response to this circulation was impressive. In excess of 35,000 copies were requested for discussion by individuals, groups, local churches, student classes, agency staffs, and others. The result was an enormous number of comments and suggestions, including several full texts for a possible Statement of Social Principles. These replies were assigned to members of the Commission for study and report, and received substantial consideration in the preparation of the final document.

As the Commission began to prepare its final document, it secured the services of two able writers and editors—Dr. Alan Geyer, then editor of *The Christian Century*, and the Rev. Allan Brockway, editor of *engage* magazine.

In the process of developing the final report several drafts were written and considered. These were submitted to many persons in the church for comment, including the Council of Bishops, the general agency personnel, seminary professors, and others.

The report was adopted by the Commission on January 18, 1972. Two members requested a record of their negative vote: Dr. James W. Ard of Dallas, Texas, and Dr. Paul Ramsey of Princeton, New Jersey.

One of the persistent suggestions designed to encourage wider use of the Statement of Social Principles is that, in addition to the document for the *Book of Discipline*, there might be other forms for worship and study in local congregations and for special celebrations in the church. Two have been prepared. Upon approval of this report by the General Conference, they will be presented to the General Conference in Atlanta, not for adoption, but as an indication of possible new, imaginative use to which the official statement might be put.

Social Principles of The United Methodist Church

(*Editor's note: The report of this Study Commission was referred to the Standing Legislative Committee on Christian Social Concerns and was reported to the General Conference by that committee as its Report No. 14, Calendar No. 444. The statement of social principles, as amended by the legislative committee, further amended by the General Conference, and finally adopted by the Conference, is printed in full in connection with the report of that calendar item; see Journal, pages 456, 1055.*)

REPORT OF THE COMMISSION ON THE STRUCTURE OF THE UNITED METHODIST CHURCH OUTSIDE THE UNITED STATES

Report No. 1

I. The assignments given by the 1966 General Conference to COSMOS are found on pages 369-370 of the *1972 Quadrennial Reports* and the accomplishments of these tasks are reported on pages 371-376. For the sake of economy, these are not reprinted in the *Daily Christian Advocate*, but you are urged to familiarize yourself with the above-mentioned report.

II. Recommendations to the 1972 General Conference:

A. Renewal of requests granted by former General Conferences.

1. The Africa Central Conference be authorized to elect not to exceed four bishops, provided that this shall provide episcopal supervision for Angola and Mozambique.

2. The China Central Conference be authorized to elect one or more bishops for China, provided that by such election there shall not be more than four effective bishops resident in that field at any one time during the quadrennium.

3. The Southern Asia Central Conference be authorized to elect one or more bishops for that Central Conference, provided that by such election there shall not be more than four effective bishops resident in that field at any one time during the quadrennium.

4. The Philippines Central Conference be authorized to elect two bishops for that Central Conference, provided that by such election there shall not be more than two effective bishops resident in that field at any time during the quadrennium.

5. The Liberia Central Conference be authorized to elect one bishop for that Central Conference, provided that by such election there shall not be more than one effective bishop resident in that field at any time during the quadrennium.

6. The Central Conference in the German Democratic Republic be authorized to elect one bishop for that Central Conference, provided that by such election there shall not be more than one effective bishop resident in that field at any time during the quadrennium.

7. The Central and Southern Europe Central Conference be authorized to elect one bishop for that Central Confer-

ence, provided that by such election there shall not be more than one effective bishop resident in that field at any time during the quadrennium.

8. The Central Conference in the Federal Republic of Germany be authorized to elect one bishop for that Central Conference, provided that by such election there shall not be more than one effective bishop resident in that field at any time during the quadrennium.

9. The Northern Europe Central Conference be authorized to elect one bishop for that Central Conference, provided that by such election there shall not be more than one effective bishop in that field at any time during the quadrennium.

10. Any annual or provisional annual conference or central conference already provided for in the enabling acts of this General Conference be authorized to continue during the quadrennium ending in 1976, provided the respective central conferences so agree, even though it may fall below the disciplinary membership.

11. The central and constituting annual conferences shall be as follows:

(a) Africa Central Conference

Angola
Central Zaire
Southern Zaire
North Shaba
Rhodesia
Mozambique

(b) Central Conference of Central and Southern Europe

Austria Provisional
Bulgaria Provisional
Czechoslovakia
Hungary Provisional
Poland
Switzerland
North Africa Provisional
Yugoslavia Provisional

(c) China Central Conference

(d) Central Conference in the Federal Republic of Germany

Northwest Germany
West Berlin
South Germany
Southwest Germany

- (e) Central Conference in the German Democratic Republic
 - Annual Conference in the German Democratic Republic
- (f) Former Latin America Central Conference
 - Costa Rica
 - Panama Provisional
- (g) Liberia Central Conference
 - Liberia Annual Conference
- (h) Northern Europe Central Conference
 - Baltic Provisional
 - Denmark
 - Finland-Finnish Provisional
 - Finland-Swedish Provisional
 - Norway
 - Sweden
- (i) Philippines Central Conference
 - Middle Philippines
 - Mindanao
 - Northern Philippines
 - Northwest Philippines
 - Philippines
 - Southwest Philippines Provisional
- (J) Southern Asia Central Conference
 - Agra
 - Bengal
 - Bombay
 - Delhi
 - Gujarat
 - Hyderabad
 - Lucknow
 - Madhya Pradesh
 - Moradabad
 - North India
 - South India
- (k) Sierra Leone Provisional Central Conference
 - Sierra Leone

B. New Requests

1. COSMOS recommends that permission be granted to the following conferences to become affiliated autonomous churches, within the quadrennium ending in 1976, when

the requirements as established by the General Conference have been met:

- (a) Costa Rica
- (b) Panama Provisional
- (c) Sierra Leone Annual Conference
- (d) Taiwan Annual Conference

2. COSMOS recommends that the Provisional Annual Conference of North Africa be authorized to negotiate and upon satisfactory completion of the requirements of the *Discipline* to become a part of a Protestant Church for the territory of Algeria with the Reformed Church of Algeria and other churches and missions.

3. The Conference of United Methodist Bishops (Paragraph 389) shall be discontinued.

4. The Commission on the Structure of United Methodism Outside the United States shall be discontinued and certain central conference matters shall be assigned to a Committee on Central Conference Affairs. Paragraph 1422 will become the following:

Recognizing the difference in conditions that exist in various areas of the world and the changes taking place in those areas, there shall be a Committee on Central Conference Affairs to study the structure and supervision of The United Methodist Church in its work outside the United States and its territories and its relationships to other church bodies and shall prepare such recommendations as it considers necessary for presentation to the General Conference. All resolutions and petitions related to central conferences presented to the General Conference shall be referred to the Committee for consideration and the Committee shall report its recommendations to the General Conference.

This Committee shall be composed of one bishop, one minister and one lay person from each jurisdiction who are delegates to the General Conference and named by the Council of Bishops; one bishop, one minister and one lay person from each central conference who are delegates to the General Conference and named by the Council of Bishops.

The Chairman of the Committee shall be a bishop.

The Committee shall meet at the seat of the General Conference.

The Episcopal members of the Committee shall act as the Executive Committee between sessions of the General Conference.

5. Affiliated autonomous Methodist churches and united churches shall have the right to communicate with the

Council of Bishops on any matter not assigned to another agency of The United Methodist Church.

6. The Council of Bishops, acting through a Committee not exceeding five members as it may designate, shall offer to work out with each affiliated autonomous Methodist or united church a concordat as provided for in the Constitution and any such concordat recommended by the Council of Bishops shall be presented by it to the General Conference.

7. A central conference which adapts and edits the *Discipline* as provided in Paragraph 631.21 shall establish a Judicial Court, which in addition to other duties which the central conference may assign to it, shall hear and determine the legality of any action of the central conference taken under the adapted portions of the *Discipline* or of a Decision of Law by the presiding bishop of the central conference pertaining to the adapted portions of the *Discipline* upon appeal by the presiding bishop or by one-fifth of the members of the central conference. Further, the Judicial Court shall hear and determine the legality of any action of an annual conference taken under the adapted portions of the *Discipline* or of a Decision of Law by the presiding bishop of the annual conference pertaining to the adapted portion of the *Discipline* upon appeal of the presiding bishop or of such percentage of the members of the annual conference as may be determined by the central conference concerned.

8. Paragraph 640 shall be revised to the following: "A self-governing church in whose establishment The United Methodist Church or one of its constituent members has assisted may be known as an affiliated autonomous church. Relations between The United Methodist Church and an affiliated autonomous church shall be such as may be mutually agreed upon by the two churches. The Board of Missions shall serve as the agent of The United Methodist Church for a continuing dialogue looking to the establishment of mission priorities with special reference to matters of personnel and finance. The United Methodist Church assumes responsibility for all contractual agreements made by one of its constituent members (Evangelical United Brethren and Methodist Churches) with an affiliated autonomous church.

9. Paragraph 641 shall be deleted.

10. Paragraph 642 shall be revised to the following: "The contractual agreements between The United Methodist Church and the affiliated autonomous Methodist churches shall include the following provisions:

(a) Certificate of church membership given by ministers in one church shall be accepted by ministers in the others.

(b) Ministers may be transferred between annual and provisional annual conferences of The United Methodist Church and of affiliated autonomous Methodist churches with the approval and consent of the bishops or other appointive authorities involved.

(c) Each affiliated autonomous church shall be entitled to two delegates, a minister and a lay person, to the General Conference of The United Methodist Church with all the rights and privileges of delegates, including membership on committees, except the right to vote. One of these delegates may be a bishop or other head of the church, if the affiliated church so desires. Such a church having more than seventy-thousand full members shall be entitled to two additional delegates, at least one of whom shall be a woman, with the same rights and privileges. (See Paragraph 1414.2)

(d) The term "minister" which appears in the *Covenant of Cooperation* with the affiliated autonomous churches shall be understood to mean, as far as The United Methodist Church is concerned, "bishop" or other ministerial head of the church and the term "layman" shall mean "lay person."

11. Paragraph 643 shall be changed to the following:

"When an annual or provisional annual conference becomes or becomes a part of an affiliated autonomous church, the Council of Bishops may at its discretion transfer its members who so desire to the conferences from which they went to the mission field, with the approval and consent of the appointive powers involved.

12. Paragraph 644 shall continue as follows:

"The Council of Bishops may assign one or more of its members for episcopal visitation to the affiliated autonomous churches."

13. Paragraph 645 shall become the following:

"An affiliated united church which is a member of the World Methodist Council shall be entitled to two delegates, a minister (who may be a bishop or other leader) and a lay person, to the General Conference of The United Methodist Church with all the rights and privileges of delegates including membership on committees except the right to vote. Such a church having more than seventy thousand full members shall be entitled to two additional delegates, at least one of whom shall be a woman, with the same rights and privileges." (See Paragraph 1414.2)

14. Paragraph 646 shall continue as it is:

"When the requirements of an unaffiliated autonomous Methodist church for its ministry are comparable to those

of The United Methodist Church, ministers may be transferred between its properly constituted ministerial bodies and the annual and provisional annual conferences of The United Methodist Church, with the approval and consent of the appointive authorities involved."

15. Paragraph 647 shall be changed to the following:

"When conferences outside the United States related to the General Conference of The United Methodist Church desire to be an affiliated autonomous Methodist or affiliated united church, the procedure shall be as follows:

(a) The conferences shall prepare a historical record with reasons why autonomy is requested and shall consult with the Committee on Central Conference Affairs on proceedings for autonomy.

(b) The Committee on Central Conference Affairs and the Conferences involved shall mutually agree on the confession of faith and the constitution of the new church. These shall be prepared with care and shall be approved by the conferences.

(c) Preparation of its *Discipline* is the responsibility of the conference(s) desiring autonomy.

(d) When the affiliated autonomous status has been approved by the General Conference and the provisions for it have been met, the following shall sign the proclamation of autonomy.

1. The President of the Council of Bishops
2. The Secretary of the General Conference

(e) An autonomous church, Methodist or united, may become an affiliated autonomous church of The United Methodist Church by mutual agreement with the Committee on Central Conference Affairs and the church involved.

(f) The Board of Missions shall work out whatever agreements are needed to provide the basis of mutual support in the area of personnel and funds.

C. Recommendation to the General Conference

Upon authorization and instruction from the General Conference of 1968 COSMOS has consulted with the jurisdictional and central conferences, the affiliated autonomous Methodist and united churches, other Methodist churches and ecumenical agencies on the issues of structures and relationships. As a result of this process COSMOS recommends to the General Conference of The United Methodist Church that the World Methodist Council as presently structured become an adequate instrument for worldwide fellowship and cooperation of all churches of the Methodist traditions.

Report No. 2

It is recommended that the Southwest Philippines Provisional Annual Conference be authorized to become an Annual Conference during the 1972-76 Quadrennium when such conference has twenty five ministerial members.

Report No. 3

COSMOS recommends that the General Conference give the Philippines Central Conference the right to decide if it wants to become an affiliated autonomous Methodist church or remain a central conference within the 1972-76 Quadrennium and to implement its decision according to the provisions of the *Discipline*.

Prince A. Taylor, *Chairman*
J. Robert Martin, *Secretary*

(*Editor's note: For General Conference action on the reports of COSMOS, see Journal, pages 370-74, 507.*)

REPORT OF THE STRUCTURE STUDY COMMISSION

The Structure Study Commission was brought into being due to:

a) a specific request by the Council of Secretaries that restructuring of agencies be included as a part of the uniting process of the Evangelical United Brethren and Methodist denominations; and, b) the shortness of time available to the Ad Hoc Committee on Church Union to complete its work.

The Plan of Union, approved in Dallas, proposed the creation of the Structure Study Commission. Paragraph 1421 of the 1968 *Discipline* established the Commission and defined its mandate in the following manner:

"There shall be a Structure Study Commission, appointed with authorization to study thoroughly the board and agency organizational structure of The United Methodist Church and to bring to the General Conference its recommendation for the structuring of the boards and agencies of the Church."

As it began its work, the Commission understood its task to be that of the preparation of a plan for an organic structure of the programmatic activities of the denomination which would be in harmony with three basic criteria: 1) first, and foremost, that the structure be the most effective instrument through which the church can fulfill its mission; 2) secondly, that the structure be responsive to the rapidly changing contemporary scene; and, 3) that the structure be in harmony with the ethos of the historical antecedents of United Methodism, which have continuously been in process of restructuring from the beginning.

As the work of the Commission progressed, some clear guidelines for a proposed model began to evolve. It was the Commission's perception that there are at least five things which The United Methodist Church desires concerning its board and agencies:

a. A coordinated program eliminating overlapping and multiple approaches to the annual conferences and the local churches;

b. On-going accountability between agencies and the total church between sessions of the General Conference;

c. Flexibility of decision making in respect to missional priorities and functions;

d. The recognition of the plurality of the church with participation designed to reflect the inclusiveness of the church; and,

e. An obvious reduction in the number of boards and agencies which would have as an end result a more efficient and effective organization.

The Structure Study Commission has sought to be faithful to the responsibility laid upon it by the church and duly submits the following report for your study and action.

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Proposed Legislation

(Editor's note: The Structure Study Commission presented its legislative proposals with reference to paragraph numbers in the 1968 Book of Discipline; thus in the material that follows, italicized notations to the effect that certain paragraphs are to be deleted, amended or re-numbered refer to paragraphs in the 1968 Discipline. The report has been edited to reflect General Conference action on this report itself. In many cases the General Conference may have taken other actions on some of these same paragraphs which were not related to action on the Structure Study Commission report. These actions are not reflected in the material which follows, but will of course be reflected in the 1972 Discipline. Therefore this material and the 1972 Discipline may not always be in agreement.)

(In many cases legislative committees, when reporting sections of this report to the General Conference for action, printed paragraphs or sections of the report in its entirety, in the form in which it was recommended for passage. Where this occurred, the material has not been reprinted here, but cross-references to the report of the legislative committee have been inserted.)

CHAPTER FIVE ADMINISTRATIVE ORDER

Section I. General Provisions.

Para. 801. *Delete entire Paragraph and substitute the following:*

The administrative work of The United Methodist Church shall be authorized, defined, and structured by the General Conference. The agencies for administration are the Council of Bishops, the Council on Ministries and the Council on Finance and Administration; the support service agencies are the Board of Publication, the Joint Committee on Communications and the Board of Pensions; the program agencies are the Boards of Church and Society, Discipleship, Higher Education and Ministry, and Global Ministries. Commissions may be either program or support service agencies.

(Editor's note: This paragraph is printed in amended form. It was, with some differences in the names of the support service agencies, a part of the Structure Study Commission report. It was not presented to the General Conference for final action but may be considered to have been adopted under the terms of an omnibus motion on the report adopted by the Conference and subject to the restrictions contained in that omnibus motion; see Journal, page 584.)

Para. 802. (This paragraph was adopted by the General Conference in the form recommended by the Standing Legislative Committee on Conferences in its Report No. 67, Calendar No. 441. It is printed in full in connection with the report of that calendar item; see Journal, pages 582, 1185.)

Para. 803. *Delete and substitute the following:*

The voting membership of the program boards shall be composed of three categories: basic, at-large, and episcopal.

1. Basic membership to the program boards shall be nominated by the annual conferences and elected by the jurisdictional conferences. Each jurisdiction shall elect twelve persons for membership: four laymen, four laywomen and

four clergy in full connection. Each jurisdiction shall be responsible for observance of Para. 21, Article VII.

2. At-large membership shall be elected by a board in order to perfect the representation of ethnic minorities, youth, young adults and to bring into the board special knowledge or background. Not less than 20% of the total membership of each board shall be under 35 years of age, with not less than 10% between the ages of 25 and 34, not less than 5% between 19 and 25, not less than 5% 18 or under at the time of election. Among the at-large members of each board, there shall be no less than two of each of the following: Asian Americans, blacks, Hispanic Americans and Indian Americans.

a. There shall not be less than ten nor more than twenty-five at-large members.

b. Each jurisdiction shall designate two of the twelve it has elected as basic members of a board to serve on the committee to nominate the at-large members of that board. This committee shall be responsible for the observance of Para. 21, Article VII.

c. The president of the board, or if there be none, the Secretary of the Council of Bishops, or a bishop designated by him, shall convene the Nominating Committee as soon as practical after jurisdictional elections have been completed. The Nominating Committee shall consult with ethnic annual conferences, the caucuses and other appropriate groups in making its nominations.

d. The Nominating Committee shall complete its work prior to the first meeting of the new board. At-large members shall be elected and seated before the board proceeds to the election of officers or any other business.

3. The episcopal membership of not less than five nor more than ten members shall be nominated by the Council of Bishops and elected by the General Conference (see exception, Par. 1080.6).

Para. 804—808. (These paragraphs were adopted by the General Conference in the form recommended by the Standing Legislative Committee on Conferences in its Report No. 61, Calendar No. 435. They are printed in full in connection with the report of that calendar item; see Journal, pages 581, 1177.)

Para. 809. *Add the following paragraph:* (The General Conference adopted this paragraph in the form recommended by the Standing Legislative Committee on Conferences in its Report No. 52, Calendar No. 399. The paragraph is printed in full in connection with the report of that calendar item; see Journal, pages 581, 1173.)

Para. 810. *Renumber Para. 806.*

Para. 811. (This paragraph was adopted by the General Conference in the form recommended by the Standing Legislative Committee on Conferences in its Report No. 53, Calendar No. 402. The paragraph is printed in full in connection with the report of that calendar item; see Journal, pages 581, 1173.)

Para. 812. *Renumber Para. 807 as 812.1 and add 812.2 and 812.3.*

Para. 813. (Para. 812-813 were adopted by the General Conference in the form recommended by the Standing Legislative Committee on Conferences in its Report No. 66, Calendar No. 440. They are printed in full in connection with the report of that calendar item; see Journal, pages 582, 1184.)

Para. 814. (Upon recommendation of the Standing Legislative Committee on Conferences, Report No. 64, Calendar No. 438, the General Conference did not concur in this paragraph of the report; see Journal, page 1180.)

Para. 815-824. (These paragraphs, renumbered as Para. 814-823, were adopted by the General Conference in the form recommended by the Standing Legislative Committee on Conferences in its Report No. 66, Calendar No. 440. The report on these paragraphs, as adopted, is printed in full in connection with the report of that calendar item; see Journal, pages 582, 1184.)

Section II. Council on Ministries.

Delete Paragraphs 822-847 and substitute the following:

Para. 825—827. (These paragraphs were adopted by the General Conference in the form recommended by the Standing Legislative Committee on Conferences in its Report No. 14, Calendar No. 343. They are printed in full in connection with the report of that calendar item; see Journal, pages 445, 1157.)

Para. 828. (This paragraph, renumbered as Para. 801, was adopted by the General Conference in amended form on the recommendation of the Standing Legislative Committee on Conferences, Report No. 63, Calendar No. 437. It is printed in full, as amended and adopted, in connection with the report of that calendar item; see Journal, pages 582, 1179.)

Para. 829.1. (This paragraph, renumbered as Para. 831.1, was adopted by the General Conference in an amended form in connection with action on Report No. 15 of the Standing Legislative Committee on Conferences, Calendar No. 344. The legislation, as amended and adopted, is printed in full in connection with the report of that calendar item; see Journal, pages 442, 1161.)

Para. 829.2-7. (These sub-paragraphs, renumbered as Para. 831.1-5, were adopted by the General Conference in

an amended form in connection with action on Report No. 16 of the Standing Legislative Committee on Conferences, Calendar No. 363. The legislation, as amended and adopted, is printed in full in connection with the report of that calendar item; see Journal, pages 486, 1164.)

Para. 830. (This paragraph, renumbered as Para. 828-830, was adopted by the General Conference in an amended form in connection with action on Report No. 14 of the Standing Legislative Committee on Conferences, Calendar No. 343. The legislation as amended and adopted is printed in full in connection with the report of that calendar item; see Journal, pages 445, 1157.)

Para. 831—832. (These paragraphs were adopted in the form recommended by the Standing Legislative Committee on Conferences in its Report No. 62, Calendar No. 436. They are printed in full in connection with the report of that calendar item; see Journal, pages 581, 1178.)

DISTRICT COUNCIL ON MINISTRIES

Para. 833. (This paragraph of the Structure Study Commission report was not adopted by the General Conference. Instead, detailed legislation submitted by the General Program Council was approved; see Journal, page 585.)

LOCAL CHURCH COUNCIL ON MINISTRIES

Para. 834. *To read as Paragraphs 845, 846, and 847 with editorial change of reference from "Program Council" to "Council on Ministries."*

(Editor's note: The General Conference took no specific action on Para. 834 of the Structure Study Commission Report, but it may be considered as having been adopted under the terms of an omnibus motion on the report, subject to the conditions set forth in the omnibus motion; see Journal, page 584.)

Section III. Council on Finance and Administration.

The following paragraphs are substitutions for Paragraphs 848-897.

Para. 840. General Statement on Church Finance.—The work of the church requires the support of our people and participation therein through service and gifts is a Christian duty and a means of grace. In order that all members of The United Methodist Church may share in its manifold ministries at home and abroad and that the work committed to us may prosper, the following financial plan, including the causes supported by the Christian Service Fund of the former Evangelical United Brethren Church, has been duly approved and adopted.

Par. 841. Name.—There shall be a Council on Finance and Administration of The United Methodist Church hereinafter called the council.

Para. 842. Incorporation.—The council shall be incorporated in such state or states as the council shall determine. This corporation shall be the successor corporation and organization to the Council on World Service and Finance (including the Council on World Service and Finance of The United Methodist Church, an Illinois corporation; the World Service Commission of The Methodist Episcopal Church, an Illinois corporation; the General Council of Administration of the Evangelical United Brethren Church, an Ohio corporation; the Board of Administration, Church of the United Brethren in Christ, an Ohio corporation), and the Board of Trustees.

This corporation shall receive and administer new trusts and funds, and so far as may be legal be the successor in trust of: The Board of Trustees of The United Methodist Church; The Board of Trustees of The Evangelical United Brethren Church, incorporated under the laws of Ohio; The Board of Trustees of The Church of the United Brethren in Christ, incorporated under the laws of Ohio; the Board of Trustees of the Evangelical Church, an unincorporated body; The Board of Trustees of the Methodist Church, incorporated under the laws of Ohio; The Trustees of the Methodist Episcopal Church, incorporated under the laws of Ohio; The Board of Trustees of The Methodist Episcopal Church, South, incorporated under the laws of Tennessee; and the Board of Trustees of The Methodist Protestant Church, incorporated under the laws of Maryland; and so far as may be legal, as such successor in trust, it is authorized to receive from any of its said predecessor corporations all trust funds and assets of every kind and character, real, personal, or mixed, held by them or any one of them, or to merge into itself any one or more of its said predecessor corporations. Any such trusts and funds coming to it as successor corporation, either by transfer or by merger, shall be administered in accordance with the conditions under which they have been previously received and administered by said predecessor corporations or unincorporated body.

Para. 843. Amenability.—The council shall report to and be amenable to the General Conference, and it shall cooperate with the Council on Ministries in the compilation of budgets for program agencies participating in World Service Funds, as defined in Para. 845.1.

Para. 844. Organization.—

1. Membership.—The members of the council shall be

elected quadrennially by the General Conference as follows: three bishops, nominated by the Council of Bishops; two clergy in full connection, two laymen and two laywomen from each jurisdiction, nominated by the bishops of that jurisdiction; nine members-at-large, at least one of whom shall not be over twenty-one years of age at the time of election, and at least two of whom shall represent ethnic minorities, and most of whom shall be elected for special skills, nominated by the Council of Bishops without reference to jurisdictions. The general secretaries shall be members with full participation in all hearings of the council, but without vote. The voting members, including bishops, shall not be eligible to membership on, or employment by, any other agency receiving funds administered by the council. They shall serve until their successors are elected and qualified. Vacancies occurring between sessions of the General Conference shall be filled by the council on nomination of the bishops of the jurisdiction concerned or, in the event of a vacancy among the members-at-large, on nomination of the Council of Bishops.

2. Meetings.—The council shall meet annually and at such other times as are necessary on call of the president or on written request of one-fifth of the members. Twenty-two voting members shall constitute a quorum.

3. Officers.—The officers of the council shall be a president, a vice-president, a recording secretary, and a general secretary, who shall also be the treasurer of the council, all of whom shall be elected by the council. They shall serve until the adjournment of the next succeeding quadrennial session of the General Conference after their election and until their successors are duly elected and qualified. The president, vice-president, and recording secretary shall be elected from the membership of the council. The general secretary shall sit with the council and its executive committee at all sessions and shall have right to the floor without the privilege of voting.

4. Committees.—

a. Executive Committee.—There shall be an executive committee of the council consisting of the episcopal members, the officers of the council, and twelve members, one lay person, one clergy from each jurisdiction, plus two lay persons-at-large, one of whom shall be an ethnic minority, to be elected annually by the council. The executive committee shall meet on call of the president or of a majority of the membership and shall act for the council and exercise its powers in the interim between the meetings of the council, but it shall not take any action contrary to or in conflict with any action or policy of the council. A copy of the

minutes of each meeting of the executive committee shall be sent from the central office to each member of the council as soon after the meeting as practicable.

b. Committee on Audit and Review.—The executive committee of the council shall appoint a Committee on Audit and Review, no members of which shall be officers or members of the executive committee of the council, and at least half of whom shall not be members of the council, whose duty it shall be to review financial reports and audits of all treasuries receiving general church funds, including the funds of the council. The committee shall report its findings to the annual meeting of the council.

c. Committee on Official Forms and Records.—The council shall maintain and supervise under the direction of its general secretary a Committee on Official Forms and Records, which shall have the duty of preparing and editing all official statistical forms, record forms and record books for use in the church, including the preparation and circulation of the manual for conducting annual conferences. The committee shall consist of one bishop elected by the Council of Bishops and nine persons elected by the Council on Finance and Administration, as follows: one member of the council from each jurisdiction and one conference secretary, one conference treasurer, one conference statistician and one district superintendent. The following persons shall be consultants to this committee ex officio without vote: a staff representative of the council, the director of the Department of Statistics, a staff representative of Research and Planning of the Council of Ministries, a representative of The United Methodist Publishing House, and representatives of other general agencies when their programs are directly involved. All official statistical forms, record forms, and record books required for use in The United Methodist Church shall be printed and published by The United Methodist Publishing House.

d. Other Committees.—The council shall elect or appoint such other committees and task forces as needed for the performance of its duties.

5. Staff.—The council shall elect a general secretary as provided by Para. 844.3. On nomination of the general secretary, the council may elect associate general secretaries, who shall work under the direction of the general secretary. All employed personnel of the council shall be selected by and shall be amenable to the general secretary.

Para. 845. Fiscal.—The council shall have the authority and responsibility to perform the following functions.

1. It shall submit to each quadrennial session of the General Conference, for its action and determination, bud-

gets of expense for its own operation, the World Service Fund, the General Administration Fund, the Episcopal Fund, the Interdenominational Cooperation Fund, the Ministerial Education Fund, the World Communion Offering, the One Great Hour of Sharing Fund, and the Temporary General Aid Fund. It shall also make recommendations regarding all other funding considerations to come before General Conference.

a. The council shall make recommendations to General Conference as to the amount and distribution of all funds provided for in Para. 845.1.

b. In the case of the World Service Fund, the Council on Ministries, in cooperation with the Council on Finance and Administration, shall determine the church's general program needs through consultation with the general boards and agencies and shall recommend to the Council on Finance and Administration the programs worthy of the church's support. The Council on Finance and Administration shall establish and communicate to the Council on Ministries the total sum proposed for distribution among the general program agencies. The Council on Ministries, on the basis of program priorities, shall recommend a plan for distribution of World Service Funds. The Council on Finance and Administration shall act jointly with the Council on Ministries for the finalization of the plan for distribution of World Service Funds to boards and agencies.

c. It shall recommend the formulas by which all apportionments to the annual conferences shall be determined, subject to the approval of the General Conference.

d. The expenses of the council, including the cost of all its operations, shall be a first claim against all general funds received and disbursed by the council. The charges against the several funds or beneficiary agencies shall be in proportion to the funds' receipts.

2. To receive and disburse in accordance with budgets approved by the General Conference all funds raised throughout the church for:

a. The World Service Fund, including World Service special gifts and Advance special gifts.

b. The General Administration Fund,

c. The Episcopal Fund,

d. The Interdenominational Cooperation Fund,

e. The Ministerial Education Fund,

f. The World Communion Offering,

g. The One Great Hour of Sharing Fund,

h. The Temporary General Aid Fund, and

i. any other fund or funds as directed by the proper authority.

3. To perform the accounting and reporting function for the Council on Ministries and the boards and agencies amenable to it. The council shall assume this responsibility for the Board of Discipleship and the Board of Church and Society upon their organization and for the Board of Higher Education and Ministry and the Board of Global Ministries prior to the General Conference of 1976. The council shall work with the Board of Higher Education and Ministry and the Board of Global Ministries to assure an efficient assumption of the boards' accounting and reporting functions by the council. If necessary for the efficient performance of the accounting and reporting function, the council may establish branch offices.

4. It shall require all agencies receiving general church funds to follow uniform accounting classifications and procedures for reporting. It shall require an annual audit of all treasuries receiving general church funds following such auditing procedures as it may specify. It shall have authority to pass on the acceptability of any auditing firm proposed by an agency. It shall also require annually one month in advance of its annual meeting, or as is deemed necessary, statements of proposed budgets of all treasuries or agencies receiving general church funds. It shall review in each such agency budget the amount for administration, service, and promotion with a view to maintaining a proper balance among the various parts of the budgets.

5. To establish policy governing the functions of payroll, purchasing, accounting, and budget control for all agencies receiving general church funds. The council may upon mutual consent of the agencies involved perform these functions on behalf of an agency in order to maximize efficiency of operation. All boards and agencies shall observe the uniform fiscal year.

6. To develop investment policies for, suggest investment counselors for and review on at least a quarterly basis performance of all permanent funds of all agencies receiving general church funds. The council shall have complete authority to manage any portfolio of less than \$1,500,000. The council is encouraged to invest in institutions, companies, corporations or funds which make a positive contribution toward the realization of the goals outlined in the Social Principles of The United Methodist Church.

The following paragraph would substitute for Paragraphs 1228.5, 1228.6 and 1509-1517.

7. In cooperation with the Board of Discipleship to encourage United Methodists to provide for their continued participation in world service, in one or more of the world service agencies, through wills and special gifts; and to

receive, collect and hold in trust for the benefit of The United Methodist Church, its general funds, or its general agencies, any and all donations, bequests, and devises of any kind, real or personal, that may be given, devised, bequeathed or conveyed to The United Methodist Church as such or to any general fund or agency of The United Methodist Church for any benevolent, charitable or religious purpose, and to administer the same and the income therefrom in accordance with the directions of the donor, trustor, or testator.

8. To establish standardized gift annuity rates and formulate policies for the writing of annuities by institutions and agencies operating under the auspices of The United Methodist Church.

9. To approve plans for financing all national conferences and convocations to be held under the auspices or sponsorship of any general agency of the church.

10. To recommend to the General Conference, in consultation with the Council on Ministries, the days which shall be observed on a churchwide basis and on which the taking of special offerings shall be authorized, and, in the case of each recommend whether or not the receipts derived therefrom shall be credited to the contributing local church as a part of its world service apportionment and charged against the claims of the agency receiving the same. All such recommendations are subject to the approval of the General Conference.

11. The council shall recommend to each conference Council on Finance and Administration a uniform procedure for presenting its report to the annual conference and shall prepare a form for the guidance of the conference treasurer in making his or her annual statement in the conference journal.

Para. 846. Other Administrative Responsibilities.—The council shall have the authority and responsibility to perform the following functions:

The following paragraph substitutes for Para. 836.3.

1. To establish general policy governing the leasing, sale, rental, renovation, or purchase of property by a general board or agency. The council shall consider the plans of any general board or agency proposing to acquire or sell real estate or erect a building or enter into a lease in the continental United States and determine whether the proposed action is in the best interest of The United Methodist Church. On the basis of that determination it shall approve or disapprove all such proposed actions. In the case of such proposed action by a general program agency, it shall solicit and consider the recommendation of the Council on Minis-

tries. If either council disapproves, the agency shall delay the project until it can be considered by the next General Conference. Nothing in the foregoing shall include the operational requirements of the Board of Publication.

2. To exercise on behalf of the General Conference a property management function, by holding title to and managing real property for the use of general agencies of the church. This function shall be exercised with respect to agency properties acquired before 1972 by mutual consent of the council and the agency. This provision shall apply to headquarters buildings but not apply to properties which are part of the program responsibilities of the Board of Global Ministries.

In no event shall the following be excluded: property of the Methodist Corporation in Washington, D.C., at Ward Circle at the intersection of Nebraska and Massachusetts Avenues, historical shrines, landmarks and sites previously owned by the Commission on Archives and History and such historical property as may be acquired in the future; and property previously owned by the Program Council of The United Methodist Church.

3. To take all necessary legal steps to safeguard and protect the interests and rights of The United Methodist Church; to maintain a file of legal briefs related to cases involving The United Methodist Church, and to make provisions for legal counsel where necessary in order to protect the interests of the church at the request of a general agency or a bishop, as the council deems advisable.

4. It shall provide direction and coordination in the design and implementation of operating systems in order to maximize the efficiency of operating personnel, equipment, and resources between and within agencies. During the quadrennium these agencies shall study their respective functions, programs, and internal operations and institute such improvements and economies in their work as they find to be feasible and practicable. They shall cooperate with the council in working out, in advance of these studies, the general areas to be included and methods of carrying out this objective. They shall report their accomplishments in improvements and economies at the close of each fiscal year to the council, which shall prepare from this information a combined report for the General Conference.

5. To determine policy for ownership, lease and use of computers by the general church agencies and to formulate policy governing the data processing function carried out by general church agencies. Data processing shall include data gathering, storage and retrieval.

6. The council shall require each general agency including

itself to follow uniform policies and practices in the employment and remuneration of personnel, recognizing differences in local employment conditions. It shall establish titles for the employed executive staff of general agencies in the interest of uniformity and consistency. The council shall organize a committee of ten, four of whom shall be voting members of the Council on Ministries selected by it, and six of whom shall be members of the Council on Finance and Administration selected by it. It shall develop an approved salary scale based on compensation according to responsibility and a schedule of comparable fringe benefits and require adherence.

7. To maintain a consultative service to assist general agencies in planning and making arrangements for national meetings, conferences, and convocations.

8. To maintain an accurate record of the mail addresses of all bishops; ministers in effective relation; lay pastors, including retired ministers serving charges; and conference lay leaders and such lists of general, jurisdictional, conference, and district boards, commissions, and committees, and officers of same, and of local church commission chairmen as may be deemed necessary. No one other than authorized bodies or officers of the church shall be permitted to use these records.

9. To prepare the important statistics related to The United Methodist Church for the General Minutes, the Fact Book, or such other publications and releases as may be approved by the council. It shall provide for the distribution of statistical information to annual conferences, the general planning and research agencies of the church, and other interested parties. The council may establish an appropriate schedule of fees and charges to defray the cost of such information distribution services.

10. To assist and advise the jurisdictions, annual conferences, districts and local churches in all matters relating to the work of the council. These matters shall include, but shall not be limited to, business administration, fund raising, investment and property management, data processing, and auditing. The council may perform certain functions for the jurisdictions, annual conferences, districts or local churches if the particular organization so elects and a suitable plan of operation can be determined.

11. To designate one of its staff members as the business manager of the General Conference; when acting in this capacity, this staff person shall be related operationally to the Commission on Entertainment and Program, or its successor.

Para. 847. The treasurer of the Council on Finance and

Administration shall, not less than thirty days prior to the session of each annual conference, transmit to the presiding bishop thereof, to the president of the conference Council on Finance and Administration and to the conference treasurer a statement of the apportionments to the conference for the World Service Fund, the General Administration Fund, the Episcopal Fund, the Interdenominational Cooperation Fund, the Ministerial Education Fund, the Temporary General Aid Fund, and such other funds as may have been apportioned by the General Conference. He or she shall keep an account of all amounts remitted by the conference treasurers and from other sources intended for: (1) the World Service Fund, including World Service special gifts and Advance special gifts, (2) the General Administration Fund, (3) the Episcopal Fund, (4) the Interdenominational Cooperation Fund, (5) the Ministerial Education Fund, (6) the World Communion Offering, (7) the One Great Hour of Sharing Fund, (8) the Temporary General Aid Fund, and (9) any other fund so directed by the proper authority, and shall disburse the same as authorized by the General Conference and directed by the council. A separate account shall be kept of each such fund, and none of them shall be drawn on for the benefit of another fund.

Para 848. The treasurer shall report annually to the council and to the respective conference councils as to all amounts received and disbursed during the year. He or she shall also make to each quadrennial session of the General Conference a full report of the financial transactions of the council for the preceding quadrennium. The treasurer shall be bonded for such an amount as may be determined by the council. The books of the treasurer shall be audited annually by a certified public accountant approved by the Committee on Audit and Review.

GENERAL FUNDS

Para. 849. General Policies.—

1. The Council on Finance and Administration shall withhold approval of the entire budget of any agency or any church-related institution receiving general church funds until such agency or church-related institution certifies to the council in writing that it has established and has complied with a policy of (a) recruiting, employing, utilizing, recompensing, and promoting professional staff and other personnel without regard to race, color, or sex, and (b) fulfilling its duties and responsibilities in a manner which does not involve racial segregation or discrimination.

2. It shall withhold approval of any item or items in the budget or budgets receiving general church funds which in

its judgment represent unnecessary duplication of administrative function; in cooperation with and on recommendation of the Council on Ministries it shall withhold approval of any such item which represents unnecessary duplication of program within an agency or between two or more agencies. If the council finds that there is such duplication in existing activities, it shall promptly direct the attention of the agencies involved to the situation and shall cooperate with them in correcting the same and may decline to supply from general fund receipts money to continue activities which have been held to duplicate each other unnecessarily or plainly violate the principle of correlation as applied to the total benevolence program of the church.

3. An agency of The United Methodist Church proposing to borrow funds for a period in excess of twelve months or in an amount in excess of twenty-five percent of its annual budget or one hundred thousand dollars, whichever amount is smaller, whether for building or current expense purposes, shall submit such proposal, accompanied by a plan for amortization, to the council for approval. If the council disapproves, the agency shall delay such borrowing until it can be considered by the next General Conference.

4. Any general board, cause, agency, or institution or any organization, group, officer, or individual of The United Methodist Church desiring or proposing to make a special churchwide financial appeal during the quadrennium shall present a request for authorization to make such appeal to the Council on Finance and Administration at the time budgets for the ensuing quadrennium are being considered. All such appeals shall be reviewed by the Council on Ministries, and its actions shall be reported to the Council on Finance and Administration. The council shall then report such request to the General Conference with a recommendation for its action thereon. "Special appeal" shall be understood to mean any appeal other than the general appeal for support of the world service program as represented in the world service budget. "Churchwide appeal" shall be understood to mean any appeal to the church at large except appeals to such special groups as alumni of an educational institution. In the interim between the quadrennial sessions of the General Conference such proposed churchwide financial appeal shall require the approval of the Council on Finance and Administration and the Council of Bishops. In case of emergency the executive committee of either of these bodies may act in such matter for the body itself but only by a three-fourths vote.

Para. 850. The World Service Fund.—The World Service

Fund is basic in the financial program of The United Methodist Church. World service on apportionment represents the minimum needs of the general agencies of the church. Payment in full of these apportionments by local churches and annual conferences is the first benevolent responsibility of the church.

1. The council shall recommend to each quadrennial session of the General Conference the amount of the annual world service budget for the ensuing quadrennium. In cooperation with the Council on Ministries it shall prepare and recommend a plan of distribution of world service receipts among the world service agencies, in accordance with the provisions of ¶ 842.1b, 1c. In the planning of the world service budget it shall be the role of the Council on Finance and Administration to facilitate sound fiscal and administrative policies and practices within and among the general agencies of the church. It shall be the role of the Council on Ministries to relate the budget askings of the program agencies to one another in such a way as to implement the program and missional priorities of the church.

2. The general secretary or other duly authorized representative of each agency of The United Methodist Church requesting support from the World Service Fund and the authorized representative of any other agency for which askings are authorized by the General Conference shall have the right to appear before the council at a designated time and place to represent the cause for which each is responsible, provided that such representation has been previously made to the Council on Ministries.

3. The world service agencies shall not solicit additional or special gifts from individual donors or special groups, other than foundations, unless approval for such solicitation is first secured from the council.

Para. 851. World Service Special Gifts.—Individual donors or local churches may make special gifts to the support of any cause or project which is a part of the work of any one of the World Service agencies. Such gifts shall be sent to the Central Treasury of the Council on Finance and Administration. Bequests, gifts on the annuity plan, gifts to permanent funds, and gifts of property shall be classified as special gifts.

1. All special gifts made to or administered by a general agency, except as provided in section 4 below, shall be acknowledged by special-gift vouchers.

2. The vouchers acknowledging such gifts to World Service agencies shall be entitled "World Service Special Gift vouchers"; provided, however, that vouchers for such gifts to the World and National Divisions of the Board of Global

Ministries or the Division of UMCOR shall be entitled "Advance Special Gift vouchers"; and provided further, that vouchers for the One Great Hour of Sharing (§ 854) and World Communion offering (§ 855) shall bear the respective names of these appeals.

3. A world service agency or any individual or agency authorized to make a churchwide appeal for funds shall channel all special gifts through the Central Treasury. Individuals soliciting such funds shall channel the money received through the Central Treasury, which shall issue the proper vouchers.

4. Bequests, gifts on the annuity plan at maturity, and gifts of real property shall be reported to the Central Treasury as supplemental contributions and shall not be subject to pro-rated service charges.

Para. 852. The Advance.—

1. There shall be an Advance program of The United Methodist Church to advance the community of believers through mutual Christian experience as disciples in partnership. This partnership shall be seen as crossing boundaries of race, nationality and culture. The Advance program shall foster relationships between persons and churches as they relate to programs, projects, and institutions of service. All partners shall determine voluntarily the points at which they shall become involved and the character of their participation. Disciples in partnership will respect one another's worth and dignity in giving and receiving, recognizing the importance of all persons to determine the priority of their own needs.

2. Money given and received as a part of the relationships fostered by the Advance shall be known as Advance Special Gifts. General Advance Specials shall include gifts to such mission causes as have been approved for this purpose by the Advance Committee. Conference Advance Specials may be established by an annual conference. Advance giving shall be voluntary and shall be over and above the acceptance of world service apportionments.

3. The Advance shall be organized and administered as hereinafter set forth, to the end that opportunity may be given to each local church, through its charge conference, as well as individuals and groups, to take part in the partnership represented by the Advance.

Para. 853.1. There shall be an Advance Committee, organized under the authority and direction of the Council on Ministries. It shall consist of twenty members of the Council on Ministries.

2. The committee shall have general oversight of the Advance program as hereinafter described.

3. There shall be a director of the Advance, elected by the Advance Committee from the staff of one of the participating agencies and confirmed by the Council on Ministries, who is charged with responsibility for the Advance program. The director of the Advance shall report directly to the Advance Committee concerning the program and progress of the Advance, and shall be responsible administratively to the agency from which the director comes. The director of the Advance shall coordinate the total program of cultivation and administration, coordinating the staff work required of agencies within the Advance.

4. The Advance constitutes the official program of designated giving within The United Methodist Church (except for programs of the United Methodist Women). A General Advance Special is a designated gift made by an individual, local church, organization, or district or annual conference, as a means of fulfilling the purposes of the Advance to a specific project, program, or institution of service in missions or overseas relief, provided that the object of the gift has been authorized as a General Advance special by the Advance Committee. Agencies authorized to receive funds as General Advance Specials shall be the World and National Divisions and The United Methodist Committee on Relief of the Board of Global Ministries and other such agencies as designated by the Council on Ministries.

5. Advance specials shall be authorized only for work in accord with the purposes set forth above and for objects that can be visualized and described. Each such special object shall be approved by the Advance Committee and no funds may be solicited for Advance credit for work not so authorized. Projects for Advance special support shall be proposed by the administering agency to the Advance Committee. An annual conference, local church, or individual may assume responsibility for an undesignated world, national or overseas relief special, in which case the agency concerned shall determine where such special shall be allocated, shall inform the donor where his or her gift has been invested, and shall as far as is practicable establish communication between donor and recipient. All specials authorized by the Advance Committee shall be reported in duplicate to the executive director of the Advance, and the administering agencies shall report to him or her on the progress or completion of work so financed.

6. Receipts for general Advance specials shall be remitted by the local church treasurer to the conference treasurer, who shall make remittance each month to the participating agencies in a manner determined by the general church treasurer. Individuals may remit directly to the respective

agencies in a manner determined by the general church treasurer.

7. Each administering agency shall, upon the receipt of funds for a general Advance special, communicate promptly with the donor, acknowledging receipt of the gift and, in the event that communication has not already been established, advise on steps for such communication.

8. Gifts as Advance specials may be made for broadly designated causes (such as a type of work, a country, or a region), or for use as block grants to a certain country or administrative unit. In such case the administering agency shall provide the donor with information about the area to which the funds have been given and, where practicable, establish communication with a person or group representative of that type of work.

9. There may be a conference Advance program, established and carried out in the same spirit as the General Advance program, with emphasis upon partnership across boundaries of race, nationality and culture.

10. Conference Advance specials are monetary gifts, made within a Conference Advance program for purposes consistent with the goals of the Advance.

11. *No change except renumbering from Para. 874.1, and editing.*

12. *No change except renumbering from Para. 874.2, and editing.*

13. *No change except renumbering from Para. 874.3, and editing.*

14. *No change except renumbering from Para. 874.4, and editing.*

15. *No change except renumbering from Para. 874.5, and editing.*

16. *No change except renumbering from Para. 874.6, and editing.*

Para. 854. *Para. 854 would consist of the present legislation related to the One Great Hour of Sharing, 1968 Book of Discipline-1970 Supplement, Paragraphs 875 and 876.*

Para. 855. *Para. 855 would consist of the present legislation related to the World Communion Offering, 1968 Book of Discipline-1970 Supplement, Paragraph 877.*

Para. 856. The General Administration Fund.—

1. The General Administration Fund shall provide for the expenses of the sessions of the General Conference, the Judicial Council, such special commissions and committees as may be constituted by the General Conference, and such other administrative agencies and activities as may be recommended for inclusion in the general administration budget by the Council on Finance and Administration and

approved by the General Conference. Any agency or institution requiring or desiring support from the General Administration Fund shall present its case for the same to the council at a time and place which shall be indicated by the officers of the council. The council, having heard such requests, shall report the same to the General Conference with recommendations for its action and determination.

2. The apportionments for the general administration budget shall not be subject to change or revision either by the annual conference or by the charge or local church.

3. The treasurer of the council shall disburse the funds received for the General Administration Fund as authorized by the General Conference and as directed by the council. Where the General Conference has not allocated definite sums to agencies receiving money from the General Administration Fund, the council or its executive committee shall have authority to determine the amount to be allocated to each.

Para. 857. The Interdenominational Cooperation Fund.—The council shall recommend to the General Conference the sum which the church shall undertake to provide as its share of the budget of the National Council of Churches, the World Council of Churches, the World Methodist Council, and such other interdenominational causes as may be recommended by the council and approved by the General Conference for inclusion in the interdenominational cooperation budget. United Methodist general agencies whose activities are primarily in the area of interdenominational and ecumenical relationships may also be included in this budget. The council shall also recommend to the General Conference for its action and determination the sum and conditions under which the expense of delegates of The United Methodist Church to official meetings of the National Council of Churches and the World Council of Churches may be paid. The sum approved by the General Conference for these purposes shall be the interdenominational cooperation budget. The money contributed by the local churches, boards, or other agencies for this purpose shall be known as the Interdenominational Cooperation Fund and shall be received and held by the treasurer of the council and disbursed as the General Conference shall direct.

Para. 858. The Temporary General Aid Fund.—The council shall recommend to the General Conference the sum which the church shall undertake for the purpose of providing grants-in-aid to qualifying annual conferences for pensions and minimum salaries under a formula as adopted by the General Conference. The purpose of this fund is to raise the level of pensions and minimum salaries of the former

Central Jurisdiction Conferences and the Rio Grande Annual Conference and their successors, and conferences merging with such conferences. The pension portion of this fund is to be administered by the General Board of Pensions, and the minimum salary portion by the council. The apportionment and distribution are to be made by the council in accordance with formulas approved by the General Conference.

Para. 859. The Ministerial Education Fund.—The council shall recommend to the General Conference the sum which the church shall undertake for the Ministerial Education Fund and the method by which it shall be apportioned to the annual conferences in accordance with the provisions adopted by the 1968 General Conference in establishing the Ministerial Education Fund. The purpose of the fund is to enable the church to unify and expand its program of financial support for ministerial recruitment and education and to equip the annual conferences to meet increased demands in this area. The maximum amount possible from this fund shall go directly for program and services in theological education, ministerial enlistment, continuing education, and the courses of study.

1. Of the total money raised in each annual conference for the Ministerial Education Fund, twenty-five percent shall be retained by the annual conference which raised it, to be administered by its Board of Ministry in its program of ministerial education. No annual conference which had been participating in a one percent plan or other conference program of ministerial student scholarships and loan grants prior to the establishment of this fund shall receive less for this purpose than it received in the last year of the quadrennium preceding the establishment of the fund, provided the giving from that conference for ministerial education does not fall below the level achieved in the quadrennium preceding the establishment of the fund.

2. Of the total money raised in each annual conference for the Ministerial Education Fund, 75 percent shall be remitted by the conference treasurer to the treasurer of the council for distribution to the Division of the Ordained Ministry of the Board of Higher Education and Ministry for distribution as follows:

- a. At least 75 percent of the amount received by the division from a jurisdiction shall be distributed by the division to the seminaries within that jurisdiction after the division has consulted with an appropriate jurisdictional committee, taking into account established amounts of annual conference support to specific seminaries, in accordance with provisions adopted by the 1968 General Conference in establish-

ing the Ministerial Education Fund. All money allocated to the theological schools shall be used for current operations, not for physical expansion.

b. The remaining portion of the amount received by the division shall be administered by it, in order of priority, for distribution to the seminaries of The United Methodist Church to correct inequities in appropriations to the seminaries, and for divisional use in the further development of the program in ministerial enlistment and continuing education. The plan intends that every seminary shall receive substantially more money for current operations than it received in the last year of the quadrennium preceding the establishment of the fund from all Methodist and Evangelical United Brethren church sources (general, jurisdictional, and annual conferences and local church sources), provided the jurisdiction in which the seminary is located meets its obligation to the nationwide Ministerial Education Fund.

3. This fund shall be regarded by annual conferences as a priority to be met before any additional benevolences, grants, or funds are allocated to a theological school or school of religion.

Para. 860. *Paragraph 860 would be the same as Paragraph 883, 1968 Book of Discipline, edit for change of name.*

Para. 861. *Paragraph 861 would be the same as Paragraph 884, 1968 Book of Discipline.*

Para. 862. *Paragraph 862 would be the same as Paragraph 885, 1968 Book of Discipline.*

Para. 863. *Paragraph 863 would be the same as Paragraph 886, 1968 Book of Discipline.*

Para. 864. The treasurer of the council shall pay monthly the claim for the official travel of each bishop upon presentation of an itemized voucher with such supporting data as may be required by the Council on Finance and Administration. "Official travel" of an effective bishop shall be interpreted to include all visitations to local churches within the area and to institutions or enterprises of The United Methodist Church where the bishop is called in the performance of official duties and such journeys outside the area as are within the meaning of "travel through the connection at large." No part of the expense and no honoraria for any such visitations shall be accepted from local churches or enterprises or institutions of The United Methodist Church, such expense being a proper claim against the Episcopal Fund. Nothing in this interpretation is intended to preclude special or non-official engagements of a bishop, other than the oversight of the temporal and spiritual affairs of the church, such as series of lectures in educational institutions, baccalaureate addresses, and preaching missions of

several days' duration, when such engagements do not interfere with official duties, nor does it preclude the acceptance of honoraria for such services.

Para. 865. Pensions.—

1. *Paragraph 865.1 would be the same as Paragraph 888.1, 1968 Book of Discipline.*

2. *Paragraph 865.2 would be the same as Paragraph 888.2, 1968 Book of Discipline.*

3. *Paragraph 865.3 would be the same as Paragraph 888.3, 1968 Book of Discipline.*

4. *Paragraph 865.4 would be the same as Paragraph 888.4, 1968 Book of Discipline.*

5. *Paragraph 865.5 would be the same as Paragraph 888.5, 1968 Book of Discipline.*

Para. 866. *Paragraph 866 would be the same as Paragraph 889, 1968 Book of Discipline.*

Para. 867. *Paragraph 867 would be the same as Paragraph 890, 1968 Book of Discipline.*

Para. 868. *Paragraph 868 would be the same as Paragraph 891, 1968 Book of Discipline.*

Paragraphs 898 to 928 would remain the same but be renumbered in consecutive order beginning with Paragraph 869. These paragraphs edited for change of name from "Conference Commission on World Service and Finance" to "Conference Council on Finance and Administration."

(Editor's note: The preceding statement in the Structure Study Commission report, regarding Paragraphs 869-899, was not specifically acted upon by the General Conference but is considered to have been adopted in accordance with an omnibus motion passed by the Conference and subject to the restrictions contained in that motion; see Journal, page 584.)

Para. 900-942. (This section of the Structure Study Commission report was entitled, "Section IV. Board of Communication and Publication," and would have created a new board as successor to the Board of Publication [including The Publishing House], the Commission on Public Relations and Methodist Information, and the Divisions of Interpretation and TRAFCO of the Program Council. This legislation was referred to two standing legislative committees, Communications and Publications and Conferences. The report of the Committee on Communications and Publications on this subject was rejected, and upon recommendation of the Standing Legislative Committee on Conferences, Report No. 70, Calendar No. 519, the General Conference adopted substitute legislation creating a Joint Committee on Communications. This legislation is printed, as amended and

adopted, in connection with the report of that calendar item; see Journal, pages 538, 1188.

(The substitute legislation provides for the functions of United Methodist Information and Public Relations; Television, Radio, and Film Communications; and Program and Benevolence Interpretation. No legislation from the Structure Study Commission report related to the functions of the Board of Publication was adopted by the General Conference.)

Section V. Board of Church and Society.

Para. 980. *Change name to Board of Church and Society.*

Para. 981. *Delete Para. 981 and substitute the following:*

Purpose.—Its purpose shall be to relate the gospel of Jesus Christ to the members of the church and to the persons and structures of the communities and world in which they live. It shall seek to bring the whole life of man and woman, their activities, possessions, and community and world relationships, into conformity with the will of God. It shall show the members of the church and the society that the reconciliation which God effected through Christ involves personal, social, and civic righteousness. To achieve this purpose the board shall project plans and programs that challenge the members of The United Methodist Church to work through their own local church, through ecumenical channels and through society toward such righteousness; to assist the districts and annual conferences with needed resources in areas of such concerns; to analyze the issues which confront the person, the local community, the nation, and the world; and to encourage Christian lines of action which assist humankind to move toward a world where peace and justice are achieved. Prime responsibility of the board is to implement the Social Creed.

Para. 982. *Remains unchanged.*

Para. 983. *Delete and substitute the following:*

The Board of Church and Society, hereinafter referred to as the board or the general board, shall be composed according to the instructions defined for all program boards in Para. 803 and 804 of the General Provisions. Liaison relationships with other boards may be fulfilled through at-large categories of board and division membership.

Para. 984. *Delete and substitute the following:*

Vacancies in the board membership shall be filled by the procedure defined in Para. 817 of the General Provisions.

Para. 985. *Change to read;*

Officers.—The board shall elect a president; four vice-presidents, each of whom shall serve as the chairman of one division; a recording secretary; and such other officers as it may determine.

Para. 986. *Change line three so that it reads "four divisions" rather than "three divisions." Change line four so that it reads "not more than five members" rather than "not more than four members." Substitute for the last sentence the following: It shall report all of its actions to the board promptly after each of its meetings and again for confirmation at the next meeting of the board.*

Para. 987. *Place a period after the reference to Para. 985 and delete the rest of the sentence.*

Para. 988. *Remains unchanged.*

Para. 989. *Add to the last line "and the Board of Christian Social Concerns of The United Methodist Church" so that the paragraph reads:*

Predecessor Boards.—The members of the board shall constitute the membership of its predecessor boards, namely the Board of Christian Social Concerns of The United Methodist Church; the Department of Christian Social Action of the Evangelical United Brethren Church; the Board of Christian Social Concerns of the Methodist Church; and, the Board of Temperance and its legal predecessors, the Board of World Peace and its legal predecessors, and the Board of Social and Economic Relations, all of the Methodist Church.

Para. 990.1. *Delete the rest of the paragraph beginning from the second comma in the first sentence and add:*

Following the budgeting procedures established by Para. 845.

Para. 990.2. *Remains unchanged except for the deletion of the reference to Para. 864 and 869.*

Para. 991. *Delete the paragraph and substitute:*

The board shall be organized into four divisions: Division of General Welfare, Division of World Peace, Division of Human Relations and Division of Emerging Social Issues.

The membership of the board shall be divided among the divisions as provided in Para. 804 of the General Provisions.

Continue Para. 991.2; add "Para. 807" after the first sentence.

Delete Para. 991.3; it is cared for in Para. 804 of the General Provisions.

Para. 992. *Change "ten" to "a majority" in line four. The sentence reads:*

A special meeting of the division may be held on the call of its chairman or of three members of its executive committee or of a majority of its members.

Para. 993. *Remains unchanged.*

Para. 994. *Delete; this is cared for by Para. 809.*

Para. 994. *Renumber Para. 995 as Para. 994. It remains unchanged.*

Para. 995. *Delete Para. 996 and substitute the following as Para. 995.*

The headquarters location shall be determined by the Council on Ministries.

Para. 996. *Division of Emerging Social Issues.—*

1. It shall be the responsibility of the Division of Emerging Social Issues to conduct a program of research, education and action centering around newly emerging social issues which need to be called to the attention of the church.

2. The work assigned to the division shall be carried forward by the associate general secretary and such other staff members as the division shall determine, subject to budget allocations. The staff shall report to the division at the time of the annual board meeting concerning the work of the past year and plans proposed for further implementation of its assigned responsibilities.

Para. 997-998. *Remain unchanged.*

Para. 999.1. *Add at the end of the paragraph: It shall work closely with the Commission on Religion and Race to coordinate common race relations concerns.*

Para. 999.2-3. *Remain unchanged.*

Para. 1000. *Delete Paragraph 1000 and substitute the following:*

Amenability.—The Board of Church and Society shall be amenable to the General Conference and ad interim to the Council on Ministries. It shall report quadrennially to the General Conference. It shall work with the Council on Ministries in all matters relating to the development and promotion of program for jurisdictional boards, conference boards, and local churches, in order that its program emphasis may be integrated into the total unified program of the church.

Para. 1001. *Change reference to "Board of Christian Social Concerns" to "Board of Church and Society."*

Para. 1002. *Change reference to "Board of Christian Social Concerns" to "Board of Church and Society."*

Para. 1003. *Change reference to "Board of Christian Social Concerns" to "Board of Church and Society."*

Para. 1004.1. The annual conference shall determine the necessity for a conference Board of Church and Society. Should the conference determine not to create such a board, it shall be the responsibility of the Annual Conference Council on Ministries to provide for the connectional relationship between the general board and conference, district and local church organizations.

Para. 1004.2. *Change reference to "Program Council" to "Council on Ministries."*

Para. 1004.3. *Remains unchanged.*

Para. 1004.4. *Remains unchanged.*

Para. 1005. *Change reference to "Committee on Christian Social Concerns" to "Committee on Church and Society" and change "shall" to "may".*

Para. 1006. *Remains unchanged.*

Section VI. Board of Discipleship.

Para. 1007-1009. (These paragraphs were adopted by the General Conference in the form recommended by the Standing Legislative Committee on Conferences in its Report No. 8, Calendar No. 184. They are printed in full in connection with the report of that calendar item; see Journal, pages 573, 1147.)

Para. 1010. (This paragraph was referred to the Standing Legislative Committee on Lay Activities and Church Finance. It, along with Paragraphs 939 and 1086, was reported by that committee in its Report No. 50, Calendar No. 525. The committee recommendation was for concurrence on Paragraphs 939 and 1086 and for nonconcurrence on Paragraph 1010; however, the General Conference took no action on this report. The paragraph may therefore be considered to have been adopted under the terms of an omnibus motion dealing with the Structure Study Commission Report, subject to the restrictions stated in that motion; see Journal, page 584. The text of the paragraph follows.)

The Board of Discipleship is hereby instructed to assume the management and publication of "The Upper Room" and to produce and distribute such literature as that now represented by "The Upper Room" for the cultivation of the devotional life; provided, however, that no funds either now in hand or hereafter accumulated by "The Upper Room" or other devotional and related literature hereafter produced shall be used for the support of other features of the board's work, but that all net income from the sale of such publications shall be conserved by the board for the purpose of preparing and circulating such literature; provided, however, that this shall not prevent the setting up of a reserve fund out of such income as a protection against unforeseen emergencies.

The cost of other materials and resources produced by the various divisions of this board shall be included as a part of the operational budget of the divisions with the net income accruing therefrom being taken into account at the time of the distribution of the World Service Fund to the Board of Discipleship. The Board of Discipleship

shall be responsible for the coordination of the production of these resources and insofar as possible cooperate with the Board of Communication and Publication in their printing and distributing.

When special evangelistic missions are conducted or other special projects undertaken by the board, freewill offerings may be received toward defraying their expenses.

Para. 1011-1013. (These paragraphs were adopted by the General Conference in the form recommended by the Standing Legislative Committee on Conferences in its Report No. 8, Calendar No. 184. They are printed in full in connection with the report of that calendar item; see Journal, pages 573, 1147.)

Para. 1014. (The General Conference, on motion of Leonard D. Slutz (West Ohio), adopted this paragraph in the form recommended by the Structure Study Commission; see Journal, page 582. The text of the paragraph follows.)

Para. 1014. Functions.—All of the functions assigned to the separate divisions shall be considered to be the functions of the board. In addition to these, the board shall have authority:

1. To publish a special audience news media, directed toward the local church age level coordinators, the work area chairmen of evangelism, stewardship and worship, the pastor and the other local church officers for whom the board and its divisions have primary responsibility.

2. To assign to one or several of its divisions any programs adopted by the General Conference or the Council on Ministries, and assigned to the board.

3. To coordinate and harmonize the work of its divisions.

4. To review and act upon reports of the divisions, the committees, and their officers and staffs.

5. To relate to all annual conference agencies and their committees and local church administration officers, age level coordinators, age level councils, work area chairmen for evangelism, stewardship and worship and local church education; and their commissions and task groups.

6. To establish appropriate organization of the board, its divisions and its staff, including the creation or discontinuation, as deemed necessary, of section committees, task forces, and consultations to carry out the regular or special duties of the board.

7. To cooperate with the various agencies of the church in the training and nurturing of ministers and lay persons for leadership in the areas of evangelism, stewardship, worship, and local church education, in creating new congregations, and in initiating new forms of ministry.

8. It shall provide programs for the training of pastors, parents, teachers, officials, and others in the work of the local church and shall promote these programs through various types of training schools, correspondence work, and such other agencies as it may see fit to establish. It shall have authority also to promote and conduct educational conferences, councils, assemblies, and other meetings in the interest of church schools and Christian education of children, youth, and adults, and in the interest of improved leadership.

9. It shall make the studies necessary for the development of a unified and comprehensive program of leadership training to serve all age groups in the home, church and community.

10. To provide for representation in ecumenical and interdenominational agencies as they relate to the work of the board.

11. To provide such bylaws as necessary to facilitate the work of the board, which shall not violate any provisions of the *Discipline* and which may be amended by a two-thirds vote of the members present and voting thereon at a regular or special meeting; provided that written notice to such amendment has been given to the members and the vote thereon shall be delayed at least one day.

Para. 1015-1028. (Legislation recommended by the Standing Legislative Committee on Education as part of its Report No. 45, Calendar No. 572, was substituted for this legislation related to the Program-Curriculum Committee, the Section on Local Church Education and the Section on Curriculum Resources of the Division of Education. The substituted paragraphs are printed in full in connection with the report of that calendar item; see Journal, pages 1297-1307.)

Para. 1029. The objectives of the Division of Evangelism, Worship, and Stewardship are to diffuse the blessing of the Gospel of the Lord Jesus Christ to all persons by the development, promotion and support of all forms and phases of evangelism, worship and stewardship throughout the membership of The United Methodist Church; to promote evangelistic understanding, interest and zeal; public, individual and family worship and celebration; the practice of prayer; the use of hymns and music in praise of God; the reading of the Bible in public and private; to prepare and encourage the use of ritual and approved orders of worship of The United Methodist Church on all occasions appropriate to the same; to recommend to the General Con-

ference the preparation of future editions of The Book of Hymns and the Book of Worship for use in church and home, and to bring United Methodists to an understanding of the theological meaning of Christian stewardship and its application to the entire life of the Christian, including the use of time, influence, personal abilities and material resources.

Para. 1030. The division may so organize itself so as to fulfill the objectives assigned to it in Para. 1029 within the mandate of the Board of Discipleship.

Para. 1031. Functions.—The division, in the area of evangelism, shall have the following functions:

1. To set forth an adequate biblical and theological basis and understanding for evangelism, consistent with the doctrine of The United Methodist Church, and to communicate and interpret the same to the membership of the church.

2. To give particular emphasis to the promotion of comprehensive and practical programs of evangelism at the conference, district and local church levels, so that persons without a church affiliation will be included within the responsibility of some local church.

3. To give guidance to the church in using leisure time and the appropriate days and seasons of the Christian calendar for special evangelistic emphasis.

4. To provide resources for the programs of the divisions and for programs assigned to it by the Council on Ministries, including resources for the local church Commission on Evangelism and related committees and task forces.

5. To cooperate with other program agencies of the church in supporting and equipping both clergy and laity for involvement in evangelism ministries.

6. To engage in experimentation, study, research, analysis and evaluation for the enrichment of evangelism ministries in the church and in the world.

7. To foster experimentation and demonstration of additional evangelistic approaches, consistent with the nature of the Christian gospel and the church, at all levels of the church's life.

8. To cooperate with the Office of Personnel of the Board of Higher Education and Ministry in developing standards governing the work of those persons seeking to be certified as local church ministers and directors of evangelism, and associate and assistant ministers and directors of evangelism. Such standards of certification shall be designed to acquaint persons with viable understandings of evangelism for the contemporary church that will enable them to create and discover ways by which the Gospel can be made real in the lives of persons and events. The division

shall make available, upon request, procedures to be followed for the above certification and shall also review the credentials of those persons seeking certification and make appropriate recommendations to the responsible annual conference agency.

9. To cooperate with the Office of Personnel of the Board of Higher Education and Ministry to set minimal standards for elders desiring to serve as Conference Evangelists. The division shall send copies of these standards quadrennially to the bishops, district superintendents, conference Board of Discipleship and Conference Evangelists. An elder who feels called of God to be a Conference Evangelist should prepare definitely for such service under the guidance of the annual conference to which he belongs.

10. To maintain and service for The United Methodist Church the General Military Roll, and to work in cooperation with the Division on Chaplains and Related Ministries so that United Methodist chaplains may be aware of and informed concerning all forms and phases of evangelism.

11. To relate and provide liaison services to denominational associations and fellowships of evangelism.

12. To seek mutual cooperation among and with the seminaries of the church and the Department of Ministry in the training and nurturing of persons for ministry and in continuing education where the responsibilities intersect.

13. To communicate with other agencies in whose programs the subject matter of evangelism should be included, and to provide counsel, guidance and resources for the implementation of such programs.

14. To participate in and cooperate with the work of the Program Curriculum Committee of the board for the inclusion of evangelism concepts and resources in local church study program curriculum.

Para. 1032. The division, in the area of stewardship, shall have the following functions:

1. To interpret the biblical and theological basis for stewardship consistent with the doctrines of The United Methodist Church and inform the church of the same through educational channels and study materials.

2. To develop a program which will create concern on the part of The United Methodist Church for the ecological and environmental problems which confront our nation and world and will motivate them to accept responsibility for aiding in the solution of such problems.

3. To communicate with all agencies in whose programs the subject matters of stewardship should be included, to provide counsel, guidance and resources for the implementation of such programs, and specifically with the Program-

Curriculum Committee and the Section of Curriculum Resources of the board for the inclusion of stewardship concepts in local church curriculum materials.

4. To develop program resources and training materials for local church Stewardship Work Area Chairmen, Commissions on Stewardship, and Committees on Finance.

5. To counsel with jurisdictional and annual conference agencies on stewardship relative to their organizational structure and program responsibilities and assisting them in their interpretation of program and resources.

6. To take action, as necessary, to encourage United Methodists to provide for their continued participation in World Service, or in one or more of the World Service agencies, through estate planning, wills, special gifts, and foundations.

7-9. (The General Conference adopted Para. 0013 h, i, and j from Report No. 24 of the Standing Legislative Committee on Lay Activities and Church Finance, Calendar No. 308, and re-numbered them as Para. 1032.7-9; see Journal, pages 586, 1327.)

Para. 1033. The division, in the area of worship, shall have the following functions:

1. To cultivate the fullest possible meaning in the worship and celebration experiences of the church, both corporately and personally, including the use of music, arts and drama.

2. To develop standards and resources for the conduct of public worship in the churches.

3. To cooperate with the Board of Global Ministries and with the Division of Education in jointly developing and recommending architectural standards for facilities needed to house the church's program of worship, education, and fellowship, and for parsonages; and to cooperate in recommending training ventures to interpret these recommended standards.

4. To prepare new and alternate rituals and orders of worship.

5. To revise existing rituals and orders of worship, when necessary, for recommendation to the General Conference for adoption.

6. To supervise future editions of *The Book of Worship for Church and Home* and *The Book of Hymns* if so ordered by the General Conference.

7. To advise the general agencies of the church in the preparation, publication and circulation of orders of service and other liturgical materials bearing the imprint of The United Methodist Church.

8. To counsel with the editors of the periodicals and

publications of The United Methodist Church concerning material offered in the fields of worship and the liturgical arts.

9. To participate in and cooperate with the Program-Curriculum Committee of the board for the inclusion of worship concepts and resources in local church study curriculum.

10. To encourage in the seminaries, and pastors' schools and other settings, the offering of instruction in the meaning and conduct of worship.

11. To counsel with those responsible for planning and conducting the worship services of the General Conference and other general assemblies of the church.

DIVISION OF LAY LIFE AND WORK

Para. 1036. The Division of Lay Life and Work shall have the responsibility to interpret and spread through the church all the rich meanings of the universal priesthood of believers, of Christian avocation, and of the ministry of the laity. It shall help the annual conferences and the local churches in programs which aim to recruit and to equip the laity—children, youth, men and women—for the widest and most productive ministry possible through the church.

Para. 1037. The scope of responsibility of this division shall include the age-level and family ministries performed throughout the church; the program liaison relationship with The United Methodist Council on Youth Ministries; the development of and oversight for the United Methodist Men's organizations; the provision for an adequate participation in the life of the church for women, and for the family life concerns of the total church.

Para. 1038.1. There shall be a Committee on Family Life, which shall be related administratively to the Division of Lay Life and Work and shall cooperate with its staff for Christian family program development to promote activities of a creative nature that can be most efficiently engaged in by the boards working together, including the planning of national, regional, and area conferences on family life.

2. The committee shall be composed of fifteen members of the Board of Discipleship including two bishops. Liaison membership with other boards may be provided through the category of members-at-large.

3. The program of the committee shall be financed through the procedure defined in Paragraph 845, as a part of the total budget of the Board of Discipleship.

Para. 1039. (This paragraph dealt with the creation of a structural unit within the Board of Discipleship for the 1972-1976 quadrennium, dealing with the Status and Role

of Women in The United Methodist Church. By its adoption of Standing Legislative Committee on Conferences Report No. 12, Calendar No. 256, the General Conference created a separate agency for this purpose; see Journal, pages 470, 1154.)

Para. 1040. Functions.—The division shall have the following functions:

1. To seek an adequate understanding of the theological and biblical basis for lay life and work.

2. To develop and interpret an active lay ministry through lay careers, both within and without the institutional church, and through volunteer service.

3. To provide resources and support services to organized auxiliary groups of the general, jurisdictional, annual conference, and local church, except as specifically delegated to other agencies, and especially The United Methodist Council on Youth Ministries; local, district, conference and jurisdictional United Methodist Youth Fellowships; and United Methodist Men's Fellowships, local, district, and conference.

4. To provide resources, support services, and designs for the development and improvement of leaders in the church, except as specifically delegated to other agencies, and especially those who serve as members of Pastor-Parish Relations Committees, Administrative Boards, Charge Conferences, Boards of Trustees, Nominations and Personnel Committees, Committees on Lay Personnel, and those who serve as Lay Leaders and lay members of annual conferences.

5. To provide resources and support services to Age-level and Family Ministry Coordinators as they carry out their responsibilities to coordinate the local church's unified and comprehensive ministry to persons through efforts to meet the needs and to channel the ministries of persons as adults, as youth, as children and in families.

6. To cooperate with the Committee on Family Life in developing a ministry to all of the families for which the church is responsible.

7. To cooperate with the Office of Personnel of the Board of Higher Education and Ministry in setting standards for certification of the Lay Speaker.

8. To provide resource and support services for the Certified Lay Speaker Program and provide a training course to be used by the annual conferences and districts.

9. To continually research the need for persons not affiliated with formally organized groups within the church to determine whether new organizations and/or other ways are needed to recognize these individuals as persons, minister to their needs, and channel their ministry to others.

The division will initiate such action as is indicated by the research or make recommendations to other agencies for action, where appropriate.

JURISDICTIONAL BOARDS

Para. 1041. (This paragraph was adopted by the General Conference in the form recommended by the Standing Legislative Committee on Conferences in its Report No. 62, Calendar No. 436. It is printed in full in connection with the report of that calendar item; see Journal, pages 581, 1178.)

Para. 1042-1060. (The General Conference did not specifically consider these paragraphs of the Structure Study Commission Report. However, they may be considered to have been adopted in connection with action on an omnibus motion related to the report, subject to the conditions set forth in that motion; see Journal, page 584. The text of the commission report on these paragraphs follows.)

ANNUAL CONFERENCE BOARDS

Para. 1042. *Change "shall" to "may" in Paragraphs 1104—1111 with reference to the Conference Board of Education; Paragraphs 1146—1152 with reference to the Conference Board of Evangelism; and Paragraphs 1247—1256 with reference to a Conference Board of the Laity; and shall read:*

The annual conference shall determine the necessity for a Conference Board of Discipleship.

Para. 1043. Should the conference determine not to create such a board, it shall be the responsibility of the Conference Council on Ministries to provide for the connectional relationship between the general board and conference, district and local church organizations.

Para. 1044. *Renumber Paragraph 1123.*

Para. 1045. *Renumber Paragraph 1124.*

Para. 1046. *Renumber Paragraph 1257.*

Para. 1047. *Renumber Paragraph 1258.*

Para. 1048. *Renumber Paragraph 1259.*

Para. 1049. *Renumber Paragraph 1260 and edit for change of name to "Board of Discipleship."*

Para. 1050. *Renumber Paragraph 1261 and change "shall" to "may."*

Para. 1051. *Renumber Paragraph 1262.*

Para. 1052. *Renumber Paragraph 1263.*

Para. 1053. *Renumber Paragraph 1264.*

Para. 1054. *Renumber Paragraph 1265.*

Para. 1055. *Renumber Paragraph 1266.*

Para. 1056. *Renumber Paragraph 1267.*

Para. 1057. *Renumber Paragraph 1268.*

Para. 1058. *Renumber Paragraph 1269.*

Para. 1059. *Renumber Paragraph 1270.*

Para. 1060. *Renumber Paragraph 1271.*

UNITED METHODIST COUNCIL ON YOUTH MINISTRIES

Para. 1062-1067. (These paragraphs were referred to the Standing Legislative Committee on Conferences and were adopted by the General Conference in the form recommended by that committee in its Report No. 11, Calendar No. 255. They are printed in full in connection with the report of that calendar item; see Journal, pages 569, 1151.)

Section VII. Board of Global Ministries.

Para. 1075-1085. (These paragraphs were adopted by the General Conference in an amended form as recommended by the Standing Legislative Committee on Missions in its Report No. 1, Calendar No. 159. They are printed in full, as adopted, in connection with the report of that calendar item; see Journal, pages 517, 1482.)

Para. 1086. (See note to Para. 1010. The text of Para. 1086 follows.)

1. All properties, trust funds, annuity funds, permanent funds, and endowments now held and administered by the Board of Missions, the Board of Health and Welfare Ministries, and the United Methodist Committee on Overseas Relief of The United Methodist Church; the Board of Missions of the Methodist Church; the Board of Missions of the Evangelical United Brethren Church and their respective divisions shall be carefully safeguarded. The Board of Global Ministries of The United Methodist Church and its divisions shall endeavor to invest in institutions, companies, corporations, or funds which make a positive contribution toward the realization of the goals outlined in the Social Principles of The United Methodist Church and to administer such investments in the interest of those persons and causes for which said funds were established. Such properties, trust funds, annuity funds, permanent funds, and endowments shall be transferred to the Board of Global Ministries of The United Methodist Church or its respective divisions from merged boards and societies only when such transfers can be made in accordance with the laws of the states where the several boards and societies are chartered and on the recommendation of the respective divisions and

the approval of such boards and societies. Funds of the administrative divisions and their preceding corporations and societies which are subject to appropriation shall be appropriated only on recommendation of the respective divisions. (Para. 845.6, 8)

2. The financial affairs of the board shall be as follows:

a. The income of the divisions of the board, exclusive of the Women's Division, shall be derived from apportionments, assessments, or askings distributed to jurisdictions, annual conferences, and pastoral charges by the budget-making process of the General Conference in such manner as the General Conference may prescribe, and from church schools, gifts, donations, freewill offerings, annuities, bequests, specials, and other sources from which missionary and benevolence funds are usually derived, in harmony with the *Discipline* of The United Methodist Church and actions of the General Conference. Funds for the fulfillment of the responsibilities of the Women's Division shall be derived from annual voluntary pledges, offerings, gifts, devises, bequests, annuities, or money received through special emphases and from meetings held in the interest of the division.

b. Cultivation for Advance Specials shall be through channels of the church other than United Methodist Women.

c. All contributions to and income on all funds of the Board of Global Ministries or its respective divisions should be used for current expenses and annual appropriations unless otherwise designated by the donor.

3. Askings shall be received from the fields, and budgets shall be prepared by the divisions in such manner as the board may prescribe, consistent with its constitution and charter, and this combined budget shall be presented to the Council on Ministries in accord with Para. 845.

4. The board shall not appropriate for the regular maintenance of its work in any one year more money than was received by it for appropriation the previous fiscal year except as provided in consultation with the Council on Ministries.

Para. 1087-1088. (These paragraphs were adopted by the General Conference in an amended form as recommended by the Standing Legislative Committee on Missions in its Report No. 1, Calendar No. 159. They are printed in full, as adopted, in connection with the report of that calendar item; see Journal, pages 517, 1482.)

Para. 1090-1099. (These paragraphs were adopted in an amended form by the General Conference by its action on recommendations of the Standing Legislative Committee on Ecumenical Affairs, Reports Nos. 4 and 14, Calendar

Nos. 161 and 222. This committee later submitted its Report No. 41, Calendar No. 881, for the information of the Conference, in which the paragraphs as amended were printed in full. Because of the action on Reports Nos. 4 and 14, no action on Report No. 41 was required. For the full text of these paragraphs, as adopted, see Report No. 41, Journal, page 1627.)

Para. 1100-1106. (These paragraphs were adopted by the General Conference in an amended form as recommended by the Standing Legislative Committee on Missions in its Report No. 9, Calendar No. 317. They are printed in full, as adopted, in connection with the report of that calendar item; see Journal, pages 519, 1491.)

Para. 1107-1114. (These paragraphs were adopted by the General Conference in an amended form as recommended by the Standing Legislative Committee on Health and Welfare in a portion of its Report No. 3, Calendar No. 345. They are printed in full, as adopted, in connection with the report of that calendar item; see Journal, pages 528, 1591.)

Para. 1125-1139. (These paragraphs were adopted by the General Conference in an amended form as recommended by the Standing Legislative Committee on Missions in its Report No. 10, Calendar No. 318. They are printed in full, as adopted, in connection with the report of that calendar item; see Journal pages 519, 1494.)

Para. 1150-1153. (These paragraphs were adopted by the General Conference in an amended form as recommended by the Standing Legislative Committee on Missions in its Report No. 11, Calendar No. 319. They are printed in full, as adopted, in connection with the report of that calendar item; see Journal, pages 519, 1500.)

Para. 1160-1171. (These paragraphs were adopted by the General Conference in an amended form as recommended by the Standing Legislative Committee on Missions in its Report No. 17, Calendar No. 352. They are printed in full, as adopted, in connection with the report of that calendar item; see Journal, pages 519, 1504.)

Para. 1180-1188, 1190-1193, 1200. (These paragraphs were adopted by the General Conference in an amended form as recommended by the Standing Legislative Committee on Missions in its Report No. 25, Calendar No. 360. They are printed in full, as adopted, in connection with the report of that calendar item; see Journal, pages 519, 1514.)

Para. 1203. (This paragraph was adopted by the General Conference in the form recommended by the Standing Legislative Committee on Conferences in its Report No. 62, Calendar No. 436. It is printed in full in connection with

the report of that calendar item; see Journal, pages 581, 1178.)

Para. 1204-1212. (The report of the Structure Study Commission on these paragraphs was adopted by the General Conference on recommendation of the Standing Legislative Committee on Missions in its Report No. 77, Calendar No. 825. The report is printed in full in connection with that calendar item; see Journal, page 1538.)

Section VIII. Board of Higher Education and Ministry.

Delete Paragraphs 1026—1051 with reference to the Division of Higher Education of the Board of Education; Para. 1084 with reference to the Interboard Committee on Enrollment; Paragraphs 1310—1311 with reference to the Joint Committee on Missionary Personnel; Par. 1389 with reference to the Commission on Chaplains and Related Ministries and substitute the following:

Para. 1225. There shall be a Board of Higher Education and Ministry.

Para. 1226. Within the expression of the total mission of the church outlined in the Aims of Mission of the Council on Ministries, the Board of Higher Education and Ministry exists for the specific purpose of preparing and assisting persons to fulfill their ministry in Christ as this has been historically understood by United Methodism. Ministry in the Christian tradition is derived from the ministry of Christ. It is a ministry bestowed upon and required of the entire church. All Christians are called to ministry and theirs is a ministry of the people of God within the community of faith and in the world. Members of The United Methodist Church receive this gift of ministry in company with all Christians. (See Para. 301.)

Para. 1227. The function of this board is to assist in the preparation for, and the fulfillment of that general ministry to which we are all called as United Methodists through institutions of higher education and to give guidance, counsel and assistance to those desiring to enter any one of several special ministries of the church.

Para. 1228. The board shall be incorporated and shall be the corporate successor to: the Board of Education of The United Methodist Church as it was the successor to the Board of Education of The Methodist Church; the Board of Education for Negroes of the Methodist Episcopal Church and the Freedman's Aid Society.

Para. 1229. Organization.—The membership of this board shall be constituted in accordance with Para. 803-804 of the General Provisions. If a vacancy occurs in the board, it shall be filled in accordance with Para. 817.

Para. 1230. (This paragraph was adopted in the form

recommended in Report No. 43 of the Standing Legislative Committee on Education, Calendar No. 570, as amended by Report No. 59 of the Standing Legislative Committee on Clergy, Calendar No. 333. The paragraph is printed in connection with the reports of those calendar items; see Journal, pages 1272, 1440.)

Para. 1231-1261. (Legislation recommended by the Standing Legislative Committee on Education in its Report No. 43, Calendar No. 570, was substituted for these paragraphs. The substituted legislation is printed in full in connection with the report of that calendar item; see Journal, pages 580, 1272.)

DIVISION OF CHAPLAINS AND RELATED MINISTRIES

Para. 1265. There shall be a Division on Chaplains and Related Ministries of the Board of Higher Education and Ministry. The location of the division shall be determined by the Council on Ministries in consultation with the board.

Para. 1266. The Division on Chaplains shall represent The United Methodist Church: (a) in the recruitment, endorsement, and general oversight of all United Methodist ministers serving as chaplains in the U. S. armed forces and federal agencies; (b) in the recruitment, endorsement, and general oversight of all United Methodist ministers serving as chaplains in industry; in state and local, public and private institutions who have been endorsed by the division at their own request, or at the request of the institution in which they serve. Chaplains in similar institutions of The United Methodist Church may be included in the program at their own request when they have met the qualifications required by the division. The division shall render such other services to these chaplains and their constituencies as may be referred to it by the Council of Bishops; (c) in planning and implementing the ministry of the church to its lay people who are in the military service and institutions. It shall work in cooperation with the Board of Discipleship and with other agencies of the church in preparing materials, planning programs and otherwise providing a continuing ministry to these persons. It shall work with the local church in helping it to fulfill its responsibility of keeping in touch with its people who are away from home.

Para. 1267. The division shall be composed of bishops, ministers, lay persons in accord with Para. 803—804. The division shall elect not more than five representative chaplains as members, who may serve a maximum of four years.

Para. 1268. The division is authorized to receive and distribute such share of the World Communion Offering as may be determined by the General Conference, and such other funds and special gifts as are or have been specifically given to the Division on Chaplains and Related Ministries.

Para. 1269. The division shall cooperate with the Council of Bishops in assisting chaplains to maintain their relationships with annual conferences.

Para. 1275-1276. (Legislation recommended by the Standing Legislative Committee on Education in its Report No. 43, Calendar No. 570, was substituted for these paragraphs. The substituted legislation is printed in full in connection with the report of that calendar item; see Journal, pages 580, 1272.)

Para. 1277. (This paragraph of the report was deleted from Report No. 43 of the Standing Legislative Committee on Education, Calendar No. 570, and was not approved as a part of the legislation of the Board of Higher Education and Ministry. The Standing Legislative Committee on Missions, in its Report No. 26, Calendar No. 361, recommended non-concurrence in this paragraph of the Structure Study Commission report and offered a substitute paragraph in its place. The substitute paragraph was adopted by the General Conference and is printed in full in connection with the report of that calendar item; see Journal, pages 580, 1518.)

OFFICE OF PERSONNEL

Para. 1285. There shall be an Office of Personnel within the Board of Higher Education and Ministry which shall have the following objectives and purposes:

1. It shall be responsible for leadership in:
 - a. Developing and interpreting understanding of vocation in Christian terms.
 - b. Encouraging appropriate nurturing processes leading to career decisions in church-related occupations.
 - c. Providing those educative or counseling processes which assist persons in occupational decisions in Christian terms.
 - d. Interpreting for the whole church the personnel situation.
2. It shall be responsible for manpower planning for the church and the carrying forward of such research as will facilitate a more effective stewardship of personnel resources.
3. It shall develop oversight of personnel policies of the various employing or appointing agencies of the church

toward the end that just and humane conditions of employment will contribute to effective ministry.

4. It shall effect the coordination of the qualifications and standards for certification, endorsement, commissioning, ordination, in order that those standards most appropriate to effective service in particular ministries may be maintained, that unity in the diverse ministries may be realized and that educative and training processes conducive to the meeting of these qualifications may most effectively be made available.

5. It shall cooperate with those agencies of the church which seek to promote new forms of ministry and service in the church in order that understanding throughout the church may be enhanced and that appropriate involvement may be stimulated.

6. It shall encourage voluntary service programs and occupational intern programs and seek to nurture this service motivation and occupational interest in order that commitment to continuing ministries and professional service may be developed.

7. It shall be responsible for stimulating, making visible and effecting the availability of career development, counseling and continuing education processes toward the end that all lay and ordained persons in the church's ministry may have opportunity for needed career services and continuing growth during their career.

8. It shall maintain for the church a Personnel Information System which shall make visible to the church up-to-date opportunities for service and employment and shall make available to employing and appointing agencies that personnel information on prospective candidates as well as persons established in their ministry or profession which is appropriate for preliminary consideration of employment or appointment.

Whereas this office shall be responsible for recording the readiness and qualifications of personnel, the appointive and employing authorities and agencies of the church shall be responsible for submitting their personnel needs to this office in order that optimum processes of recruitment, selection and appointment/employment may obtain.

Para. 1286. The Office of Personnel shall fulfill its purpose and objectives by establishing functional relationships of cooperation and service with:

a. The Board of Global Ministries in its relationships with missionaries, deaconesses, volunteers and emergency personnel;

b. The Board of Discipleship in its relationships with personnel in educational ministries, evangelism and church

music; and in its offering of educational procedures, training courses and other aids designed to provide a Christian perspective on vocation;

c. The Division of Higher Education in its relationships with campus ministers and college and university personnel;

d. The Division of the Ordained Ministry in its relationship with ordained ministers and lay pastors; and in its concern for the role of theological education in developing and interpreting an understanding of vocation, ministry and occupations.

e. Division on Chaplains and Related Ministries.

f. The Council on Finance and Administration in its relationship with church business administrators.

Para. 1287. The division shall have responsibility for oversight and interpretation of the Lay Worker relationship, working with the appropriate body in the annual conference.

Para. 1288. The Office of Personnel shall provide resources and counsel to related units in annual conferences, districts, and local churches engaged in interpreting vocation and in enlisting persons in church occupations.

Para. 1289. The Office of Personnel shall organize itself and develop a budget with the Board of Higher Education and Ministry so as to fulfill the assignment given to it.

Para. 1290. The administrative staff officer of the Office of Personnel shall be an executive secretary of the Board of Higher Education and Ministry.

Para. 1291. (The General Conference took no action on this paragraph. It may be considered to have been adopted under the terms of a comprehensive motion related to the Structure Study Commission Report and subject to the restrictions contained in that motion; see Journal, page 584. The text of Para. 1291 follows.)

The annual conference shall determine the necessity for a conference Board of Higher Education and Ministry.

Should the conference determine not to create such a board, it shall be the responsibility of the Annual Conference Council on Ministries to provide for the connectional relationship between the general board and conference, district and local church organizations.

Section IX. Board of Pensions.

Para. 1374. (*Delete from Para. 1374.1 reference to location so that the first sentence reads as follows with the remainder of the paragraph unchanged:*)

1. There shall be a Board of Pensions of The United Methodist Church, hereinafter called the board or the general board, having the general supervision and admin-

istration of the support, relief, and assistance and pensioning of ministers and their families, other church workers, and lay employees of The United Methodist Church, hereinafter referred to as beneficiaries, in succession to the Board of Pensions of the Evangelical United Brethren Church and in succession to the General Board of Pensions of The Methodist Church.

2. (*Delete from Para. 1374.2 reference to location so that it reads as follows:*)

The general supervision and administration of the pension and benefit funds, plans, and programs of The United Methodist Church, subject to the direction, supervision, and control of the board shall be conducted by and through the headquarters office.

Para. 1375. (*Add to line 3 "one laywoman" and change "four ministers and four laymen" to "two clergy in full connection, two laymen and two laywomen" in line 4 so that the sentence reads:*)

1. Membership.—(a) The board shall be composed of one bishop, elected by the Council of Bishops; one minister, one layman and one laywoman from each jurisdiction, elected by the respective jurisdictional conferences; two clergy in full connection, two laymen and two laywomen with not more than two from the same jurisdiction, elected by the General Conference on nomination of the Council of Bishops; and eight members-at-large for the purpose of bringing to the board special knowledge or background, with consideration being given to representatives by minority groups, not more than two from the same jurisdiction, nominated and elected by the board in such manner as it shall provide in its bylaws.

Para. 1377. (*Para. 1377.1-14 remain the same; add the following as 1377.15.*)

15. Pension for service approved for pension credit by a general board or agency of The United Methodist Church receiving financial support from the World Service Fund, the General Administration Fund, or any authorized general benevolent or administrative fund shall be provided by the employing board or agency in uniformity with that provided by other boards and agencies under one of the pension funds, plans, or programs administered by the Board of Pensions of The United Methodist Church; provided, however, that where service has been rendered in two or more boards or agencies, the total pension benefit shall be calculated as if all such service had been with one board or agency and the final board or agency shall provide any additional pension benefits necessary to accomplish this; furthermore, such board or agency may not

make any arrangement with a life insurance company or any other entity for the purchase of annuities for the benefit of individual effective or retired employees or take any steps to nullify in whole or in part, the pension plans or program of The United Methodist Church by making contracts with outside parties.

(Editor's note: The recommendations of the Structure Study Commission for Paragraphs 1374-1377 were specifically amended by General Conference action on Reports Nos. 22-23 of the Standing Legislative Committee on Pensions, Calendar Nos. 129-130. Report No. 71 of that committee, recommending adoption of these paragraphs as amended, was not acted upon by the Conference. This portion of the report is, however, considered as adopted by virtue of Conference action on an omnibus motion related to the Structure Study Commission report; see Journal, page 584.)

Section X. Standing Commissions.

COMMISSION ON ARCHIVES AND HISTORY

Para. 1401. *Change 1401.2 to read as follows:*

(The recommendation of the Structure Study Commission on this paragraph was amended by General Conference action on Committee on Education Report No. 46, Calendar No. 636. The text of the paragraph is printed in full, as amended, in connection with the report of that calendar item; see Journal, pages 562, 1308.)

COMMISSION ON RELIGION AND RACE

(Legislation for this Commission was adopted by the General Conference in connection with action on Report No. 65 of the Standing Legislative Committee on Conferences, Calendar No. 439. This legislation is essentially that contained in the recommendation of the Structure Study Commission and is printed in connection with the report of that calendar item; see Journal, pages 498, 1180.)

ADDITIONAL LEGISLATION ENABLING LEGISLATION PLAN OF IMPLEMENTATION

(Structure Study Commission recommendations under these headings were adopted by the General Conference in the form recommended by the Standing Legislative Committee on Conferences in its Report No. 69, Calendar No. 443. They are printed in full in connection with the report of that calendar item; see Journal, pages 582, 1187.)

The Theological Study Commission on Doctrine and Doctrinal Standards

A Report
To The General Conference

April, 1972

Proposal for

THE BOOK OF DISCIPLINE

OF THE UNITED METHODIST CHURCH
PART II

Doctrine and Doctrinal Statements
and The General Rules

SECTION I - HISTORICAL BACKGROUND

The pioneers in the traditions that flowed together in The United Methodist Church - the Wesleys, Albright, Otterbein, Boehm - understood themselves as standing in the center stream of Christian spirituality and doctrine, loyal heirs to all that was best in the Christian past. As John Wesley had claimed, theirs was

"the old religion, the religion of the Bible, the religion . . . of the whole church in the purest ages."

Their gospel was rooted in the biblical message of God's gracious response to man's deep need, in his self-giving love revealed in Jesus Christ. Their interest in dogma as such was minimal; thus they were able to insist on the integrity of Christian truth even while allowing for a decent latitude in its interpretation. This was the point to their familiar dictum: "*As to all opinions which do not strike at the root of Christianity, we think and let think.*"

But, even as they were fully committed to the principles of religious toleration and doctrinal pluralism, they were equally confident that there is a "marrow" of Christian truth that can be identified and that must be conserved. This living core, as they believed, stands revealed in Scripture, illumined by tradition, vivified in personal experience and confirmed by reason. They were very much aware, of course, that God's eternal Word never has been, nor can be, exhaustively expressed in any single form of words. They were also prepared, as a matter of course, to reaffirm the ancient creeds and confessions as valid summaries of Christian truth. But they were careful not to invest them with final authority or to set them apart as absolute standards for doctrinal truth and error.

In this same spirit, they also declined to adopt any of the classical forms of the "confessional principle"—the claim that the essence of Christian truth can, and ought to be, stated in precisely defined propositions, legally enforceable by ecclesiastical authority. Instead, they turned to a unique version of the ancient "conciliar principle," in which the collective wisdom of living Christian pastors, teachers and people was relied upon to guard and guide their ongoing communal life. Wesley's agency for this collegial process he called the *Conference*; and he was followed in this usage by both Albright and Otterbein. In its original aim and function, every United Methodist Conference, at whatever level, is both a consultative and legislative body, responsible for valid applications of church teaching and polity to theoretical and practical questions alike. The earliest agenda of Wesley's Conferences focused on three basic questions:

1. What to teach? (the substance of the Gospel)
2. How to teach? (the proclamation of the Gospel)
3. What to do? (the Gospel in action)

Wesleyan Doctrinal Standards:

The *Sermons* and the *Notes*

In addition to his own personal leadership and that of the Conference, Wesley provided his people with published sermons and a simplified biblical commentary for their doctrinal guidance. Over the span of fourteen years (beginning in 1746), he issued four volumes of forty-four *Sermons on Several Occasions*, in which he set forth the sum of his basic teaching on all the main themes of Christian doctrine, together with many of his own most distinctive theological opinions. In 1754 he prepared and published a volume of *Explanatory Notes Upon the New Testament* as a guide for Methodist biblical exegesis and doctrinal interpretation. In both the *Sermons* and the *Notes*, the primary doctrinal norm is Scripture, first and last, but always Scripture as interpreted by living tradition and vital faith. Indeed, his very first theological tract (*The Doctrine of Salvation, Faith and Good Works*, 1738) was a digest of the first five *Homilies* of the Church of England (1547).

It was inevitable that the paired rights of Methodist preachers to freedom in their pulpits and of the Methodist people to the hearing of sound doctrine from their preachers would stir occasional conflicts requiring adjudication. Accordingly, in 1763, Wesley produced a "Model Deed" for his chapels, which stipulated the authority of their lay trustees, under the overall direction of the Conference:

... the major part of the Trustees of the said premises, for the time being, shall from time to time, and at all times forever thereafter, permit such persons as shall be appointed at the yearly Conference of the people called Methodists, in London, Bristol, or Leeds, and no others, to have and enjoy the said premises for the purposes aforesaid: Provided always, that the said persons preach no other doctrine than is contained in Mr. Wesley's *Notes Upon the New Testament*, and four volumes of *Sermons* . . .

The aim here was not to impose an inflexible system of doctrine or to inhibit responsible intellectual freedom, but rather to provide a broad and flexible framework of doctrine which would define the outside limits for public teaching in the societies, in disputed cases. These standards were more flexible than any of the classical creeds or confessions or articles, they gave the Methodists a measure of protection from doctrinal eccentricity, and they gave Methodist laymen a new role in the assessment of doctrinal standards. This particular collegial formula for doctrinal guidance was unique in Christendom. It committed the Methodist people to the biblical revelation as primary without proposing a literal summary of that revelation in any single propositional form. It anchored Methodist theology to a stable core, but allowed it freedom of movement in the further unfoldings of history.

The Wesleyan Perspective in the *Sermons* and the *Notes*

Even a brief synopsis of the *Sermons on Several Occasions* underscores the integral logic of the Christian message, as Wesley understood it. *Faith* is everywhere the foundation of all else—faith understood as trust, faith as man's grateful acceptance of God's gracious gift of pardon ("justification"). The prime effect of faith is to transform the believer's consciousness from an inward dread of God's justice to a lively assurance of his merciful, healing love in Christ. This is the theme of the first five sermons (I-V). The first fruits of faith of this sort are "righteousness," "the marks of the new birth" and "the witness of the Spirit"; these become the topics for the second sermon cluster (VI-XV). "The righteousness of faith" generates its own distinctive life-style, which has been delineated best of all in Jesus' "Sermon on the Mount." Wesley, therefore, proceeds to devote his largest single sermon bloc to an exposition of that Sermon—thirteen connected essays which amount to a broad-spectrum commentary on the ethical imperatives of grace (XVI-XXVIII). Here, he stresses the vital interplay between the freedom of the "Gospel" and the self-constraints of the moral "Law." Thus, in the following sermons, Wesley shows how a final polarization between these two may be avoided (XXIX-XXXIV). This brings him to the keystone-arch of his doctrinal "system": to "the fullness of faith"—which is what he meant by "Christian Perfection" (XXXV). After this, it was enough to add a concluding miscellany (XXXVI-XLIV) of practical advices on the personal and social implications of Christian faith in day-to-day Christian living (e.g., "the Use of Money," XLIV).

In the *Explanatory Notes* we may see Wesley's way of interpreting biblical language as conveying the mysteries and insights of revelation to the eyes of faith rather than merely literal propositions to philosophers and critics. Revelation is everywhere in Scripture and everywhere open to seeking minds, but always its summit and summation is Jesus Christ. Human understanding of biblical truth depends upon the Spirit's "inward testimony" in the hearts of faithful believers in the community of faith. Consequently, the primary aim of biblical interpretation is to guide the Christian seeker toward insights of his own, to assist him in his Christian witness, and to direct him in his mission of service to God and neighbor.

American Methodists and the Wesleyan "Standards"

From their beginnings, the Methodists in America understood themselves as the dutiful heirs of Wesley and the Wesleyan tradition. In 1773, they affirmed their allegiance to the principles of the "Model Deed" and ratified this again in 1784, when they stipulated that "The London Minutes," including the doctrinal minutes of the early Conferences and the Model Deed, were accepted as their own

doctrinal guidelines. In this way they established a three-fold agency—the *Conference*, the *Sermons* and the *Notes*—as their guides in matters of doctrine.

The Articles of Religion

Wesley expected that the new American church would need a fundamental liturgy, and he undertook to provide this for them in his personal abridgment of the Book of Common Prayer (in its 1662 edition). This so-called "Sunday Service" included his revisions of the *Thirty-Nine Articles of Religion* (set as an appendix even as they also appeared in his own copy of the Book of Common Prayer). He reduced their number from thirty-nine to twenty-four and made slight textual revisions, chiefly by omission. In the earliest American *Disciplines* (beginning in 1788) these *Articles* (with an additional Article now numbered XXIII, asserting the autonomy of the new American nation) were also printed as an appendix. In 1792, without recorded authorization, they were moved forward to the front of the *Discipline*, where they have remained ever since. Then, when "The Sunday Service" failed to gain acceptance in the new church, the *Articles* survived in *The Discipline*, where their prominence has seemed to suggest that they were more of a doctrinal "confession" than had ever been intended.

The original distinction between the intended functions of the *Articles* on the one hand and of the *Sermons* and *Notes* on the other, may be inferred from the double reference to them in the First Restrictive Rule (adopted in 1808 and unchanged ever since). On the one hand, it forbids any further *alterations* of the *Articles* and, on the other, any further contrary *additions* "to our present existing, and established standards of doctrine," (i.e., the Minutes, *Sermons* and *Notes*). At that time, the Wesleyan appeal to the four-fold norms of Scripture, tradition, experience, and reason was so widely understood that it was taken for granted.

The Fading Force of Doctrinal Discipline

In the climate of "The Second Great Awakening," the normative influence of European traditions was sharply diminished, especially on the opening frontier. Indeed, the great frontier revivals wrought a transformation in American Christianity generally. Critical reason as a criterion in theological reflection was applied unevenly at best. In the "free" churches especially, Christian doctrine focused more and more on "Christian experience," understood chiefly as "saving faith in Christ." Among the Methodists in particular there was a consistent stress on "free-will," "infant baptism," and informal worship (and this led to protracted controversies with the Presbyterians, Baptists and Episcopalians respectively). At the same time, Methodist concerns

about formal standards of doctrine were correspondingly diminished. Indeed, it was the Wesleyan hymnody that served as the most important single means of communicating the doctrinal substance of the Gospel and in its guardianship as well. By the end of the 19th century, and thereafter increasingly in the 20th, Methodist theology had become decidedly eclectic, with less and less specific attention paid to its specific Wesleyan sources as such. Despite continued and quite variegated theological development, there has been no significant project in formal doctrinal re-formulation in Methodism since 1808.

Doctrinal Traditions in the Evangelical and United Brethren Church

The unfolding of doctrinal concerns among the Albright Evangelicals and Otterbein's United Brethren in Christ has run a course roughly parallel to that of the Methodists—with such differences as there were springing largely from the different ecclesiastical heritage which they had brought from Germany and Holland, together with the mellowed Calvinism of the Heidelberg Catechism. In the German-speaking communities of America, Albright and Otterbein believed it more important to stress evangelism than theological speculation. Their constant and common stress was on "conversion," on "justification by faith confirmed by a sensible assurance thereof," on Christian nurture, on the priesthood of all true believers in a shared ministry of Christian witness and service, and on "entire sanctification" as the goal and crown of Christian life.

As with Wesley, their primary source and norm for Christian teaching was Scripture. Otterbein enjoined his followers "to be careful to preach no other doctrine than what is plainly laid down in the Bible." Each new member was asked "to confess that he received the Bible as the Word of God." Ordinands were required to affirm the plenary authority of Scripture "without reserve." Matched with these affirmations was the conviction that "converted" Christians are enabled by the Holy Spirit to read Scripture with a special "Christian consciousness," and this principle was prized as the supreme guide in biblical interpretation.

Jacob Albright was directed by the Conference of 1807 to prepare a list of Articles of Religion. Before he could attempt the task he died. George Miller then assumed the responsibility. He recommended to the Conference of 1809 the adoption of a German translation of the Methodist *Articles of Religion*, with the addition of a new one, "Of the Last Judgment." The recommendation was adopted. This suggests a conscious choice of the Methodist *Articles* as normative, since the added article was their only other borrowing from the *Augsburg Confession* (Article XVII), on a theme strangely omitted in the Anglican Articles. These Twenty-Six Articles were generally

interpreted among the Albright Evangelicals in a typically non-dogmatic temper.

In 1816, the original "Twenty-Six Articles" were reduced to "Twenty-One"—by the excision of five of the most polemical ones in the earlier text: XI.—"Of Works of Supererogation," XIV.—"Of Purgatory," XIX.—"Of Both Kinds" (all aimed at Roman Catholics), XXI.—"Of the Marriage of Ministers" (aimed at both Roman Catholics and Anabaptists), and XXV.—"Of a Christian Man's Oath" (aimed originally at 16th century sectaries!). This act of deletion was a notable instance of a conciliar spirit in a time of bitter controversy.

In 1839, a few slight further changes were made in the text of 1816 and it was then stipulated that "the Articles of Faith . . . should be constitutionally unchangeable among us." In 1851, it was discovered that Article I had been altered without authorization, and this was promptly corrected. In the 1870's a proposal that the Articles be extensively revised touched off a flurry of debate, but the Conference of 1875 decisively rejected the proposal. In later action the Twenty-One Articles were reduced to nineteen in number by combining several of them, but without omitting any of their original content. These nineteen were brought intact into the Evangelical United Brethren union of 1946.

Among the United Brethren in Christ, a summary of normative teaching was formulated in 1813 by the disciples and colleagues of William Otterbein - Christian Newcomer and Christopher Grosch. Its first three paragraphs follow the order of the Apostles' Creed. Paragraphs four and five affirm the primacy of Scripture and the universal proclamation of "the biblical doctrine . . . of man's fall in Adam and his deliverance through Jesus Christ." An added section commends "the ordinances of baptism and the remembrance of the Lord" and approves foot-washing as optional. In the first General Conference of the United Brethren in Christ (1815) a slight revision of this earlier statement was formally adopted as their official "Confession of Faith." A further slight revision was adopted in 1841, with the stipulation that there should be no subsequent changes in the "Confession":

No rule or ordinance shall at any time be passed to change or do away with the Confession of Faith as it now stands.

Even so, agitation for change continued and in 1885 a Church Commission was appointed to:

. . . prepare such a form of belief and such amended fundamental rules for the government of this church in the future as will, in their judgment, be best adapted to secure its growth and efficiency in the work of evangelizing the world.

The resulting proposal for a new Confession of Faith and Constitution was submitted to the general membership of the church

(the first such referendum on a Confession of Faith in its history) and was then placed before the General Conference of 1889. Both the general membership and the Conference approved it by preponderant majorities, and it was thereupon enacted by episcopal "Proclamation." However, this action was protested by a minority as a violation of the restrictive rule of 1841 and became a basic cause for a consequent schism ("The United Brethren Church [Old Constitution]").

The Confession of Faith of 1889 was more comprehensive than any of its antecedents - with articles on depravity, justification, regeneration and adoption, sanctification, the Christian Sabbath, and "the future state." Its article on sanctification, though brief, is significant in its reflection of the doctrine of holiness of the Heidelberg Catechism. It was this Confession of 1889 that was brought by the United Brethren into the union of 1946.

The Evangelical United Brethren Confession of Faith

In that union, the Evangelical *Articles* and the United Brethren *Confession* were both printed in the *Discipline* of the new Evangelical and United Brethren Church. A dozen years later, however, the General Conference of the united church authorized its Board of Bishops to prepare a new "Confession of Faith." This was done after extensive consultation. A new Confession, with sixteen Articles, of a somewhat more modern character than any of its antecedents, was presented to the General Conference of 1962 and adopted without amendment. In it the influence of the Evangelical statement on "Entire Sanctification and Christian Perfection" is reflected as a distinctive emphasis. This Confession was declared to supplant both former Articles and Confession, and was brought over intact into the *Discipline* of the United Methodist Church (1968).

Doctrinal Standards in the United Methodist Church *Discipline* (1968)

In the Plan of Union for The United Methodist Church, the Preface to the Methodist *Articles of Religion* and the Evangelical United Brethren *Confession of Faith* explains that both had been accepted as doctrinal standards for the new church. It was declared that "they are thus deemed congruent if not identical in their doctrinal perspectives, and not in conflict." Additionally, it was stipulated that although the language of the First Restrictive Rule has never been formally defined, Wesley's *Sermons* and *Notes* were specifically included in our present existing and established standards of doctrine by plain historical inference. This, however, raises the question as to the status and function of "doctrinal standards" in The United

Methodist Church without supplying a clear answer. There are abundant references throughout the *Discipline* to "our standards of doctrine" - along with prohibitions against contrary teaching and provisions for disciplinary action against deviant public teaching - but there is no precise reference to the "standards" thus referred to. The *Discipline* seems to assume that for the determination of otherwise irreconcilable doctrinal disputes, the Annual and General Conferences are the appropriate courts of appeal, under the guidance of the first two Restrictive Rules (which is to say, the *Articles* and *Confession*, the *Sermons* and the *Notes*).

There are, however, at least two general principles with respect to the discipline of doctrine in The United Methodist Church on which there has been broad and basic agreement. In the first place, the *Articles* and the *Confession* are *not* to be regarded as positive, juridical norms for doctrine, demanding unqualified assent on pain of excommunication. They are, and ought to remain as important landmarks in our complex heritage and ought rightly to be retained in the *Discipline*. The United Methodist Church would be much the poorer if they were simply relegated to the attic of history's discards. But, since they are not accorded any status of finality, either in content or rhetoric, there is no objection in principle to the continued development of still other doctrinal summaries and liturgical creeds that may gain acceptance and use in the church - without displacing those we already have. This principle of the historical interpretation of all doctrinal statements - past and present - is crucial. Such statements never have been and ought not to be legal tests for membership. We should interpret them, appreciatively, in their historic contexts - seeking always to appropriate the contributions of our Christian past even as we also stretch forward toward the Christian future.

By the same token, there is likewise general agreement that The United Methodist Church stands urgently in need of doctrinal reinvigoration - for the sake of authentic renewal, fruitful evangelism, and the effective discharge of our ecumenical commitments. Seen in this light, the recovery and updating of our distinctive doctrinal heritage - "truly catholic, truly evangelical and truly reformed" - takes on a high priority. It calls for a concerted double movement: zealous repossession of our traditions and also vigorous promotion of theological dialogue and development within the denomination and in all our ecumenical endeavors. There are many effective agencies in the church that must share in the joint endeavor to stimulate an active interest in doctrinal standards and doctrinal statements - educational institutions, boards and agencies at every level, ministers and laymen in the Conferences, the Council of Bishops, etc. At all of these levels there is a pressing need of renewed effort both to repossession our legacy from the churches we have been and to re-mint this for the church we aspire to be.

The "General Rules" and Christian Social Concerns

No motif in the Wesleyan tradition has been more constant or insistent than the linkage between Christian doctrine and Christian ethics. Methodists have always been strictly enjoined never to divorce faith from good works. This is mirrored in the abundance of "rules" and "directions" for the various groups in the Societies and their leaders. The most famous of these directives was Wesley's original pamphlet, "The Nature, Design and General Rules of the United Societies" (1743). In 1784, a slight revision of this earlier text was adopted by the American Methodists and has appeared in all subsequent *Disciplines*, with further slight revisions.

The "General Rules" were originally designed as moral directives for members of a religious society quite self-consciously included within the sacramental life of the Church of England. Wesley's own statement of the purpose of a Methodist Society is described in the Rules as "a company . . . united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation." The terms of membership in these societies were simple and personal (and deliberately quite different from the conditions of church membership): "a desire to flee from the wrath to come and to be saved from their sins." But Wesley insisted that evangelical faith should manifest itself in evangelical living and he spelled this out in his three-part formula in the Rules. There it is thrice-repeated that, "It is expected of all who continue therein that *they shall continue to evidence their desire of salvation*" by:

1. Doing no harm, avoiding evil, especially that which is most generally practiced, such as . . . (then follows a listing of specific examples).
2. Doing good of every possible sort and, as far as possible to all men . . .
3. By attending upon all the ordinances of God. Such are . . .

Wesley's illustrative cases under each of these three rules serve to remind us of the endless task of the Christian conscience in the constant crises of passing from general principles to actual ethical decisions. They range over many problems of self-restraint and social control; they touch on many of the great issues of what was then current secular policy, and they stress the crucial importance of private prayer and corporate worship - always as the spiritual spring of ethical action. It was clearly Wesley's intention that these three basic principles - "doing no harm, doing good and using the means of grace" - should be accepted as constants and that the inventories of their applied cases might be updated *at any time*, in keeping with changing times and circumstance. That he did not intend them to be interpreted in any legalistic spirit is plain from his second sermon

on the Sermon on the Mount (XXII) - where he repeats the same three rules and then denounces any undue reliance on them as "only the outside of that religion for which (the true believer) insatiably longs." This true religion he then defines as "the knowledge of God in Christ Jesus," "the life which is hid with Christ in God," and "the righteousness that (the true believer) thirsts after." And as Augustine before him, Wesley concludes: "Nor ever can he (the true believer) rest till thus he rests in God."

Upon such evangelical premises, United Methodists have sought to conceive and exercise their responsibility for the moral and spiritual quality of secular society. Our historic oppositions to smuggling, or slavery, or alcohol, or child labor etc., were, in each instance, founded in a vivid sense of God's wrath against human injustice and wastage. Our struggles for human dignity and social reform have reflected a vision of God's demand for justice, even as they have also reflected a woeful ambivalence in our actual ethical behavior. Intention here, as elsewhere, has all too often surpassed performance. And yet, on one point we have been clear, in principle at least: there is no "personal Gospel" worth the name that does not express itself in relevant and effective social concerns; there is no "social Gospel" that can be regarded as authentically Christian that is not rooted in our daily prayer - *"Thy Kingdom come, Thy will be done on earth!"*

In 1908, The Methodist Episcopal Church promulgated a "Social Creed," and was followed in this by The Methodist Episcopal Church, South, in 1914, and by The Methodist Protestants in 1916. In 1913 the United Brethren adopted the same general document in the form that had been ratified by the then newly formed "Federal Council of Churches." In 1946, the present Evangelical United Brethren statement on "Social Issues and Moral Standards" was formulated for the E.U.B. *Discipline*. Every United Methodist Annual and General Conference has produced its quota of resolutions and pronouncements seeking to apply the Christian vision of righteousness to current social, economic and political issues. It is crucial, however, that Christians should not confuse the *roots* and *fruits* of faith. Moral zeal apart from man's grateful response to God's unfailing grace tends either toward self-righteous and joyless moralism or else toward some variant of the cult of human self-sufficiency.

The last paragraph of *The General Rules* - providing for the expulsion of delinquent members of the Methodist Societies - poses the agonizing problem of how discipline is to be administered in a community of compassion in extreme cases. Originally, of course, there was no thought in Wesley's mind of "excommunication" from the sacraments - he had no canonical warrant for *that*. And he always stressed the therapeutic tasks of the religious society, so that expulsion from the society was never for any single lapse in itself, but for persistent disloyalty after patient warnings and prolonged pastoral

counsel. But the problem persists even now in the changed circumstances of The United Methodist Church, since our *Discipline* provides for both reprimands and expulsions, of both pastors and laity - always in cases of last resort (e.g., ¶ 1721.1, 2, ¶ 1759-60, ¶ 1729.8, etc.). The history of church discipline cannot always provide valid answers for particular cases. It does, however, point to two interacting general principles: *accountability* to the community of the church is an inherent obligation on those who claim that community's *support*. Support without accountability promotes moral weakness; accountability without support is a form of cruelty. A church that rushes to punishment is deaf to God's mercy; but a church lacking the conviction and courage to act decisively loses its claim to moral authority. On either side, the balance is struck only as the church understands herself primarily as a community of the reconciled and reconciling in Christ - in whom God continues to "reconcile the world to himself."

Conclusion

Legacies affect their heirs in different ways. Some are content to ignore them and never know their loss. Others cling too closely to their past and so forfeit its full value to themselves and others. Still others are led to seek appropriate ways of receiving what has been bequeathed them and of sharing it gladly with others. It is some such combination of loyalty and freedom that bespeaks the true liberty of Christian men and women - our true confidence in Christ's Lordship over our pasts and our futures. This was the way of Wesley and Albright and Otterbein - and still may be the way of their sons and daughters in the faith.

SECTION 2 - LANDMARK DOCUMENTS

[A Bibliographical Preface: The Articles of Religion are here reprinted from Wesley's original text in *The Sunday Service of the Methodist . . .* (1784), collated against their first printing in *A Form of Discipline, For The Ministers, Preachers, and Members of The Methodist Episcopal Church in America* (1788), and the text of the *Discipline* of 1812 (when the first Restrictive Rule took effect). To these are added two Articles: "Of Sanctification" and "Of The Duty of Christians to The Civil Authority," which are legislative enactments and not integral parts of the Constitution. (cf., Judicial Council Decisions 41, 176). The text of the Confession of Faith is identical with that of its original in *The Discipline of The Evangelical United Brethren Church* (1963).

John Wesley's "standard" *Sermons* have been frequently reprinted from Thomas Jackson's edition of his *Works* (1829-31), most recently by the Zondervan Press (Grand Rapids, 1958). An annotated edition by E. H. Sugden - *The Standard Sermons of John Wesley* - was first published in 1921 and most recently reprinted in 1961. The most recent edition of *The Explanatory Notes Upon the New Testament* is that of John Lawson (London: Epworth Press, 1955). A selection of Wesley's sermons and doctrinal essays is included in the volume *John Wesley*, in *A LIBRARY OF PROTESTANT THOUGHT* (New York: Oxford University Press, 1964). The General Rules are printed here in the text of 1812, (when the fifth Restrictive Rule took effect).]

THE ARTICLES OF RELIGION OF THE METHODIST CHURCH (1784)

Article I. - Of Faith in the Holy Trinity

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity - the Father, the Son, and the Holy Ghost.

Article II. - Of the Word, or Son of God, Who Was Made Very Man

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

Article III. - Of the Resurrection of Christ

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

Article IV. - Of the Holy Ghost

The Holy Ghost, proceeding from the Father and the Son, is of one substance majesty, and glory with the Father and the Son, very and eternal God.

Article V. - Of the Sufficiency of the Holy Scriptures for Salvation

The Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church. The names of the canonical books are:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or the Preacher, Cantica or Songs of Solomon, Four Prophets the Greater, Twelve Prophets the Less.

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

Article VI. - Of the Old Testament

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and Man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

Article VII. - Of Original or Birth Sin

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby

man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

Article VIII. - Of Free Will

The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good work, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

Article IX. - Of the Justification of Man

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith, only, is a most wholesome doctrine, and very full of comfort.

Article X. - Of Good Works

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

Article XI. - Of Works of Supererogation

Voluntary works - besides, over and above God's commandments - which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than the bounden duty is required; whereas Christ saith plainly: When ye have done all that is commanded you, say, We are unprofitable servants.

Article XII. - Of Sin After Justification

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

Article XIII. - Of the Church

The visible Church of Christ is a congregation of faithful men in which the pure Word of God is preached, and the Sacraments duly ad-

ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

Article XIV. - Of Purgatory

The Romish doctrine concerning purgatory, pardon, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God.

Article XV. - Of Speaking in the Congregation in Such a Tongue as the People Understand

It is a thing plainly repugnant to the Word of God, and the custom of the primitive Church, to have public prayer in the church, or to minister the Sacraments, in a tongue not understood by the people.

Article XVI. - Of the Sacraments

Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for Sacraments of the Gospel; being such as have partly grown out of the *corrupt* following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith.

Article XVII. - Of Baptism

Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The baptism of young children is to be retained in the church.¹

Article XVIII. - Of the Lord's Supper

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to

¹ See Judicial Council Decision 142.

such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

Article XIX. - Of Both Kinds

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

Article XX. - Of the One Oblation of Christ, Finished upon the Cross

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

Article XXI. - Of the Marriage of Ministers

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

Article XXII. - Of the Rites and Ceremonies of Churches

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the rights and ceremonies of the church to which he belongs, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

Article XXIII. - Of the Rulers of the United States of America

The President, the Congress, the general assemblies, the governors, and the councils of state, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

Article XXIV. - Of Christian Men's Goods

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

Article XXV. - Of a Christian Man's Oath

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

The following Article from the Methodist Protestant Discipline is placed here by the Uniting Conference (1939). It was not one of the Articles of Religion voted upon by the three churches.

Of Sanctification

Sanctification is that renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement cleanseth from all sin; whereby we are not only delivered from the guilt of sin, but are washed from its pollution, saved from its power, and are enabled, through grace, to love God with all our hearts and to walk in his holy commandments blameless.

The following provision was adopted by the Uniting Conference. This statement seeks to interpret to our churches in foreign lands Article XXIII of the Articles of Religion. It is a legislative enactment but is not a part of the Constitution. (See Judicial Council Decisions 41, 176.)

Of the Duty of Christians to the Civil Authority

It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or sub-

jects or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be.

THE CONFESSION OF FAITH OF THE EVANGELICAL UNITED BRETHREN CHURCH

Article I. - God

We believe in the one true, holy and living God, Eternal Spirit, who is Creator, Sovereign and Preserver of all things visible and invisible. He is infinite in power, wisdom, justice, goodness and love, and rules with gracious regard for the well-being and salvation of men, to the glory of his name. We believe the one God reveals himself as the Trinity: Father, Son and Holy Spirit, distinct but inseparable, eternally one in essence and power.

Article II. - Jesus Christ

We believe in Jesus Christ, truly God and truly man, in whom the divine and human natures are perfectly and inseparably united. He is the eternal Word made flesh, the only begotten Son of the Father, born of the Virgin Mary by the power of the Holy Spirit. As ministering Servant he lived, suffered and died on the cross. He was buried, rose from the dead and ascended into heaven to be with the Father, from whence he shall return. He is eternal Savior and Mediator, who intercedes for us, and by him all men will be judged.

Article III. - The Holy Spirit

We believe in the Holy Spirit who proceeds from and is one in being with the Father and the Son. He convinces the world of sin, of righteousness and of judgment. He leads men through faithful response to the gospel into the fellowship of the Church. He comforts, sustains and empowers the faithful and guides them into all truth.

Article IV. - The Holy Bible

We believe the Holy Bible, Old and New Testaments, reveals the Word of God so far as it is necessary for our salvation. It is to be received through the Holy Spirit as the true rule and guide for faith and practice. Whatever is not revealed in or established by the Holy Scriptures is not to be made an article of faith nor is it to be taught as essential to salvation.

Article V. - The Church

We believe the Christian Church is the community of all true believers under the Lordship of Christ. We believe it is one, holy, apostolic and catholic. It is the redemptive fellowship in which the Word of God is preached by men divinely called, and the sacraments are duly administered according to Christ's own appointment. Under

the discipline of the Holy Spirit the Church exists for the maintenance of worship, the edification of believers and the redemption of the world.

Article VI. - The Sacraments

We believe the sacraments, ordained by Christ, are symbols and pledges of the Christian's profession and of God's love toward us. They are means of grace by which God works invisibly in us, quickening, strengthening and confirming our faith in him. Two sacraments are ordained by Christ our Lord, namely, Baptism and the Lord's Supper.

We believe Baptism signifies entrance into the household of faith, and is a symbol of repentance and inner cleansing from sin, a representation of the new birth in Christ Jesus and a mark of Christian discipleship.

We believe children are under the atonement of Christ and as heirs of the Kingdom of God are acceptable subjects for Christian baptism. Children of believing parents through baptism become the special responsibility of the Church. They should be nurtured and led to personal acceptance of Christ, and by profession of faith confirm their baptism.

We believe the Lord's Supper is a representation of our redemption, a memorial of the sufferings and death of Christ, and a token of love and union which Christians have with Christ and with one another. Those who rightly, worthily and in faith eat the broken bread and drink the blessed cup partake of the body and blood of Christ in a spiritual manner until he comes.

Article VII. - Sin and Free Will

We believe man is fallen from righteousness and, apart from the grace of our Lord Jesus Christ, is destitute of holiness and inclined to evil. Except a man be born again, he cannot see the Kingdom of God. In his own strength, without divine grace, man cannot do good works pleasing and acceptable to God. We believe, however, man influenced and empowered by the Holy Spirit is responsible in freedom to exercise his will for good.

Article VIII. - Reconciliation Through Christ

We believe God was in Christ reconciling the world to himself. The offering Christ freely made on the cross is the perfect and sufficient sacrifice for the sins of the whole world, redeeming man from all sin, so that no other satisfaction is required.

Article IX. - Justification and Regeneration

We believe we are never accounted righteous before God through our works or merit, but that penitent sinners are justified or accounted righteous before God only by faith in our Lord Jesus Christ.

We believe regeneration is the renewal of man in righteousness through Jesus Christ, by the power of the Holy Spirit, whereby we are made partakers of the divine nature and experience newness of life. By this new birth the believer becomes reconciled to God and is enabled to serve him with the will and the affections.

We believe, although we have experienced regeneration, it is possible to depart from grace and fall into sin; and we may even then, by the grace of God, be renewed in righteousness.

Article X. - Good Works

We believe good works are the necessary fruits of faith and follow regeneration but they do not have the virtue to remove our sins or to avert divine judgment. We believe good works, pleasing and acceptable to God in Christ, spring from a true and living faith, for through and by them faith is made evident.

Article XI. - Sanctification and Christian Perfection

We believe sanctification is the work of God's grace through the Word and the Spirit, by which those who have been born again are cleansed from in in their thoughts, words and acts, and are enabled to live in accordance with God's will, and to strive for holiness without which no one will see the Lord.

Entire sanctification is a state of perfect love, righteousness and true holiness which every regenerate believer may obtain by being delivered from the power of sin, by loving God with all the heart, soul, mind and strength, and by loving one's neighbor as one's self. Through faith in Jesus Christ this gracious gift may be received in this life both gradually and instantaneously, and should be sought earnestly by every child of God.

We believe this experience does not deliver us from the infirmities, ignorance and mistakes common to man, nor from the possibilities of further sin. The Christian must continue on guard against spiritual pride and seek to gain victory over every temptation to sin. He must respond wholly to the will of God so that sin will lose its power over him; and the world, the flesh and the devil are put under his feet. Thus he rules over these enemies with watchfulness through the power of the Holy Spirit.

Article XII. - The Judgment and the Future State

We believe all men stand under the righteous judgment of Jesus Christ, both now and in the last day. We believe in the resurrection of the dead; the righteous to life eternal and the wicked to endless condemnation.

Article XIII. - Public Worship

We believe divine worship is the duty and privilege of man who, in the presence of God, bows in adoration, humility and dedication.

We believe divine worship is essential to the life of the Church, and that the assembling of the people of God for such worship is necessary to Christian fellowship and spiritual growth.

We believe the order of public worship need not be the same in all places but may be modified by the Church according to circumstances and the needs of men. It should be in a language and form understood by the people, consistent with the Holy Scriptures to the edification of all, and in accordance with the order and *Discipline* of the Church.

Article XIV. - The Lord's Day

We believe the Lord's Day is divinely ordained for private and public worship, for rest from unnecessary work, and should be devoted to spiritual improvement, Christian fellowship and service. It is commemorative of our Lord's resurrection and is an emblem of our eternal rest. It is essential to the permanence and growth of the Christian Church, and important to the welfare of the civil community.

Article XV. - The Christian and Property

We believe God is the owner of all things and that the individual holding of property is lawful and is a sacred trust under God. Private property is to be used for the manifestation of Christian love and liberality, and to support the Church's mission in the world. All forms of property, whether private, corporate or public, are to be held in solemn trust and used responsibly for human good under the sovereignty of God.

Article XVI. - Civil Government

We believe civil government derives its just powers from the sovereign God. As Christians we recognize the governments under whose protection we reside and believe such governments should be based on, and be responsible for, the recognition of human rights under God. We believe war and bloodshed are contrary to the gospel and spirit of Christ. We believe it is the duty of Christian citizens to give moral strength and purpose to their respective governments through sober, righteous and godly living.

THE GENERAL RULES OF THE METHODIST CHURCH

The Nature, Design, and General Rules of Our United Societies

In the latter end of the year 1739 eight or ten persons came to Mr. Wesley, in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired, as did two or three more the next day, that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have

more time for this great work, he appointed a day when they might all come together, which from thenceforward they did every week, namely, on Thursday in the evening. To these, and as many more as desired to join with them (for their number increased daily), he gave those advices from time to time which he judged most needful for them, and they always concluded their meeting with prayer suited to their several necessities.

This was the rise of the **United Society**, first in Europe, and then in America. Such a society is no other than *"a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."*

That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called **classes**, according to their respective places of abode. There are about twelve persons in a class, one of whom is styled the **leader**. It is his duty,

1. To see each person in his class once a week at least, in order: (1) to inquire how their souls prosper; (2) to advise, reprove, comfort or exhort, as occasion may require; (3) to receive what he is willing to give toward the relief of the preachers, church, and poor.

2. To meet the ministers and the stewards of the society once a week, in order: (1) to inform the minister of any that are sick, or of any that walk disorderly and will not be reprov'd; (2) to pay the stewards what he has received of his class in the week preceding.

There is only one condition previously required of those who desire admission into these societies: "a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul it will be shown by its fruits.

It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation,

First: By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced, such as:

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein or by buying or selling.

Drunkenness: drinking spirituous liquors, unless in cases of necessity.

The buying or selling of men, women and children with an intention to enslave them.

Fighting, quarreling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling.

The buying or selling goods that have not paid the duty.

The giving or taking things on usury - i.e., unlawful interest.

Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or of ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God, as:

The putting on of gold and costly apparel.

The taking such diversions as cannot be used in the name of the Lord Jesus.

The singing those songs, or reading those books, which do not tend to the knowledge or love of God.

Softness and needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

It is expected of all who continue in these societies that they should continue to evidence their desire of salvation.

Secondly: By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men:

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine that "we are not to do good unless *our hearts be free to it.*"

By doing good, especially to them that are of the household of faith or groaning so to be; employing them preferably to others; buying one of another, helping each other in business, and so much the more because the world will love its own and them only.

By all possible diligence and frugality, that the gospel be not blamed.

By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say all manner of evil of them *falsely*, for the Lord's sake.

It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation.

Thirdly: By attending upon all the ordinances of God; such are:

The public worship of God.

The ministry of the Word, either read or expounded.

The Supper of the Lord.

Family and private prayer.

Searching the Scriptures.

Fasting or abstinence.

These are the General Rules of our societies; all of which we are

taught of God to observe, even in his written Word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But then, if he repent not, he hath no more place among us. We have delivered our own souls.

SECTION 3 - OUR THEOLOGICAL TASK**The Gospel In A New Age**

United Methodists, along with all other Christians, are a pilgrim people under the Lordship of Christ. Both our heritage in doctrine and our present theological task share common aims: the continuously renewed grasp of the gospel of God's love in Christ and its application in the ceaseless crises of human existence. Our forefathers in the faith reaffirmed the ancient Christian message, even as they applied it to their immediate circumstances. Their innovative efforts serve as an encouraging precedent for our attempts to relate the gospel to the needs and aspirations of our contemporary world. The purpose in Christian theologizing is to aid people who seek, understanding of their faith, authentic worship and celebration, effective evangelical persuasion, openness to God's concern for the world's agonies and turmoil, infusion of that faith in life and work, and courageous ministries in support of justice and love.

We are called to proclaim and live out the eternal gospel in an age of catastrophic perils and soaring hopes. Humanity stands nearer the brink of irreversible disaster than ever before. Our reckless disregard of nature's fragile balances, our rush to over-population, pollution, the exhaustion of basic ecological support systems, the proliferation of nuclear weaponry go on unchecked. Inhumanity toward our fellow human creatures poses clear and present dangers, not only to mankind's wellbeing, but even to bare survival. At the same time, visions of a more fully human quality of life for all mankind haunt our imaginations and stir our aspirations as never before. Science and technology may threaten to engulf us, but they also hold the promise of triumph over many of the age-old barriers to human self-realization. Hopes for justice, peace, dignity and community have never been higher. Demands that all persons be accorded a growing share in the goods and goodness of life have never been more insistent.

We who are caught up in this perplexing situation seek to understand our Christian faith and interpret it to others. Such a task calls for profound and urgent moral decisions. We do not possess infallible rules to follow, or reflex habits that suffice, or precedents for simple imitation. Whatever may be our differences of heritage or mindset, we are forced to re-examine our convictions and alter our attitudes toward our own future and the human future as well.

In this task of reappraising and applying the gospel, theological pluralism should be recognized as a principle. It is true that some would wish traditional doctrinal statements and standards recovered and enforced; others would demand that they be repealed; some would urge that they be perfected; others would insist that they be superseded. When doctrinal standards are understood as legal or juridical instruments, it is easy to suppose that a doctrinal statement of some

sort could be drawn up that would be normative and enforceable for an entire Christian body. Many persons with quite different views on doctrine insist that our inherited statements (e.g., *the Articles, Confession, Sermons and Notes, The General Rules*) ought either to be reaffirmed and enforced or superseded by new propositions. The effort to substitute new creeds for old has a long history of partisanship and schism.

Our older traditions and our newer experiments in ecumenical theology provide a constructive alternative to this confessional tradition. This is fortunate because the theological spectrum in The United Methodist Church ranges over all the current mainstream options and a variety of special-interest theologies as well. This is no new thing. Our founders supported what Wesley called "catholic spirit," which also prevails in much contemporary ecumenical theology. But theological pluralism must not be confused with "theological indifferentism" - the notion that there are no essential doctrines and that differences in theology, when sincerely held, need no further discussion. Our newer historical consciousness allows us to retain the various landmarks of our several heritages, interpreting them in historical perspective. Similarly, our awareness of the transcendent mystery of divine truth allows us in good conscience to acknowledge the positive virtues of doctrinal pluralism even within the same community of believers, not merely because such an attitude is realistic.

The invitation to theological reflection is open to all - young and old, unlettered and learned, persons of all cultures, ethnic groups and races. Rightly understood, our history of doctrinal diversity in The United Methodist Church has been a source of strength, producing fruitful tension when accompanied with a genuine concern for the vital unity of Christian truth and life. United Methodists can heartily endorse the classical ecumenical watchword: "In essentials, unity; in non-essentials, liberty; and, in all things, charity" (love that cares and understands).

United Methodists and the Christian Tradition

United Methodists never undertake the task of theologizing as a totally new venture. We share a common heritage with all other Christians everywhere and in all ages. There is a core of doctrine which informs in greater or less degree our widely divergent interpretations. From our response in faith to the wondrous mystery of God's love in Jesus Christ as recorded in Scripture, all valid Christian doctrine is born. This is the touchstone by which all Christian teaching may be tested. This is the focus of catholic belief by which United Methodists identify themselves with all other Christian bodies.

With them we acknowledge belief in the triune God - Father, Son, and Holy Spirit. We hold common faith in the mystery of salva-

tion in and through Jesus Christ. We proclaim together that, in our willful alienation, God judges us, seeks us, pardons us and receives us, only because he truly loves us. We therefore believe that the Holy Spirit prompts us to respond in faith and enables us to accept God's gift of reconciliation and justification. This sense of common Christian heritage is rich in our hymnody and liturgies: sound doctrine is often expressed with greater persuasive power in song than prose. Here we borrow, and gladly share our own historic and current contributions. And we also honor the intent and import of the historic creeds and confessions, even as we encourage new ventures in contemporary affirmation and formulation.

Our participation in this common Christian tradition has carried with it a typically practical attitude toward theological reflection. Generally, we have been more interested in relating doctrine to life than in speculative analysis. The ethical fruits of faith concern us more than systems of doctrine. But the freedom we foster in this regard has been a function of our larger sense of belonging to the whole People of God. We gratefully claim our place in this common Christian history.

The theological substance of this common heritage begins with the biblical witness to God's reality as Creator and to his gracious self-involvement in the dramas of history. We find no words adequate to describe the mystery of goodness that sustains our hopes or the mystery of evil which can plunge us into chaos and despair. In the created order, designed for harmony and human fulfillment, disruptions have fractured man's good intentions and have frustrated the intended course of human history. Estranged from God, men and women wound themselves and each other and work havoc throughout the natural order. Human hopes for achieving the good are thwarted so long as we seek to realize such ends apart from God. But in the midst of our condition of alienation, God's unfailing grace shows itself in his suffering love working for our redemption.

At the heart of the gospel of salvation is God's self-presentation in Jesus of Nazareth. Scripture focuses on the witness to Jesus' life and teachings, his death and resurrection, and his triumph within and over the agonies of history. Those who even now find in him their clue to God's redeeming love also find their hearts and wills transformed. In his life we see the power and wisdom of God, confirming his new covenant with his people in the revelation of the fullness of human possibilities.

Christian teaching from its beginning has known God's redemptive love in Jesus Christ as actualized by the activity of the Holy Spirit, both in personal experience and in the larger community of believers called the Body of Christ. "Life in the Spirit" means for individuals the life of prayer and inward searching; but it also involves them in the communal life of the church: in its corporate worship,

service and mission. The church becomes the sacramental community when, by adoration, proclamation, and self-sacrifice its members become conformed to Christ. Persons are initiated and incorporated into this community of faith by Baptism and Confirmation and accept their membership as confirmed by the Holy Spirit. By continuing celebration of the Lord's Supper, or Holy Communion, the church participates in the risen and present Body of Christ, being thereby nourished and strengthened for faithful discipleship. With churches of many traditions United Methodists affirm Baptism and the Lord's Supper as the *two* principle sacraments given by God to his people.

In these and many other ways we join our fellow Christians, affirming within "the communion of saints" our oneness in Christ. With them we gladly declare that the forgiveness of sins and life eternal are ours through the power of God's invincible love. In this love we live and move and have our being. In this love God made and sustains the good earth and all creation. In this love he creates in our hearts a desire for true community and arouses our impulses to engage in unselfish service. It is this love that puts us under moral obligation and increases our joy. It is this love that defines our chief aim in life: "to glorify God and to enjoy him forever."

Distinctive Emphases of United Methodists

Within this tradition of common Christian belief, each of the several Christian churches has developed particular traditions of its own. Just as these separate traditions ought never to be appealed to in defense of sectarianism, certainly they cannot be ignored, scorned, or lightly abandoned. One of our avowed ecumenical commitments is that our own distinctive emphases shall not simply disappear, but be gathered into the larger Christian unity, there to be made meaningful in a richer whole. But this requires a deliberate effort on our part to engage in critical self-understanding, as church, if we are to offer our best gifts to the common Christian treasury. Such self-knowledge is prerequisite to any and all productive ecumenical partnership. Thus when we speak of our distinctive doctrinal emphases, we ought to do so as Christians involved in dialogue with each other.

United Methodists have emphasized God's endowment of each person with dignity and moral responsibility. We do not over-value human nature in and of itself but, with Christian humanists in all ages, we view humanity and its destiny as chief among God's purposes in earthly history. More than that, we see the splendor of full and true humanity in Jesus Christ, as God's personal revelation. In this divine-human synergism, or cooperation, there is real interaction. God's initiative cannot be fulfilled in man until decisive human response is activated.

One of the most familiar accents in traditional United Methodist teaching has been on the primacy of grace. By grace we mean God's

loving action in human existence through the everpresent agency of the Holy Spirit. Grace, so understood, is the spiritual climate and environment surrounding all human life at all times and in all places. In Christian experience, it is self-conscious and personal. Out of our heritage we gratefully reaffirm belief in "preventive grace," the divine love that anticipates all our conscious impulses and that persuades the heart toward faith. But grace signifies also God's accepting and pardoning love: the active cause of our justification, by which we are made new creatures in Christ. Even the wonder of God's acceptance and pardon does not end the working of God's grace. He continues to nurture the believers as they "grow in grace" and in Christian understanding. Finally, grace in its fullness crowns the Christian life with the perfection of love (sanctification).

Another United Methodist family trait has been an active stress on conversion and the new birth. Whatever our language or labels for it, we hold that a decisive change in the human heart can and does occur under the promptings of grace and the guidance of the Holy Spirit. Such a change may be sudden, dramatic, gradual, cumulative. Always it is a new beginning in a process. Christian experience as personal transformation expresses itself in many different thought-forms and life-styles. All of these have a common feature: faith working by love.

Perhaps the most widely cherished doctrinal emphasis among United Methodists is that faith and good works belong together. Guided by the Spirit, our understanding swings between two poles. On the one side, faith is intensely personal ("Christ is *my* Savior"; "Christ for us!"). On the other side, as *The General Rules* remind us, this inward assurance, if genuine, is bound to show itself outwardly in good works. By joining heart and hand, United Methodists have stressed that personal salvation leads always to involvement in Christian mission in the world. Thus we assert that personal religion, evangelical witness and Christian social action are reciprocal and mutually reinforcing.

Finally, the United Methodist view of faith and its fruits is linked with a distinctive emphasis on polity. In our understanding of the church, there has been a long-standing tension between our original image of small, voluntary "religious societies" organized for Christian fellowship, and the worldwide church which has developed in the course of two centuries. These twin concepts of "religious society" and "institutional church" with their respective values and concerns have never been wholly reconciled. On the one hand, the basic premise of the small group is the principle of "subsidiarity" or voluntary association and local initiative. It is in the local communities and in small groups within them that the Holy Spirit nurtures meaningful experiences which then seek wider avenues of mission and outreach. On the other hand, United Methodists, believing themselves led by

the same Spirit, have a long tradition of connectional administration which binds us together in seeing our task as a whole, in efficient planning, and in deploying our material and human resources. The church seeks to encourage optimum freedom for local initiative and action. Local churches are responsive to the connectional leadership of the whole church, while the connectional leadership is accountable to representatives of Annual Conferences and local congregations. Church structures are designed to support the local congregation and to provide effective channels for faith in action.

Doctrinal Guidelines in the United Methodist Church

Since "our present existing and established standards of doctrine" cited in the first two Restrictive Rules of the Constitution of The United Methodist Church are not to be construed literally and juridically, then by what methods can our doctrinal reflection and construction be most fruitful and fulfilling? The answer comes in terms of our free inquiry within the boundaries defined by four main sources and guidelines for Christian theology: Scripture, tradition, experience, reason. These four are interdependent; none can be defined unambiguously. They allow for, indeed they positively encourage, variety in United Methodist theologizing. Jointly, they have provided a broad and stable context for reflection and formulation. Interpreted with appropriate flexibility and self-discipline, they may instruct us as we carry forward our never-ending tasks of theologizing in The United Methodist Church.

Scripture

United Methodists share with all other Christians the conviction that Scripture is the primary source and guideline for doctrine. The Bible is the deposit of a unique testimony to God's self-disclosures: in the world's creation, redemption and final fulfillment; in Jesus Christ as the incarnation of God's Word; in the Holy Spirit's constant activity in the dramas of history. It is the primitive source of the memories, images and hopes by which the Christian community came into existence and that still confirm and nourish its faith and understanding. Christian doctrine has been formed, consciously and unconsciously, from metaphors and themes the origins of which are biblical.

As we immerse ourselves in the biblical testimony, as we open our minds and hearts to the Word of God through the words of persons inspired by the Holy Spirit, faith is born and nourished, our understanding deepens and develops, and both the core of faith and the range of our theological opinions are expanded and enriched.

As the constitutive witness to God's self-revelation, Scripture is rightly read and understood within the believing community and its interpretation is informed by the traditions of that community.

Scripture texts are rightly interpreted in the light of their place in the Bible as a whole, as this is illumined by scholarly inquiry and personal insight. The meaning of each text is best understood when its original intention and significance have been grasped. From this careful handling of Scripture, under the guidance of the Holy Spirit, believers may appropriately apply the truth to the circumstances of their own time and place.

Tradition

Christian interpretations of the biblical revelation have a complex history. In every age, Christian people have formulated and reformulated their understandings of what they have received in doctrines and liturgies that interact upon each other. All church traditions profess themselves bound to Scripture for their original insights and may rightly be judged by their essential faithfulness to its disclosures. An uncritical acceptance of tradition amounts to traditionalism, deliverance from which requires an adequate understanding of history as a resource for acquiring new wisdom. Traditions are the residue of corporate experience of earlier Christian communities. A critical appreciation of them can enlarge our vision and enrich faith in God's provident love.

In contemporary Faith and Order discussions of "Tradition and Traditions," three dimensions have been delineated. First, there is tradition as a historical process, a function of historical development. In this process Christian memories, and their interpretation, aid in reinterpreting the Christian message and ethos from person to person, region to region, generation to generation. Secondly, there are the multiple traditions of the various churches understood as sociological phenomena: the specific historical differentiations within denominations or between them (as in their several polities, liturgies, and doctrinal statements). Tradition, in this sense, serves as a partial aid to Christians, in their separate denominations, in identifying and understanding themselves, and each other. In a third sense, however, THE CHRISTIAN TRADITION may be spoken of transcendently: as the history of that environment of grace in and by which all Christians live, which is the continuance through time and space of God's self-giving love in Jesus Christ. It is in this transcendent TRADITION that Christians who have been isolated from each other by various barriers of schism, race, and rivalries may recognize each other as Christians together. Through their appreciation of these complex and dynamic traditions, modern Christians may bridge the chasms that have for so long divided the Body of Christ.

Experience

Experience is to the individual as tradition is to the church as a whole: the personal appropriation of God's unmeasured mercy in

life and inter-personal relations. There is a radical distinction between intellectual assent to the message of the Bible and doctrinal propositions set forth in creeds, and the personal experience of God's pardoning and healing love. Traditionally, personal faith and assurance have been described as "a sure trust and confidence of the mercy of God, through our Lord Jesus Christ, and a steadfast hope of all good things at God's hand." This new relationship of assurance is God's doing, his free gift through his Holy Spirit. This "new life in Christ" is what is meant by the phrase "Christian experience." Such experience opens faith's eyes to living truth in Scripture, informs and guides the Christian conscience in ethical decisions and illumines the Christian understanding of God and creation.

Christian experience is not only deeply private and inward; it is also corporate and active. The Bible knows nothing of solitary religion. God's gift of liberating love must be shared if it is to survive. The range of reconciliation must continually be widened to embrace the world and all who are alienated and who suffer. "Christian experience" carries with it the imperative to engage in ministries of liberation and healing in the world.

This specialized usage of the term "experience" implies that any particular personal experiences of God's accepting love will affect one's total understanding of life and truth. This changed and changing understanding, in turn, will alter the believer's mindset and worldview. This applies equally to the empirical sciences, the arts, philosophy, and culture in general. All religious experience affects all human experience; all human experience affects our understanding of religious experience.

Reason

Christian doctrines which are developed from Scripture, tradition and "experience" must be submitted to critical analysis so that they may commend themselves to thoughtful persons as valid. This means that they must avoid self-contradiction and take due account of scientific and empirical knowledge, and yet we recognize that revelation and "experience" may transcend the scope of reason. Since all truth is from God, efforts to discern the connections between revelation and reason, faith and science, grace and nature are useful endeavors in developing credible and communicable doctrine.

No claims are made for reason's autonomy or omniscience; but it does provide tests of cogency and credibility. When submitting doctrinal formulations to critical and objectively rational analysis, our proper intention is to enhance their clarity and verifiability.

These Guidelines in Interaction

These four norms for doctrinal formulations are not simply parallel and none can be subsumed by any other. There is a primacy that

goes with Scripture, as the constitutive witness to biblical wellsprings of our faith. In practice, however, theological reflection may find its point of departure in tradition, "experience," or rational analysis. What matters most is that all four guidelines be brought to bear upon every doctrinal consideration. Insights arising from serious study of the Scriptures and tradition enrich contemporary experience of existence. Imaginative and critical thought enable us to understand better the Bible and our common Christian history.

Theological Frontiers and New Directions

In charting a course between doctrinal dogmatism on the one hand and doctrinal indifferentism on the other, The United Methodist Church expects all its members to accept the challenge of responsible theological reflection. The absence of a single official theological system does not imply approval of theological perspectives currently dominant in the church, nor disapproval of any serious exploration across new theological frontiers or the confronting of new issues, of which there are many. Indeed, it welcomes all serious theological opinions developed within the framework of our doctrinal heritage and guidelines, so long as they are not intolerant or exclusive toward other equally loyal opinions.

Theological reflections do change as Christians become aware of new issues and crises. The church's role in this tenuous process is to provide a stable and sustaining environment in which theological conflict can be constructive and productive. Our heritage and guidelines support this position. United Methodism in doctrinal lock-step is unthinkable. Fortified with doctrinal guidelines, we have a frame of reference which protects us from sliding into confusion. "Our present existing and established standards of doctrine" are not rigid or juridical. Flexibly interpreted and applied, they properly honor and respect the integrity of serious and thoughtful persons.

Of crucial current importance is the surfacing of new theological emphases focusing on the great struggles for human liberation and fulfillment. Notable among them are black theology, female liberation theology, political and ethnic theologies, third-world theology, and theologies of human rights. In each case, they express the heart cries that dehumanization has produced. They are theologies born of conflict. They reflect the consequences of tragic victimization and deep natural yearnings for human fulfillment. More positively, they agree in their demands for human dignity, true liberty, and genuine community. Since these aspirations are inherent elements in God's original design for his highest creation, we cannot resent or deny the positive objectives these theologies espouse nor withhold support from their practical implementation. Indeed, The United Methodist Church encourages such developments so long as they are congruent with the gospel and its contemporary application. However, no special-interest

theology can be allowed to set itself in invidious judgment over against any or all of the others, or claim exemption from being critically assessed in the general theological forum.

The United Methodist Church also takes seriously other widely variant theological emphases of our time. Some of these may be short-lived, others may last. We witness recurring expressions of neo-fundamentalism, new pentecostalism, new forms of Christian naturalism and secularity. These, allied with experimental forms of ministry and community, may speak to us as we consider and evaluate them within the framework of our doctrinal heritage and guidelines. All claims to Christian truth deserve an open and fair hearing for their sifting and assessment. The viability of all doctrinal opinion demands that the processes of theological development must be kept open-ended, both on principle and in fact.

No single creed or doctrinal summary can adequately serve the needs and intentions of United Methodists in confessing their faith or in celebrating their Christian experience. We accept the historic creeds and confessions as cherished landmarks of Christian self-consciousness and affirmation, even as we favor serious and informed theological experimentation. We believe that theologizing can be filled with excitement, in the composition of affirmations and liturgical confessions using new forms and language, whether produced by individuals or groups. We encourage the writing of hymns and poems, productions in the visual and performing arts, and multimedia presentations that seek to capture and communicate authentic Christian truth, along with sermons, articles and scholarly books proclaiming the faith with freshness and enthusiasm. Such a stance supports the principle of local initiative in the church's theological task. But once again, all such productions, if they are to be taken seriously, should meet the two conditions: careful regard for our heritage and fourfold guidelines, and the double test of acceptability and edification in corporate worship and common life.

The United Methodist Church has firmly and repeatedly committed itself to the cause of Christian unity and the processes of dialogue and negotiation that lead toward that goal. The function of doctrinal standards in such dialogue is to encourage United Methodist representatives to be knowledgeable and faithful in their representations of our heritage and its meeting points with other Christian traditions. Even so, any objection to possible agreement must root in a clear conviction that something truly essential is in jeopardy, something belonging not only to our own heritage but to the Christian tradition at large.

At the same time, we recognize that the ecumenical process has expanded across the boundaries of Christian unity, to include serious interfaith encounters and explorations between Christianity and other living religious of the world - including modern secular religions of

humanism, communism, and utopian democracy. While we are increasingly aware of the larger whole of the Christian movement, without which we would never have had any meaningful existence, we must also be conscious that God has been and is now working among all people. There is a new sense in which we now must realize that we are given to each other on this fragile small planet, to work out with God the salvation, health, healing and peace he intends for all his people. In these less familiar encounters, our aims are not to reduce doctrinal differences to some lowest common denominator of religious agreement, but to raise all such relationships to the highest possible level of human fellowship and understanding. To this end, a self-conscious and self-critical understanding of our own tradition, along with appreciative, accurate understandings of other traditions is necessary.

Doctrinal statements are not the special province of any single body, board or agency in The United Methodist Church, nor is there any single doctrinal statement to be repeated or cited by all official pronouncements. As all members and groups are responsible for clarifying the theological premises on which they operate, they are likewise under the same rule of reference: loyalty to our heritage and guidelines, relevance to current needs and opportunities.

Doctrine arises in the ongoing life of the church - its worship, its crises of faith, its conflicts within, its challenges from the world which it seeks to serve. The processes of evangelism, nurture and mission require a constant effort in translating authentic experience into rational thought, and rational thought into effective action. But the process works both ways: our efforts in Christian action and its consequences provide us with new dimensions of Christian experience and, therefore, with new data for theological reflection and doctrinal statement.

Conclusion

Serious concern for our "doctrine and doctrinal standards" should inform, evaluate and strengthen all the forms of ministry by which we fulfill our calling. Occasionally, they have been considered impediments rather than motivations to new and creative ministries. Doctrine and doctrinal standards are never an end in themselves, nor even a resting place along the way. They must be a springboard from which we are propelled into creative living and our tasks as agents of reconciliation in the name of the loving God. Our shared tradition with all other Christians, as well as the distinctive United Methodist emphases, is the context in which we work. Our sources and guidelines of theology - Scripture, tradition, experience, and reason - mark out the broad boundaries of our endeavor.

As United Methodists see more clearly who we have been, as we understand more concretely what are the needs of the world,

as we learn more effectively how to use our heritage and guidelines, we will become more and more able to fulfill our calling as a pilgrim people and discern who we may become. It is in this spirit that we seek to engage in the theological task with a confidence born of obedience, and we invite all our people to a continuing enterprise: to understand our faith in God's love, known in Jesus Christ, more and more profoundly, and to give this love more and more effective witness in word, work, mission and life.

(Editor's note: For General Conference action on this report see Journal, pages 357-365.)

Additional reports of the Study Commission:

Thursday morning, April 27, 1972, see Journal, page 490.

REPORT OF THE COUNCIL ON WORLD SERVICE AND FINANCE

Report No. 1

The World Service Fund

A. *Introduction.* "The work of the church requires the support of our people, and participation therein through service and gifts is a Christian duty and a means of grace in order that all members of The United Methodist Church may share in its manifold ministries at home and abroad and the work committed to us may prosper . . ." (Par. 848)

"The World Service Fund is basic in the financial program of The United Methodist Church. World Service on apportionment represents the minimum needs of the general agencies of the church. Payment in full of these apportionments by churches and annual conferences is the first benevolent responsibility of the church." (Par. 861)

These two statements from the *Book of Discipline* express a very specific and firm commitment to support the ministries of the general agencies as determined by the General Conference.

In the growth and development of The United Methodist Church, succeeding General Conferences have created various program boards and service agencies which seemed desirable and necessary for the discharge of its connectional responsibilities. The creation and existence of the general agencies of the church have been for the benefit and support of local churches. The work of the agencies has provided leadership on the general church level, making possible co-ordinated local church and annual conference programs. These agencies are almost totally dependent on receipts from the World Service Fund to finance their several ministries. While it is true that some agencies have endowment funds and some agencies receive support from the General Advance program, no program agency could exist long without participating in the World Service Fund.

The Council on World Service and Finance would like to emphasize that in a very real sense money means program, because without funds no agency can carry on its work. The General Conference has seen fit to place in the Council on World Service and Finance the responsibility for directing and monitoring the financial program of the church on the general church level in the interest of helping, encouraging, and strengthening the local church. This report to this Gen-

eral Conference is intended to reflect the Council's stewardship of the responsibilities assigned to it.

The Council on World Service and Finance brings its reports and recommendations to the 1972 General Conference after an in-depth study of all available data as compiled from annual conference reports for 1968-72 quadrennium. A more detailed presentation of some of the more pertinent information may be found elsewhere in these reports. Because of the variations in the reporting periods among annual conferences and also because of the merger of the former Evangelical United Brethren Church and the former Methodist Church in 1968, we have adjusted as accurately as possible some of the data used in this report.

The basic membership statistics for the period 1967-1971 are as follows:

1967-68	10,990,720
1968-69	10,789,624
1969-70	10,671,774
1970-71	10,509,198

The membership loss for the years reported was 481,522.

The total local church expenditures for all purposes for the same period were:

Year	Adjusted Total	Increase	Percent Increase
1967-68	\$765,459,000		
1968-69	788,024,000	\$22,565,000	2.9%
1969-70	800,418,000	12,394,000	1.6%
1970-71	819,945,000	19,527,000	2.4%

Expenditures for all purposes as reported have increased \$54,486,000, or 7.12%. Per capita giving for 1967-68 was \$69.65; and in 1970-71, \$77.07.

However, as a generalization, neither the World Service Fund nor the general church administration funds (General Administration, Temporary General Aid Fund, Interdenominational Cooperation Fund) have shared in these increased expenditures by local churches. During the quadrennium total support for all general church benevolent causes (local, annual conference, and World Service) declined \$5,569,000, or 5.04%. There obviously has been a trend during this quadrennium to use a greater proportion of all available funds at the local church and annual conference levels, and to use such funds for non-benevolent causes.

After carefully evaluating all available data and after study of emerging priorities as identified by the Division of Coordination, Research and Planning of the Program Council, the Council on World Service and Finance adopted and employed a new procedure in receiving budget requests for 1973-76 quadrennium from all agencies receiving general church funds.

Early in 1971 new financial report forms were developed and supplied to all agencies. These reports required information concerning all actual receipts for 1970 and anticipated support for 1971 from all sources, *including any reserve funds*. The reports of expenditures required line item details (such as salaries, rent, travel, program, and so forth). These reports when received were coordinated with annual audits which were also supplied to the Council on World Service and Finance by all agencies receiving general church funds.

Budget requests for the quadrennium 1973-76 were received from all agencies on or before October 1, 1971. These requests were submitted on forms coordinated as to line item detail with the financial reports previously submitted. During the period October 15-December 2, 1971, open hearings with agencies were held in Washington, D. C.; Nashville, Tennessee; New York, New York; and Evanston, Illinois. Task forces were developed from the total membership of the Council on World Service and Finance who, with invited representatives of the Program Council, conducted the four hearings. Each hearing consumed from three to five days, depending upon the number of agencies appearing. All agencies were given whatever amount of time was required to develop their justifications for requested support and to respond to questions and observations from the task force. At the conclusion of each agency's presentation, the task force developed its recommendation, and through its chairman and secretary, submitted these to the General Agency Committee of the Council on World Service and Finance, and through this committee to the Council itself. Recommendations and observations were also received from the participating representative of the Program Council.

Budgets which are being presented in these reports are, therefore, the work of all the members of the Council on World Service and Finance, and representatives from all the general agencies and coordinated through the General Agency Committee of the Council on World Service and Finance. The recommendations of the General Agency Committee have been carefully considered by the Council on World Service and Finance. The recommendations herewith presented are the unanimous recommendations of the members of the Council on World Service and Finance.

B. World Service Budget and Recommendations for Distribution. The General Conference of 1968 approved a World Service budget of \$25,000,000. Receipts to the World Service Fund have been:

1969	\$22,268,424.98
1970	22,412,126.87
1971	21,450,642.28

Each delegate will have his or her own explanation of why the goal established in 1968 has not been achieved. Some of the explanations have been: (1) general agencies have not been as sensitive as needed to the desires and spirit of local churches; (2) the two newly merged churches (former EUB and Methodist) after achieving structural unity have not yet become accustomed to the procedures of the "New Church for a New Age"; (3) the social revolution involving particularly youth and minority groups; (4) the divisive nature of an unpopular war; (5) a depressed economy; and failure to understand adequately the nature, purpose and support requirements of ministries and programs assigned to the general agencies. Whatever the cause or causes may be, the fact remains that the goal for the World Service Fund established in 1968 has not been reached.

However, there has been progress. In the last year of the 1964-68 quadrennium, the former Methodist Church gave \$17,469,840 for the World Service Fund, and the former EUB Church gave \$2,203,073 to its Christian Service Fund for World Service causes. The combined total was \$19,672,913. The average for the first three years of the 1968-72 quadrennium remitted to the Central Treasury for the World Service Fund is \$22,049,731.37. This is an average increase of \$2,376,818 for the first three years of this quadrennium, or 10.7%. Perhaps this is a very commendable report to make to the General Conference at this time when all the problems and distractions of the past three years are taken into consideration. Certainly there has been a high degree of loyalty and sacrificial effort on the part of hundreds of thousands of local United Methodist church members and their leaders. There is profound gratitude among the membership of the Council on World Service and Finance upon whom is placed so much of the responsibility for the wisdom, validity, and integrity of adequate funding for the church's general agencies.

The Council on World Service and Finance recognizes that many of the specific recommendations for allocations may have to be adjusted in the light of the action of the General Conference with respect to the Report of the Structure Study Commission. However, the Council on World Service and Finance has determined that it is its responsibility to proceed under existing provisions of the 1968 *Book of Discipline* as amended by the General Conference in 1970. It could not anticipate the actions of the General Con-

ference with respect to restructure in preparing budgets of the general agencies of the Church.

The Council on World Service and Finance, after extensive hearings and careful study of all requests evaluated according to the stated priorities by the Division of Coordination, Research and Planning of the Program Council, recommends that the funds received during the fiscal years 1973-76 be distributed according to a plan which follows. The Council further recommends that should the General Conference substantially change the present general agency structure, that the Council on World Service and Finance, or its successor, be given specific authority in cooperation with the Program Council, or its successor, to redistribute the allocations to the program agencies of the church within approved totals in accordance with the actions of the General Conference with respect to such agencies. Such action shall be completed not later than September 1, 1972, and reported to the general agencies and to the church at large through its general periodicals.

After having given prayerful and thoughtful consideration to all factors and circumstances involved, the Council on World Service and Finance recommends that the total annual World Service budget for the quadrennium be fixed at \$23,500,000.

The reduced total for World Service Fund being recommended herewith is in recognition of the recommendation to the General Conference that is being made by the Commission on the Black Colleges of The United Methodist Church, which calls for annual support in the 1973-76 quadrennium of \$6,000,000. In a later report, the Council on World Service and Finance is recommending a new apportioned fund for the support of black colleges to be distributed on the same basis as World Service.

Having conscientiously studied the askings of the general agencies of the church, the Council now recommends that the funds received during the next quadrennium be distributed annually as follows:

WORLD SERVICE FUND

PRIOR CLAIMS	1973	1974	1975	1976
Council on World Service and Finance	\$ 347,000	\$ 362,000	\$ 377,000	\$ 392,000
Division of Interpretation	890,000	915,000	940,000	965,000
Deaconess Pensions	70,000	70,000	70,000	70,000
Program Council (administration)	300,000	315,000	325,000	340,000
Total prior claims	\$ 1,607,000	\$ 1,662,000	\$ 1,712,000	\$ 1,767,000

ON-RATIO DISTRIBUTION

American Bible Society	\$ 100,000	\$ 100,000	\$ 100,000	\$ 100,000
American University	175,000	175,000	175,000	175,000
Board of Christian Social Concerns	625,000	650,000	675,000	700,000
Board of Education Division of Local Church (Includes Family Life)	1,338,000	1,405,000	1,475,000	1,510,000
Division of Higher Education	1,338,000	1,405,000	1,475,000	1,510,000
Ministerial Education (See Note 3)	1,200,000	900,000	600,000	300,000
Board of Evangelism	537,000	557,000	610,000	625,000
Former EUB Colleges (See Note 4)	770,000	577,500	385,000	192,500
Negro Education Institutions—See	separate apportionment			
Board of Health and Welfare Ministries (See Note 5)	491,000	554,500	584,500	635,000
Board of Laity	508,000	533,000	583,000	610,000
The Methodist Corporation (See Note 2)	—0—	—0—	—0—	—0—
Board of Missions	11,700,000	11,700,000	11,719,500	11,894,500
The United Methodist Development Fund	—0—	—0—	—0—	—0—
(See Note 7)				
Program Council Coordination, Research and Planning	300,000	310,000	320,000	335,000
TRAFCO	900,000	950,000	965,000	1,000,000
Board of Pensions (See Note 8)	—0—	—0—	—0—	—0—
Commission on Religion and Race	1,250,000	1,250,000	1,250,000	1,250,000
Quadrennial Program	—0—	—0—	—0—	—0—
Scarritt College	300,000	300,000	300,000	300,000
Commission on Worship	50,000	60,000	60,000	60,000
Commission on the Status of Women	50,000	75,000	75,000	75,000
Contingency Reserve	261,000	336,000	436,000	461,000
Total on ratio	\$21,893,000	\$21,838,000	\$21,788,000	\$21,733,000
Grand Total	\$23,500,000	\$23,500,000	\$23,500,000	\$23,500,000

Notes to Report No. 1

(1) The Council recommends the removal of the designation of "Fixed Payments." It has moved Deaconess Pension from this category to that of Prior Claims, and it has moved American University and Evangelical United Brethren Colleges to the category of On-Ratio Distribution. The funding of administrative costs of the Program Council has been made a Prior Claim. Negro Educational Institutions, formerly under the fixed payment classification, are to be supported by an apportioned fund recommended to the General Conference.

(2) *The Methodist Corporation* has no further allocation in the recommended budget inasmuch as it has more than

ample reserves for its operations for the 1973-76 quadrennium.

(3) *Ministerial Education in World Service.* The Council has recommended a year-to-year reduction in the support from World Service for Ministerial Education in conformity with the 1968 legislation establishing the Ministerial Education Fund.

(4) *EUB Colleges.* Although originally scheduled to phase out in the 1968-72 quadrennium, there is a need for continuing assistance until 1976 on a declining annual basis.

(5) The allocation for the Board of Health and Welfare Ministries includes \$125,000 designated for the Day Care Center Projects, mental retardation work and the Certification Council. If another agency enters into any one of these areas of work, the \$125,000 shall be subject to review.

(6) Heretofore the Council has recommended separate allocations for the World Division and the National Division of the Board of Missions. The Council recommends a single allocation to the Board of Missions with the allocations to the two divisions being determined by the Board of Missions.

(7) In the judgment of the Council on World Service and Finance, the United Methodist Development Fund is sufficiently capitalized to be self-sustaining and needs no further assistance from the World Service budget.

(8) *Board of Pensions.* Support for the Board of Pensions for services rendered to Annual Conferences not participating in the reserve pension programs is recommended in the budget of the General Administration Fund.

(9) Allocation for the Quadrennial Program is not required for the 1973-76 quadrennium, inasmuch as the Quadrennial Emphasis Committee has recommended discontinuance of its activity as of the end of the 1968-72 quadrennium.

(10) The Council on World Service and Finance is recommending support for Scarritt College subject to annual review and may require matching fund program as follows: Support be on a graduated matching fund basis of full \$300,000 without matching funds in 1973; \$200,000 allocated with up to \$100,000 in matching funds in 1974; \$100,000 allocated with up to \$200,000 in matching funds in 1975; and up to \$300,000 in matching funds in 1976. The Council believes that Scarritt College must look forward to the day when it needs not rely on the general church for support.

(11) The Council recommends \$1,250,000 for the Commission on Religion and Race; \$1,000,000 for self-determination projects and \$250,000 for operational expenses of the

Commission. These projects initiated by the Quadrennial Emphasis Committee—Voluntary Service Program, Black Community Developers Program, and the Police-Community Relations Program—are also to participate in the Human Relations Day Offering. (See Report No. 9 on Special Days.)

(12) In order to plan for priority changes during the quadrennium, a larger than usual contingency fund is being recommended. This would permit response by the church without changes in recommended agency allocations.

(13) As a general policy, grants made by an agency which participates in the World Service Fund to a program within an episcopal area should be made only after consultation with the bishop of the area and the appropriate annual conference agency.

(14) The Council shall make available up to \$14,500 each year of the quadrennium for the Coordinating Committee on Peace and Self-Development of Peoples. Travel expenses of Bishops in connection with this Committee shall be charged to the Episcopal Fund.

Distribution. Distribution of the World Service Fund shall be as follows:

I. Prior Claims shall be paid as expended within the limits of the foregoing annual budgets up to the total for all agencies of \$1,607,000 for 1973, \$1,662,000 for 1974, \$1,712,000 for 1975, and \$1,767,000 for 1976.

II. The balance of receipts for the World Service on apportionment program shall be distributed according to the following ratios for each year of the quadrennium:

WORLD SERVICE PERCENTAGE ALLOCATIONS 1973-1976

	% 1973	% 1974	% 1975	% 1976
PRIOR CLAIMS				
Council on World Service and Finance	21.59%	21.78%	22.02%	22.19%
Division of Interpretation	55.38	55.06	54.91	54.61
Deaconess Pensions	4.36	4.21	4.09	3.96
Program Council Administration	18.67	18.95	18.98	19.24
	100.00%	100.00%	100.00%	100.00%

ON RATIO

American Bible Society . . . . .	.46	.46	.46	.46
American University . . . . .	.80	.80	.80	.80
Board of Christian Social Concerns	2.86	2.98	3.10	3.22
Board of Education				
Division of Local Church	6.11	6.43	6.77	6.95
Division of Higher Education	6.11	6.43	6.77	6.95
Ministerial Education	5.48	4.12	2.75	1.38
Board of Evangelism	2.45	2.55	2.80	2.87
E. U. B. Colleges	3.52	2.65	1.77	.89
Board of Health and Welfare Ministries . .	2.24	2.54	2.68	2.92

Board of the Laity	2.32	2.44	2.68	2.81
Board of Missions	53.44	53.58	53.79	54.73
Program Council				
Coordination, Research, and Planning ...	1.37	1.42	1.47	1.54
TRAFCO	4.11	4.35	4.43	4.60
Commission on Religion and Race	5.71	5.72	5.74	5.75
Scarritt College	1.37	1.37	1.38	1.38
Commission on Worship .....	.23	.28	.27	.28
Contingency Reserve	1.19	1.54	2.00	2.12
Commission on Status and Role of Women	.23	.34	.34	.35
	100.00%	100.00%	100.00%	100.00%

The Council on World Service and Finance states most emphatically that it does not consider the sum of \$23,500,000 an adequate sum for the work of the World Service agencies. It therefore calls upon all annual conferences and all local churches to consider their apportionments as a base below which they will not fall, rather than a sum, the payment of which signifies the payment of our total obligation to the World Service agencies. Annual conferences and local churches which call upon our agencies for aid must come to realize that these general agencies cannot meet increasing demands on them without having increased income.

The figure of \$23,500,000 is therefore given to the church as a minimum challenge. Your Council expresses the sincere hope that the effort will be made everywhere to enlarge the services of these agencies to the church through the means of greatly increased giving to World Service.

Essential to carrying on the work of the World Service agencies is full compliance with Par. 911 of the *Book of Discipline*, which states "that all amounts contributed to World Service and conference benevolences shall be transmitted monthly by local churches to the conference treasurer and that the conference treasurer shall make a similar remittance to the general treasurer of all funds received." Your Council on World Service and Finance recognizes the difficult circumstances in which general agencies must operate in periods of low income and urges all local churches and annual conferences to respond to intent and purpose of Paragraph 911 at all times.

Report No. 2

World Service Apportionment Formula

Report No. 2 is concerned with the method by which provisions of Report No. 1 are to be funded. Specifically, the budget of \$23,500,000 is to be apportioned among the several annual conferences in an equitable fashion so that all annual conferences and their respective local churches will have full opportunity to be involved financially in the total mission of the church.

The 1968 *Book of Discipline* provides that "the Council shall, after careful study, prepare an equitable schedule of apportionments by which the total World Service budget shall be distributed to the several annual conferences and shall present the same to the General Conference for its action and determination." (Par. 870)

In fulfilling this disciplinary directive, the Council has sought to develop a formula which it believes is based on the willingness and the ability of annual conferences and local churches to support the World Service program.

To insure that the total mission objectives of the World Service program will be fully realized, annual conferences shall be apportioned the World Service goal according to the formula which follows, and local churches should accept World Service and Conference Benevolences apportionments in full before undertaking Advance Special or other benevolent commitments. The Council on World Service and Finance therefore recommends:

Assuming that the General Conference adopts \$23,500,000 as our budget, that the total of \$23,500,000 be distributed to the several annual conferences on a decimal derived from the following factors:

I. One-third, or \$7,833,333 on the basis of the average church membership for the two conference years prior to November 30, 1971, as revealed in the General Minutes of the Annual Conferences of The United Methodist Church.

- a. The average membership for the above-mentioned years is 10,507,627.
- b. The decimal for this one-third of the total apportionment is determined by dividing \$7,833,333 by the average membership. The resulting decimal is .745490235.

II. Two-thirds, or \$15,666,667, on the basis of non/building expenditures (i.e., the total paid for all purposes minus payment on indebtedness, buildings and improvements) based on the average figures for the years mentioned in I above.

- a. The average non/building giving for the above-mentioned years is \$603,958,331.
- b. The decimal for this two-thirds of the total apportionment is arrived at by dividing \$15,666,667 by the non/building figure. The resulting decimal is .025939979.

The two resulting decimals are then applied to the appropriate figures for each annual conference, using the figures as shown in the 1970 and 1971 editions of the General Minutes of the Annual Conferences.

III. That the only exceptions to the foregoing formula be in the following conferences and missions:

The Alaska Mission

The Red Bird Mission

The Oklahoma Indian Mission

The Puerto Rico Annual Conference

The Rio Grande Annual Conference, and that the apportionments of these conferences and missions remain at an amount equal to their 1968-72 apportionment.

Report No. 3

The Episcopal Fund

The Council on World Service and Finance presents to the General Conference the following recommendations concerning the Episcopal Fund budget for the quadrennium beginning January 1, 1973.

I. Bishops Elected by Jurisdictional Conferences

1. *Salary.* The salary of an effective bishop shall be at an annually graduated scale as follows:

	<i>Annually</i>
1/1/73-12/31/73	\$23,000.00
1/1/74-12/31/74	\$24,000.00
1/1/75-12/31/75	\$25,000.00
1/1/76-12/31/76	\$26,000.00

2. *Pensions.*

(a) The allowance of a retired jurisdictional bishop elected prior to 1972 shall be 25% of the salary of an active jurisdictional bishop, plus a housing allowance of \$2,000.00 per year; or as follows:

1/1/73-12/31/73	\$5,750.00
1/1/74-12/31/74	6,000.00
1/1/75-12/31/75	6,250.00
1/1/76-12/31/76	6,500.00

plus \$2,000.00 housing allowance each year. However, the pension shall be paid under formula (b) if such calculation results in higher pension.

(b) The allowance of a retired jurisdictional bishop elected in 1972 and thereafter shall be a housing allowance of \$2,000 per year and a cash pension as follows:

1) An elder elected a bishop will have a right to an episcopal pension based on the number of years he has served in the episcopacy. The pension shall be paid from the Episcopal Fund and shall be one twentieth of the full cash pension benefit for each year of full service up to five quadrenniums after which he shall be entitled to the full episcopal pension.

2) A bishop's claim for prior years of service as a *conference claimant* in an annual conference or conferences shall be paid in full from the Episcopal Fund at the current rates which may be established by his former conference or conferences and shall be added to

the pension and housing allowance paid to him as a bishop.

3) Any amount due a bishop as a former missionary shall be paid to him by the Board of Missions and shall be in addition to his episcopal pension.

4) A bishop elected to the episcopacy with prior years of service *without* conference annuity claim will receive his earned pension from the employing agency under its own program and this shall be paid to him by that program in addition to his episcopal pension.

5) The pension allowance paid to the widow of a bishop shall be paid in accordance with the foregoing provisions and the other policies adapted in the pension programs applicable.

3. *Widow's Pension.* The pension for the widow of a deceased bishop (provided that prior to the death of her husband she had been his wife for a period of at least fifteen [15] years while he was in the effective ministry of the former Methodist or EUB churches [Par. 891]) shall be 20% of the salary of an active jurisdictional bishop without a housing allowance, or as follows:

<i>Annual Pension</i>	
1/1/73-12/31/73	\$4,600.00
1/1/74-12/31/74	4,800.00
1/1/75-12/31/75	5,000.00
1/1/76-12/31/76	5,200.00

The allowance for the widow of a deceased bishop, who prior to the death of her husband had been his wife for a shorter period than fifteen (15) years while he was an effective minister of the former Methodist Church, or the former EUB Church, shall be determined on the basis of that fraction of the said *fifteen* (15) years during which she was his wife (Par. 891). For those widows of bishops elected in 1972 and thereafter the allowance shall be based on the fraction of the pensions whose guidelines have been established under 2b of this section of the report.

4. *Minor Children of Deceased Bishops.* The Council on World Service and Finance shall determine the amounts to be allowed for the support of minor children of deceased bishops and for children who are, at the time of the bishop's death, of evident mental or physical incapacity to provide for their own self-support.

5. *Housing Allowance.* The housing allowance of an active jurisdictional bishop shall be paid directly to the bishop as follows:

1973	\$5,000.00
1974	5,300.00
1975	5,600.00
1976	5,900.00

When a conference or an area committee or board of trustees or any institution of The United Methodist Church furnishes an episcopal residence, the amount of the fair rental or cost value shall be negotiated with such bishop, but in no event shall the charge exceed the foregoing schedule.

Upon death or retirement of an effective bishop on account of health, the payments for his episcopal residence may be continued for a period of not more than three months; provided, however, that if a retired bishop is reactivated to assume the responsibility of full area supervision, he may request such allowance for the episcopal residence as may be necessary, subject to the financial limitations approved by the preceding General Conference.

6. *Office Allowance.* For secretarial and office expense, each effective bishop shall be allowed annually a sum *as needed*, not to exceed the following maximum amounts:

1973	\$12,000.00
1974	13,000.00
1975	14,000.00
1976	15,000.00

Budgets of all episcopal area offices shall be subject to the approval of the Episcopal Committee of the Council on World Service and Finance before payment may be made. Cost of local telephone service and long-distance calls, telegrams, and postage shall be included in the budget for episcopal area offices, as well as the schedule for reimbursements from sources other than the Episcopal Fund, and shall be submitted on the approved official form. This allowance shall include the employer's contribution to the Lay Employees' Pension Fund on behalf of such lay people as may be employed in the office of the bishop. The General Board of Pensions is authorized to bill each bishop quarterly.

7. *Office Equipment.* Expense for office equipment shall be included in the foregoing schedule of office allowance. However there shall be a special office equipment allowance of \$3,000.00 to establish a new area office. This is to be interpreted as meaning a newly created area office, and not a replacement for an already existing area office.

8. *Moving Expense.* Moving expenses of bishops, including retiring bishops, shall be paid upon the submission of an itemized statement of expense. The cumulative moving expenses of a retiring bishop shall not exceed \$1,500.00 and may include storage expense.

9. *Travel.*

a) Cost of all official travel of each effective bishop shall be paid upon presentation of an itemized statement of expense accompanied by supporting data. "Official travel" shall be interpreted as the most direct route to specific meetings and return.

b) Travel expense to meetings of boards or agencies of which he is a member shall be chargeable to the Episcopal Fund.

c) The allowance for travel by car within the episcopal area shall be at the rate of 12¢ per mile. The allowance for travel by car outside the episcopal area shall be at the rate of 12¢ per mile not to exceed 1,000 miles round-trip for any one trip; or round-trip air fare. If the round trip is over 1,000 miles, the round-trip air fare will be paid instead of mileage. Other individual trip expenses may be included.

d) Travel outside the area for addresses and lectures for which an honorarium is received is not official travel.

e) Bishops elected by a jurisdictional conference and assigned to episcopal areas outside the United States shall be paid the expense of travel of the wife and minor children to the headquarters. One round-trip passage for his wife will be paid in each quadrennium. The Episcopal Fund will pay one-way, one-trip expenses of minor children returning to the United States for college.

f) The travel expense of the bishop will be paid to meetings of the Council of Bishops.

g) Travel expense incurred by retired bishops resident in the United States in attending the meetings of the General and jurisdictional conferences, the semiannual meetings of the Council of Bishops and any official meetings of his College of Bishops shall be paid from the Episcopal Fund.

h) The Council of Bishops shall determine and schedule the travel of its members on official visits to overseas conferences. The expense of such travel is to be paid from the Episcopal Fund.

i) When the necessity arises, the Council of Bishops may send one of its number to organize and/or to hold an overseas annual conference or conferences with the expense for same paid from the Episcopal Fund.

j) The travel of the wife of a bishop shall not be a charge against the Episcopal Fund except under the conditions enumerated in 9e of this Section.

10. *Budget for the Secretary of the Council of Bishops.* The Council on World Service and Finance may authorize upon certification of need by the Council of Bishops a budget

providing for the employment of a special stenographer and other additional expenses incurred by the Secretary of the Council of Bishops in the performance of special duties of this office. Such budget is subject to the approval of the Episcopal Committee of the Council on World Service and Finance.

II. Bishops Elected by Central Conferences

1. In compliance with Par. 631.4 in the *Book of Discipline*, the Council on World Service and Finance shall receive from the central conferences

a) Amount of apportionment, equal to $1\frac{3}{4}\%$ of the cash salary (not including housing allowance) paid to pastor or pastors of each charge through the conference, to the General Episcopal Fund;

b) Complete budget of the episcopal office including salaries and all allowances on approved form furnished by the Council on World Service and Finance;
and shall make to the bishops elected by the central conferences or to the treasurer of the central conference episcopal fund when so authorized, such remittances as the Council on World Service and Finance shall determine. Consideration shall be given to the representation made by the central conferences concerning the needs of each. Each treasurer of a central conference episcopal fund shall furnish the Central Treasury with an annual certified public accountant audit of the funds received and distributed by him. Annual adjustments of balance remaining in the central conference treasuries shall be made by the Central Treasury.

2. *Pensions.* The Council on World Service and Finance shall determine what sum shall be paid from the Pension Fund for the support of a minister or widow of a minister who, having been elected by a central conference to serve as a bishop for one or more terms or for life, shall have reached the time of retirement. Where term episcopacy has been established, the pension provided from the Pension Fund shall be made only after a minister, elected as a bishop by a central conference, shall have reached the age of retirement as set by the central conference or shall have been retired for physical disability. In no case shall automatic retirement take effect before his sixty-fifth birthday.

3. *Travel.*

a) A central conference bishop coming to the United States for an official meeting shall be reimbursed for travel expenses to the seat of the meeting and return by the most direct route, and his expenses in the United States shall be paid for actual travel expenses incurred.

Bishops wishing to stay in the United States for a longer period for cultivation or other purposes shall make such arrangements with the Board of Missions or with any other general agency of the church which agrees to undertake underwriting expenses of additional travel and living expenses.

b) The travel of the wife of a bishop shall not be a charge against the general Episcopal Fund.

4. *Salary.* The salary of bishops elected by the central conference shall be determined by the respective central conferences in accordance with the provisions of Par. 631.4, provided, however, that the maximum salary and housing permitted shall not exceed that established for a jurisdictional bishop.

III. Affiliated Autonomous Conferences/Churches

The Central Treasury of The United Methodist Church assumes no responsibility for contractual agreements made by agencies supported by general funds of the church with affiliated autonomous churches unless such agreement has had prior approval of the Council on World Service and Finance.

IV. Reserve for Pensions of Retired Bishops

1. *Jurisdictional Bishops.* In compliance with Par. 888 of the *Book of Discipline*, pensions of bishops elected by jurisdictional conferences and widows of bishops are being funded by means of a contributory reserve pension fund. The necessary funds for the present pensions totalling \$657,434.00 have been transferred to the Board of Pensions.

The proposed increase in the pensions of bishops (excluding housing allowance) as recommended in the foregoing part of this report, plus the funding of the newly elected bishops to replace the 19 who will be needed at the close of the 1972 jurisdictional conferences will require an additional sum of approximately \$909,753 to be transferred from the Episcopal Pension Reserve Fund. The Council on World Service and Finance requests authorization to transfer the necessary cash and securities based on market value as of May 31, 1972, to the Board of Pensions from the Episcopal Fund.

2. *Central Conference Bishops.* The Council on World Service and Finance has made a study of the amounts necessary to fund the pensions of retiring central conference bishops. The plan includes payments of 3% of the salary of active bishops into a pension reserve and their retaining any pension rights earned as a missionary. The amount shall

be based upon the pension as set by the Council on World Service and Finance.

No funding is necessary for 1973-76 quadrennium because only two current central conference bishops will be age 65 by 1972, and the last calculation made by the Board of Pensions indicated a credit in this pension reserve.

V. Increase or Decrease During Quadrennium

The amounts authorized in I, II and IV are subject to increase or decrease during the quadrennium if, in the judgment of a three-fourths vote of the total membership of the Council on World Service and Finance, economic conditions make such a change necessary.

VI. Apportionment for the Episcopal Fund

Apportionment for the Episcopal Fund for the next quadrennium shall be equal to not less than $1\frac{1}{2}\%$ nor more than $2\frac{1}{4}\%$ of the pastors' cash salaries; and the apportionment for the first year of the new quadrennium shall be at $1\frac{3}{4}\%$, with the stipulation that the Council on World Service and Finance shall review the apportionment annually to adjust necessary cash balance. The Council on World Service and Finance shall be authorized to increase or decrease the rate of apportionment during the quadrennium as may become necessary or advisable, providing that the rate shall not be increased above $2\frac{1}{4}\%$. The estimated annual requirement for this Fund during the ensuing quadrennium is \$3,004,000. The estimated return upon the foregoing proposed apportionment is \$3,150,000.

The Council on World Service and Finance is directed to alter the provisions of this section of the report so as to conform to any legislation that may be adopted by this General Conference.

Report No. 4

General Administration Fund

Pars. 879-882

The General Administration Fund finances the General Conference, the related expenses of the General Conference Secretary, and the Commission on Entertainment and Program, and also those agencies of the church which are administrative in nature as distinguished from those being of a program nature (World Service) or ecumenical (Interdenominational Cooperation Fund) in scope.

The Council on World Service and Finance recommends the following annual budget for the General Administration Fund for the quadrennium beginning January 1, 1973:

Annual Budget for the General Administration Fund

<i>Agency</i>	<i>1973-76 Annual Budget</i>
1. General Conference	\$ 300,000
2. General Conference Secretary & Commission on Entertainment & Program	27,500
3. Commission on Public Relations and United Methodist Information	250,000
4. World Methodist Council	200,000
5. Commission on Archives and History (including United Methodist Shrines)	120,000
6. Records and Statistics	225,000
7. Transportation and Conference Services	65,000
8. United Nations Church Center Subsidy	75,000
9. Board of Pensions	115,000
10. Judicial Council	9,000
11. Central Treasury Expense	38,000
12. Contingency Reserve	75,500
Total	<u>\$1,500,000</u>

Explanation of Items in the Budget

1. *General Conference.* This annual allocation is a bare minimum to cover the expenses incurred by a quadrennial session of the General Conference, including publishing of the *Journal* of the 1972 session. If an extra session of the General Conference should be ordered, this amount should be increased by \$200,000 annually.

2. *General Conference Secretary and Commission on Entertainment and Program.* This allocation is to cover the expenses of the General Conference Secretary, and the costs incurred in planning for the 1976 session.

3. *Commission on Public Relations and United Methodist Information.* (Pars. 1392-1395) This Commission has the responsibility for gathering news of public interest concerning United Methodist activities and disseminating same through the secular press, religious press, radio, television and other legitimate media of public information. The allocation includes all additional expenses including costs incident to and at the General Conference.

4. *World Methodist Council.* (Par. 1414) Through the former Evangelical United Brethren and Methodist Churches, The United Methodist Church is a charter member of the World Methodist Council. The American Section represents The United Methodist Church in ecumenical Methodism and is also responsible for maintaining a close fraternal relationship with those autonomous churches

formerly part of The United Methodist Church or its predecessor denominations.

5. *Commission on Archives and History (including United Methodist Shrines)* (Pars. 1398-1409) is authorized to gather, preserve, and disseminate materials and facts on the history of Methodism. It is also responsible for the partial support given to some of the approved United Methodist shrines.

6. *Records and Statistics.* (Par. 854.2. [1970 renumbering]) These departments of the Council on World Service and Finance are responsible for: (a) the keeping of current records and mailing addresses of pastors and church officials, and (b) publishing the *General Minutes* and gathering and preserving other statistics of the church and making these available to annual conferences and authorized research agencies of the church.

7. *Transportation and Conference Services.* This office of the Council on World Service and Finance performs the functions of securing transportation and travel credit cards, where needed for bishops and other general church officials, and serves the general agencies of the church on request in arranging meetings, conventions and conferences.

8. *United Nations Church Center Subsidy.* This allocation is to the Board of Christian Social Concerns for the purpose of meeting capital obligations of the United Nations Church Center on a current basis.

9. The Board of Pensions has previously been in the World Service budget. General Conference approved the transfer of the allocations for the Board of Pensions from the World Service budget to the General Administration Fund. The allocation for the Board of Pensions for the new quadrennium includes reimbursements for actual expenditures as ordered by General Conference, including pensions for former EUB general church officers, pensions for earlier European pastoral services by United Methodist pastors, and pensions for provisional and mission annual conferences, and for services rendered by the Board of Pensions to annual conferences not in the Ministerial Reserve Pension Fund.

10. *Judicial Council.* (Pars. 1701-1719) Par. 879 provides that the expenses of the Judicial Council shall be paid from the General Administration Fund.

11. *Central Treasury Expense.* (Par. 858.1) This is the estimated proportionate share of Central Treasury expense which is to be borne by the General Administration Fund in accordance with the paragraph 858.1 of the *Book of Discipline*.

12. *Contingency Reserve.* This reserve is set up to provide for unforeseen recommendations by the General Conference as well as for emergency situations during the quadrennium.

Recommendations

1. The amount budgeted for the Judicial Council is \$9,000 per year. However, if this amount is insufficient in any one year, such additional funds as may be necessary may be borrowed from the Contingency Reserve against the Council's future allocation.

2. The authorized travel allowance for attendance at the 1972 General Conference shall be as stated in the Plan of Organization and Rules of Order of the 1972 General Conference.

3. The *Book of Discipline* (Par. 858.1) provides that the Council on World Service and Finance expense shall be a first claim on the General Administration Fund within the limits of its budget as funds become available; provided that if inflation or deflation during the quadrennium radically changes the charges on this Fund or the receipts for this Fund, adjustments may be made within the total framework of the budget as may be deemed necessary, by a two-thirds vote of members of the Council on World Service and Finance.

4. An annual conference which in any year overpays its apportionment for the General Administration Fund shall be given credit for same in the succeeding year, and any conference which fails to pay its apportionment in full for any one or more years shall have its deficit added to the apportionment of the succeeding year. Deficits or credits shall not be carried into a new quadrennium.

5. When all the approved items to be included in the General Administration Fund have been determined, the Council on World Service and Finance is authorized to apportion the same to the annual conferences, using as the factor:

a) One-third on the basis of the average church membership for the second and third full years of the 1968-72 quadrennium, as revealed in the *General Minutes of the Annual Conferences of The United Methodist Church*, and

b) Two-thirds on the basis of non-building expenses (i.e., the total paid for all purposes, minus payment on indebtedness and payment on buildings and improvements), based on the average figures for the period mentioned under a).

Report No. 5

Interdenominational Cooperation Fund

In presenting the budget of the Interdenominational Cooperation Fund for the quadrennium 1973-1976, several changes in the makeup of the fund should be noted. Recommendations to the General Conference are being made which would, when passed, bring this budget as presented into form acceptable to the *Discipline*.

The present *Discipline* (Par. 892) lists the following expenses against the Fund:

1. National Council of Churches
2. General Commission on Chaplains and Armed Forces Personnel
3. World Council of Churches
4. Travel expenses of delegates to the National Council of Churches and the World Council of Churches.

Action by the Council on World Service and Finance recommends inclusion in this Fund of the following:

1. Commission on Ecumenical Affairs
2. Religion in American Life

The placing of these two agencies in this Fund is an attempt to bring together all the efforts of The United Methodist Church in interdenominational cooperative endeavors and, further, to allow for some overall review of the monies so used. This latter is accomplished in part:

1. By giving certainty to the Commission on Ecumenical Affairs by placing it as a prior claim item on the fund, and increasing its annual allocation to \$150,000 annually.
2. By including the following as a revision of Par. 1390:
f) In the area of ecumenical funding, the Commission shall:

(1) In cooperation with the Council on World Service and Finance, or its successor, provide an overview of the financial support given by all United Methodist sources for ecumenical, conciliar, confessional, and union conversation bodies and agencies; reviewing as necessary records of all payments made;

(2) Review expenditures by all United Methodist Church agencies to conciliar, confessional, or other ecumenical bodies in the light of changing needs and maximum effectiveness;

(3) Review budget requests from ecumenical, conciliar, confessional, and union conversation bodies and agencies which are directed to the Interdenominational Cooperation Fund; and,

(4) Make such recommendations as seem appropriate to the agencies involved and to the Council on World Service and Finance, or its successor.

- 4) In carrying out its work, the Commission (or other title as determined) shall give attention to the responsibilities of The United Methodist Church for effective relationships with such ecumenical organization as may best serve the ecumenical interest and responsibilities of The United Methodist Church.

Annual Budget of the Interdenominational Cooperation Fund

I. Prior Claim:	Allocation
Commission on Ecumenical Affairs	\$ 150,000
Central Treasury	15,000
Division of Interpretation	25,000
Total Prior Claim	\$ 190,000
II. On Ratio:	
National Council of Churches	\$ 470,000
World Council of Churches	230,000
Religion in American Life	25,000
General Commission on Chaplains and Armed Forces Personnel ...	12,500
(To be released upon approval of The Commission on Chaplains and Related Ministries, Para. 1389)	
Travel	50,000
Contingency	22,500
Total on Ratio	\$ 810,000
Total Budget	\$1,000,000
Within the limits of the funds available, the Council establishes the following procedures:	

The National Council of Churches

- a) Travel expense to meetings of the General Board and the General Assembly for United Methodist delegates named by the General Conference or the Council of Bishops, except that United Methodist delegates who represent Councils of Churches or who are staff members of boards and agencies of the church shall have their expenses provided for by their respective agencies.
- b) Travel expense for members of the Broadcasting and Film Commission for this commission meeting upon approval by TRAFECO.
- c) One committee meeting per year for those members qualifying under (a).

- d) Attendance during three-fourths agenda time shall be a requirement for eligibility to reimbursement.

The budget allocation for the National Council of Churches of Christ covers the general responsibilities of The United Methodist Church. It is understood that general boards and agencies will participate in the budgets of the cognate divisions and departments of the National Council.

World Council of Churches

1. *Administration and Program.* Both administration and the work of the departments of the World Council of Churches are covered by this appropriation.
2. *Travel.* It is important that The United Methodist Church be represented at meetings of the Central Committee, which meets annually, the Executive Committee, which meets twice a year, and The Assembly, which meets every six years. The annual appropriation makes possible United Methodist representation at all of these meetings. Payment of the expenses of United Methodist members of World Council committees shall be authorized upon approval of the Council of Bishops after full negotiations. Such expenses shall be limited to the round-trip tourist fare from the place of residence to Geneva, plus expenses at the place of meeting. Expenses for only one trip annually shall be allowed. Similar provisions shall apply with reference to the travel of United Methodist appointees to study conferences, who, in each case, shall be named by the Council of Bishops.

Report No. 6

Ministerial Education Fund

1. *Purpose.* The Ministerial Education Fund was established by action of the 1968 General Conference as a means of engaging the total membership of the church in an effort to equip annual conferences, theological schools, and the Department of the Ministry of the Board of Education to meet increased demands for the recruitment and education of ministers.

2. *Background.* In accordance with the action of the General Conference, the fund began with the 1970 fiscal year. In the first year of its operation, more than \$3,500,000 was received by the Central Treasury and remitted to the Department of the Ministry for distribution to theological schools and support of other programs. Since 25% of the fund is retained by the annual conferences, the fund's total receipts in its first year exceeded \$4,600,000; the total amount apportioned for the fund was \$8,250,689. In 1971,

its second year, the fund gained additional strength, and the total receipts, including the annual conferences' share, exceeded \$5,900,000; the general church receipts totaled \$4,432,692.

3. *Apportionment.* The Council on World Service and Finance recommends that this fund continue to be supported by receipts on an apportionment to the annual conferences on the basis of 2% of the total paid for all purposes by the churches of the conference in the second full year of the previous quadrennium as recorded in the *General Minutes*, excluding payments for benevolences, new buildings, and the servicing of debts. This fund shall be regarded by annual conferences as a priority to be met before any additional benevolences, grants, or funds are allocated to a theological school or school of religion.

4. *Distribution.* Amounts received by the conference treasurer for this fund shall be distributed as follows:

a. Twenty-five percent shall be retained by the annual conference which raised it, to be administered by the annual conference through its Board of the Ministry in its program of ministerial education.

b. Seventy-five percent shall be sent by the annual conference treasurer to the treasurer of the Council on World Service and Finance for distribution to the Division of the Ordained Ministry of the Board of Higher Education and Ministry to be administered as hereinafter set forth for the financial support of the theological schools of The United Methodist Church and the total program of education of its ministry.

(1) A formula providing for equitable distribution of funds among the seminaries shall be prepared by the Division of the Ordained Ministry. The formula shall guarantee that at least 75% of the amount received by the Division from each jurisdiction shall be distributed by the Division to the seminaries within that jurisdiction after the Division has consulted with the Jurisdictional Board of the Ministry. All money allocated to the theological schools shall be used for current operations, not for physical expansion.

(2) The remaining portion of the amount received by the Division shall be administered by it, in order of priority, for distribution to the seminaries of The United Methodist Church to correct inequities in appropriations to the seminaries and for divisional use in the further development of the program in ministerial enlistment and continuing education. The plan intends that every seminary shall receive substantially more money for current operations than it received in

the last year of the quadrennium preceding the establishment of the fund from all Methodist and EUB church sources (General, jurisdictional, and annual conferences and local church sources), provided the jurisdiction in which the seminary is located meets its obligation to the nationwide Ministerial Education Fund.

(3) Since the stated aim of the Ministerial Education Fund was that "World Service appropriations for ministerial education should be reduced, beginning in 1972, as the Ministerial Education Fund gains support throughout the church" (1968 *Book of Resolutions*, page 64), the Council on World Service and Finance has recommended decreasing World Service support for ministerial education in the 1973-76 quadrennium, with the objective of completely phasing out this item in the World Service budget by the end of the quadrennium.

Report No. 7

Temporary General Aid Fund

The 1964 General Conference of The Methodist Church adopted a plan of action for the elimination of the Central Jurisdiction and the development of an inclusive church through mergers among annual conferences of the Central Jurisdiction and of the geographical jurisdictions. It was recognized that a considerable difference in salary rates and ministerial pensions existed between the Central Jurisdiction conferences and the conferences of geographical jurisdictions. A Temporary General Aid Fund was therefore created through which the entire church could assist in increasing these items. The Rio Grande Conference was also included as a recipient in this fund.

The 1968 General Conference made certain changes in the rates and operation of the fund. An apportionment of 13¢ per member was established, of which 5¢ was allocated to salary assistance and 8¢ was allocated to pension assistance. The 1968 General Conference also provided for a 5% annual reduction in the amount of apportionment so that the apportionment would be entirely eliminated within 20 years. The salary portion would be eliminated in 1988, and the pension portion was scheduled for distribution on a declining scale for twenty years after the final merger of a former Central Jurisdiction conference with a geographic conference. Also in 1968, the Council on World Service and Finance was given the responsibility of administering the salary portion of this fund, with the receiving conferences setting their own policies for ministerial participation. The

responsibility of the General Board of Pensions in administering the pension portion of the Fund was continued.

The 5% annual reduction of the salary portion began in 1970 and has continued since that year. The General Conference of 1970, however, approved a request by the General Board of Pensions to delay the reduction of the pension portion by eliminating the annual 5% reduction and substituting a reduction of 20% quadrennially, the first reduction taking effect at the beginning of the 1973-76 quadrennium.

As the end of the quadrennium approaches, however, the anticipated mergers have not been completed, particularly in those areas of heaviest concentration of former Central Jurisdiction membership (and therefore having the greatest need for assistance from the fund). Thus the past experience cannot be said to justify the conclusion that the fund, with the projected automatic schedule of reductions, will be adequate to meet the needs for such assistance when the mergers are completed in 1972. To the contrary, all indications are that the fund must be strengthened.

We are advised that, in order to support the pension portion properly, an apportionment of $10\frac{1}{2}\phi$ per member will be required for the pension portion for the 1973-76 quadrennium. In addition, the General Conference has approved a request from the Board of Missions for an additional amount to raise the minimum salary rate and the pension rate of the Puerto Rico, Rio Grande and Oklahoma Indian Mission Conferences. Taking this into account, and recognizing that the responsibility for developing an inclusive church is churchwide, and not regional, it is recommended:

1) That the amount to be apportioned for the 1973-76 quadrennium for the Temporary General Aid Fund be the total of two factors:

a) $11\frac{1}{2}\phi$ per member for the pension assistance portion, and

b) $5\frac{1}{4}\phi$ per member for the salary assistance portion.

2) That the 5% annual reduction in the salary assistance portion begun in 1970 and any reduction in the pension portion be postponed for the duration of the 1973-76 quadrennium and until the operation of the fund can be reviewed in the light of the experience of the quadrennium.

3) That the membership figures contained in the 1971 *General Minutes* be the basis of apportionment to which this formula is to be applied.

4) (a) That $10\frac{1}{2}$ cents per member for the Pension Assistance portion and $4\frac{1}{4}$ cents for the Salary Assistance portion continue to be distributed under the

formula established by legislation of the 1968 General Conference.

(b) That 1 cent per member for the Pension Assistance portion and 1 cent per member for the Salary Assistance portion be distributed on an equitable basis by the Board of Pensions and the Council on World Service and Finance to the Puerto Rico, Rio Grande, and Oklahoma Indian Missionary Conferences for pension and salary assistance.

Report No. 8 Black College Fund

The General Conference of 1968 adopted a resolution calling for a comprehensive study of the black colleges related to The United Methodist Church. A special commission was named by the Board of Education to make the study, with instructions to present recommendations by 1972.

This commission, in introducing its report to the 1972 General Conference, has said, "It is the basic assumption of this report that the strengthening of the black college is a first priority of The United Methodist Church today." In keeping with this assumption the commission has requested a total of \$6,000,000 annually during the 1973-76 quadrennium, \$5,000,000 of which would be for current operating budgets and \$1,000,000 for capital improvements.

The Council on World Service and Finance recommends the following:

1) That the 1972 General Conference authorize the establishment of a separate fund for this purpose.

2) That the full \$6,000,000 recommended by the commission be apportioned to the annual conferences on the same formula used in apportioning the World Service Fund. The annual conferences shall apportion the fund to their local churches on a formula of their choosing.

3) That annual conference treasurers remit monthly to the treasurer of the Council on World Service and Finance the amounts received for this fund.

4) That the general treasurer remit receipts for this fund monthly to the Division of Higher Education of the Board of Higher Education and Ministry for distribution to the colleges according to the formula recommended by the Commission on the Black Colleges and approved by the General Conference. The formula for distribution is as follows:

a) Five-sixths ($5/6$) of the receipts of the fund be distributed to the colleges to assist in supporting their

current operating budgets and one-sixth (1/6) of the fund's receipts be set aside for capital improvements.

b) That 50% of the five-sixths current operating portion be shared equally by each college except Morristown, a two-year institution, which would be assigned one-half as much as each of the other eleven.

c) That 45% of the five-sixths current operating portion be distributed on the basis of enrollment.

d) That the remaining 5% of the five-sixths current operating portion be set aside to be used by the Division of Higher Education to make special grants to the institutions for promising programs of innovation and experimentation.

e) That the one-sixth capital fund portion be distributed by the Division of Higher Education as during the past two quadrennia on the basis of need, matching funds from other sources, and relevance to the fundamental purposes of the institutions.

f) After consultation with the Division of Higher Education an annual conference may choose to direct up to 75 percent of its paid apportioned share of support of black colleges to a specific black college or colleges in such manner that the college so selected may receive no more than its fair share of the total funds achieved for the black colleges support.

Report No. 9

I. Special Days

The Uniting Conference designated six special days to be observed with offerings in The United Methodist Church. (Par. 162 of the 1968 *Discipline*)

The Council on World Service and Finance shall consult with the Council of Bishops relative to the number and timing of all special days which are to be observed on a church-wide basis. After such consultation the Council shall make appropriate recommendations to the General Conference. Between sessions of the General Conference the Council of Bishops and the Council on World Service and Finance may in an emergency authorize a financial appeal. (Par. 858.5 of the 1968 *Discipline*) The Council on World Service and Finance presents the following recommendations:

1. One Great Hour of Sharing:

The Council on World Service and Finance recommends the continuing of the One Great Hour of Sharing. There shall be an annual observance of the One Great Hour of Sharing as a special offering for overseas relief. The observance shall be under the general supervision of the

Division of Interpretation of the Program Council, in accordance with the following directives. The One Great Hour of Sharing shall be observed annually on or about the fourth Sunday in Lent. All local churches shall be fully informed and encouraged to receive a freewill offering in behalf of the overseas relief program.

Insofar as possible the planning and promotion of the One Great Hour of Sharing shall be done cooperatively with other denominations through the National Council of Churches, it being understood, however, that receipts of the offerings shall be administered by The United Methodist Church. In the promotion of the One Great Hour of Sharing there shall be an emphasis on the spiritual implications of Christian stewardship. The One Great Hour of Sharing offering shall be promptly remitted by the local church treasurer to the conference treasurer, who shall remit monthly to the general treasurer. Receipts from the offering, after payment of the expenses of promotion, shall be remitted by the treasurer of the Council on World Service and Finance to the United Methodist Committee for Relief, to be administered by the committee. (See 1970 *Supplement to 1968 Discipline*, Pars. 876-876.3)

2. *World Communion:*

The Council recommends that there shall be a World Communion (formerly Fellowship of Suffering and Service) offering in accord with the following directives:

a.) There shall be a church-wide appeal conducted by the Division of Interpretation of the Program Council in support of the Commission on Chaplains and Related Ministries, the program of Crusade Scholarships, and the Scholarship Fund for Minority Groups.

b.) Local churches are directed to receive, on or about the first Sunday in October each year, a World Communion offering for this purpose.

c.) Planning and promotion shall be done by the Division of Interpretation of the Program Council, in consultation with the administering agencies. Receipts shall be remitted by local church treasurers to the annual conference treasurer, who shall remit monthly to the treasurer of the Council on World Service and Finance. The net receipts, after payment of promotional costs, shall be divided as follows: 50% to the Crusade Scholarship Committee, 25% to the Commission on Chaplains and Related Ministries, and 25% to the Scholarship Fund for Minority Groups, administered by a committee consisting of the Council of Presidents of the twelve black colleges and the Division of Higher Education of the Board of Higher Education and Ministry, and in which the four

ethnic minorities of the church shall be adequately represented.

d.) A World Communion offering gift voucher shall be issued by the Council on World Service and Finance for all receipts for this fund, and a space for reporting the amount shall be included in the form for the Local Church Report to the Annual Conference.

e.) The expense budget for promoting the World Communion offering by the Division of Interpretation of the Program Council shall be subject to approval annually by the Council on World Service and Finance and shall be a prior charge against receipts from these offerings. (See Par. 877 of the 1970 *Supplement to 1968 Discipline*)

3. *Christian Education Sunday:*

This is an annual offering taken in the church school for the Annual Conference Board of Education and goes entirely to the support of that board. This offering may be held any Sunday or as the annual conference directs. A special Christian Education Sunday voucher will be issued. Pastors will report the amount of the offering to the annual conference.

4. *Human Relations Day:*

A Human Relations Day shall be observed on or about the last Sunday in January with an offering goal of \$1,000,000, receipts of which shall be divided as follows: Voluntary Service Projects, \$375,000; Community Developers (black, indigenous, Hispanic and other minority groups), \$340,000; Police-Community Relations, \$35,000; Intraining American Indians and other minority groups, \$250,000; Total, \$1,000,000. Funds for these projects shall be allocated on ratio as received with the funds administered by the general boards under which these projects are presently lodged; further the promoting agency shall be the Section of Interpretation under the direction of the Commission on Religion and Race. A special Human Relations Day voucher will be issued. Pastors will report the amount of the offering to the annual conference.

5. *United Methodist Student Day:*

This offering, taken annually, preferably on the second Sunday in June, or as designated by the annual conference or the Commission on Education of the local church, shall be received for the support of The United Methodist Scholarships and The United Methodist Student Loan Fund. A special United Methodist Student Day voucher will be issued. Pastors will report the amount of the offering to the annual conference.

(See Par. 162 of the 1968 *Discipline* for above.)

6. Golden Cross Sunday:

This is an annual offering taken for the support of the work of health and welfare ministries for which the annual conference has responsibility. This offering shall be held on a Sunday to be determined upon recommendation of the Annual Conference Board of Health and Welfare Ministries. A special Golden Cross Sunday voucher will be issued. Pastors will report the amount of the offering to the annual conference.

II. Special Days Not Involved in Offerings

The following special days without offering were approved by the Uniting Conference:

1. *Rural Life Sunday:*
Fifth Sunday after Easter.
2. *Ministry Sunday:*
Third Sunday in September.
3. *Laity Sunday:*
Second Sunday in October. Annual Conference Board of the Laity may suggest and promote offering.
4. *Drug and Alcohol Concerns Sunday:*
Second Sunday in November.
5. *National Bible Sunday:*
Sunday prior to Thanksgiving.

Report No. 10**Recommendations**

The Council on World Service and Finance presents the following recommendations for which it seeks the approval of this General Conference:

1. The Council recommends that special attention be drawn in each annual conference to the role of the World Service Fund and the responsibility of meeting the apportionment. The following paragraph is from the 1968 *Book of Discipline*:

"Par. 861. The World Service Fund is basic in the financial program of The United Methodist Church. World Service on apportionment (Par. 870) represents the minimum needs of the general agencies of the church. Payment in full of these apportionments by local churches and annual conferences is the first benevolent responsibility of the church."

Annual conference boards and local churches often call upon the general boards for help in their work. The help these agencies can give is dependent on the income they receive from the World Service Fund raised in the local churches and transmitted through annual conferences.

2. *World Service and Conference Benevolences*

The Council wishes to call attention to three vital concerns:

(a) When local churches include World Service and Conference Benevolences in a unified budget, the purpose of World Service is frequently forgotten. Therefore, we urgently request that local churches with unified budgets make provision for:

(i) Dissemination of information concerning World Service and Conference Benevolences, with special emphasis that this program provides the major funds for the agencies which are helping local churches with their program on both the general level (through World Service) and the annual conference (through Conference Benevolences). When there is no special appeal for these causes, additional information is needed in order to keep informed about this essential work of the church.

(ii) Providing means whereby persons who desire to make an additional gift for World Service and Conference Benevolences beyond the amount in the church budget can do so. The World Service and Conference Benevolence asking is a minimum asking and treating it as a ceiling above which a church should not go is injurious, not only to the work, but also to the motivation which prompts World Service and Conference Benevolences.

(iii) Providing means whereby persons who desire to make an additional gift for World Service only can do so by being properly informed concerning the purposes and procedures of the World Service Specials administered by the Council on World Service.

(b) Maintaining the integrity of World Service as a benevolence is essential.

On the annual conference level there is a tendency to include "administrative" items in the conference World Service and Conference Benevolences budget. To help maintain the distinction between "benevolence" and "administration" the Council presents the following definitions which are being proposed as new legislation, and which the Council encourages every annual conference to follow meticulously:

"The term *Conference Benevolences* shall include those conference allocations and expenditures directly associated with the program, mission and benevolent causes of annual conference program agencies and institutions. *Annual conference program agencies and institutions* shall be defined as those agencies represented by voting

membership on the conference Program Council as provided in Par. 841.2 and institutions whose work is within the field of responsibility of one or more of those agencies. Administrative expenses which are directly related to the program, mission, and benevolent causes of conference program agencies may also be included in the conference benevolences budget. The term *Conference Benevolences* shall not include allocations and expenditures for other conference agencies and officers whose work is primarily administrative; it shall likewise not include annual conference ministerial support funds as set forth in Par. 919-928, allocations and expenditures of conference agencies responsible for administering ministerial support funds, or apportionments made to the annual conference by the general or jurisdictional conferences."

(c) Annual conferences should be aware that World Service is a minimum asking and insist that World Service funds be transmitted in full to the Central Treasury by the conference treasurer.

3. *Budgets of the Council and the Central Treasury*

The costs of the Council on World Service and Finance and of the Central Treasury are charged against the general funds in proportion to receipts. The recommended budget for these purposes is \$432,210. Costs of Records and Statistics and of Transportation and Conference Services are charged entirely to the General Administration Fund.

4. *Budget of the Division of Interpretation of the Program Council*

The costs of the Division of Interpretation of the Program Council are to be distributed among the funds promoted by the Division. This next quadrennium these will include the World Service Fund, General Advance Specials, One Great Hour of Sharing and the Interdenominational Cooperation Fund. The amount allocated to the Division of Interpretation from the World Service Fund is \$890,000. The remainder of the Division's total budget of \$1,728,600, which amounts to \$838,600, is to be deducted from the other promoted funds before distribution.

5. *Authority to Adjust Budgets*

It is recommended, in order to meet changing conditions or emergencies, that the Council on Word Service and Finance be authorized to adjust the budgets of prior claim items as the emergencies or responsibilities placed upon these agencies by the General Conference may require.

6. *General Administration Fund*

All allocations of the General Administration Fund except

prior claims shall be paid on ratio. Previously reserves were available which were used to supplement shortages in current receipts, but these reserves have been exhausted.

7. *The Interdenominational Cooperation Fund*

The Commission on Ecumenical Affairs and Religion in American Life have been added to the agencies supported by the Interdenominational Cooperation Fund.

The Council is requesting the Commission on Ecumenical Affairs to review and make recommendations to the Council on World Service and Finance regarding funds payable to agencies from the Interdenominational Cooperation Fund.

Except for Prior Claims, allocations from the fund are payable on ratio.

8. *Income from the Board of Trustees (Pars. 858.13; 1515)*

The Council on World Service and Finance is directed to receive from the Board of Trustees a report of the distributable income from undesignated funds held by the Board of Trustees. The Council is also to recommend to the General Conference how such income shall be distributed. In 1969, 1970 and 1971, \$65,704.08 was received and placed in the World Service Fund for distribution as directed by the 1968 General Conference.

The Council on World Service and Finance recommends that the distributable income from the 1973-1976 quadrennium be sent to the Treasurer of the Council on World Service and Finance and be made part of the World Service funds for distribution.

9. *Validity of Claims*

We recommend that the Council on World Service and Finance be authorized to determine the validity of claims in all matters involving the World Service Fund, the Episcopal Fund, the General Administration Fund and the Interdenominational Cooperation Fund where these are not specifically set forth or determined by the General Conference.

10. *New Apportionments for Annual Conferences*

The General Conference authorize the Central Treasury to report immediately the new apportionments to each annual conference.

11. *Manuals for Church Officials*

During the quadrennium, the Council has published or revised the following manuals for church officials:

Planbook for Annual Conference Budgets for Conference Commissions on World Service and Finance.

Manual on Finance, pertaining to the General Conference, the Annual Conference, the local church.

Manual for Annual Conference Secretaries

These have been distributed at jurisdictional workshops and on request. They have proved helpful tools for church officials and will be revised as necessary.

12. Compensation of Staff of Councils, Boards, Commissions and Committees of the General Conference

The maximum compensation of staff employees of councils, boards, commissions and committees of the General Conference shall not exceed the compensation of a bishop. Any exception to this ceiling must have prior approval of two-thirds vote of the Executive Committee of the Council. All compensation of such persons is subject to annual review for approval by the Executive Committee of the Council on World Service and Finance.

Report No. 11

Improvements and Economies

Introduction. During the quadrennium the tremendous effect of inflation, limited World Service funds and the rapidly increasing requirements for specialized equipment and skills forced World Service agencies to review their operational systems and manpower resources in an effort to reduce and control budgets. In the past, the primary focus of attention has been "program" and related services. Certainly this is still of major importance—developing priorities and coordination between agencies has become the primary objective of the Program Council created by the 1968 General Conference—but the need for greater operating efficiencies and specialized skills has now become a major objective along with and in support of "program."

The Council on World Service is charged with review of operational improvements and to provide assistance to the World Service agencies upon request. (Pars. 858.6 and 894) The objective is to ensure proper stewardship of funds received by the Council for distribution to the World Service agencies.

It should be stated that the electronic computer has assumed a major role in all agency operations. Significant strides have been made in standardization, cooperation and in implementing advance systems comparable to those used in industry.

Optical scanning, key tapes, and remote on-line, real time systems are a few of the major advances made during the quadrennium. Common data base files have made initial cooperative efforts a reality.

Financial, statistical and data base management for such diverse applications as pensions, subscription controls, ministerial appointments, job cost accounting and the printing

of the *General Minutes* can be found on the computer at the various processing centers.

Other significant systems changes have been made during the quadrennium to provide improved operations at less cost. However, the full potential of the computer has not yet been reached.

For convenience the study and reporting on improvements and economies have been divided into five major classifications. Specifics would require too much space. However, it is the opinion of the Council on World Service that actions taken by agency administrators during the quadrennium give evidence of awareness, creative approaches and exciting results to date in the effort to control operating costs.

I. Personnel Special Education Courses

Requests from local churches and annual conferences for direct assistance from World Service agencies have indicated a need for specific and experienced skills. Internal agency operations have become sophisticated enough to require highly specialized skills, and the basic administrative task of the World Service agencies themselves have required special and continuous management training.

Agencies have met this challenge not only through a selective hiring process, but by underwriting tuition costs for individuals seeking to fulfill a greater responsibility within the agency. Enrollment has been in both technical and professional courses. Administrative management has participated in seminars, undergirding all areas of management science.

II. Departmental Reorganization

Major systems studies in several agencies resulted in structural reorganization for both "program" and "operational" efficiencies. A review of these changes indicates a concerted effort to improve communications within the agency, between other agencies, and between the agency and its constituents.

III. Operating Business Systems

As mentioned, financial controls, central files, subscription controls and other clerical operations have been transferred to the computer in several major agencies. It appears that a significant breakthrough is imminent with the installation of management information systems via the computer and centralized data files.

Emphasis has been placed on "Word Processing" centers which have greatly improved clerical efficiency and output accuracy. Through the use of magnetic tape oriented type-

writers creation of individual as well as multiple correspondence and literature tracts can be expedited at significantly reduced costs whenever volume warrants.

The rise in postage and labor costs related to the handling of orders and correspondence continues to plague the church in its efforts to communicate with its constituents. Coordinated mailings, third class, automatic equipment and selective addressing represent several attempts to control the budget in this area.

There is evidence that the maintenance of master files is burdensome and redundant. Attempts have been made to automate where applicable, but the function still represents a time consuming one.

Order processing, material distribution and inventory control represent a significant cost segment. Systems improvements have been made in several agencies. One agency has elected to transfer service department operations to the regional offices of The Methodist Publishing House in an attempt to control costs and improve efficiency and service.

Staff travel has always represented one of the major agency budget areas. A point of continued concern is the conflict between requests for field services and the increasing cost of providing them. Travel is the most obvious of these expenses outside of direct salaries. Most agencies have shifted staff allocations to area representation except when a specific skill is required. Thus, travel duplication is being reduced to a minimum.

IV. Inter-Agency Cooperation

During the quadrennium considerable effort has been directed toward operational cooperation between general agencies. The Council on World Service has had primary leadership in this area. Computer equipment and manpower have been shared by all agencies having administrative control of computer centers. Research has been conducted jointly, and basic data files have begun to be shared. Pilot projects of all kinds—both program and operational in nature—have been conducted cooperatively.

When problems common to all agencies have been isolated, cooperative operations have been developed to assist in the problem's solution. Communications seemed to be one of paramount importance during the quadrennium and still remains as a priority item. Another is the duplication of master files containing information unique to an agency as well as data common to all other agencies. Joint efforts have been effective in easing these problems and the future is challenging.

V. Personnel Policies and Practices

The general agencies of The United Methodist Church are housed in five different centers. In the larger agencies jobs are well defined, while in others one person may be assigned a variety of assignments. This makes it difficult to ascertain if wages and personnel policies are comparable. In general, an agency is in competition with adjacent commercial institutions for its office and other employees and so generally comes close to the "going wage" for a particular position in that community.

Some of the agencies have a well-developed delineation of job descriptions and related wage scales and schedules of increments. In addition the agencies provide fringe benefits such as health insurance and pensions. Most would compare favorably with similar types of organizations in the business world.

Summary

With the creation of the Program Council by the 1968 General Conference the responsibilities of the Council on World Service shifted in emphasis. The traditional responsibility for financial audit and personnel policies has remained the same. Coordination and review of program have been replaced for the most part with operating systems coordination in and between World Service agencies. Direct assistance has been provided in systems analysis and design. Financial underwriting was provided in several instances which enabled agencies to convert complex systems to more efficient methods taking advantage of today's technology. During the quadrennium all agency administrators became acutely aware of their "operating" costs and often took dramatic steps to reduce them. A significant factor was the cooperative effort between agencies which enabled all to function more efficiently.

The Council on World Service has performed a unique role in guiding and implementing new systems during the quadrennium, and is prepared to work with all agencies to incorporate the potential economies inherent in the operations of The United Methodist Church World Service agencies.

Report No. 12

Specific Assignments by the 1968 General Conference

Five assignments were referred to the Council on World Service and Finance by the 1968 General Conference and one by the 1970 General Conference.

1. *Financial Problems Caused by Racial Consolidations.* In compliance with the following instruction by the General Conference:

"We instruct the Council on World Service and Finance to report in 1970 to the Special Session (of the General Conference) on ways of finding relief for those Conferences which have a heavy load because of the racial problem, and that we do what we can as a General Conference to relieve this."

The Council reported in 1970 that the Temporary General Aid Fund is set up and operated for the specific purpose of helping to meet this situation.

2. *Pensions for Episcopal Lay Employees.* Report No. 8 of the Committee on Pensions (Calendar 108) referred to the Council "without prejudice, for their consideration of pensions for employees of the episcopacy nonresident in the United States of America."

The Council studied this, and on April 24, 1969, voted that no action be taken because pension plans already in operation are available to such employees.

3. *Unified Presentation of Financial Program.* The Council was requested to present its reports and askings for all funds in a unified format. This the Council has endeavored to do.

4. *Conscience Fund.* Report No. 24 of the Committee on Christian Social Concerns (Calendar No. 270) of the 1968 General Conference ordered:

"(1) That an opportunity be provided for individuals, churches and any others around the world who wish to contribute to a fund to assist these ministers and laymen financially, and with counseling and legal services;

"(2) That said funds be administered by a committee created by and responsible to the Board of Christian Social Concerns. The committee shall include one bishop and members from the general agencies required by the *Discipline* to be represented in the Board of Christian Social Concerns;

"(3) That the Commission (sic) on World Service and Finance be the receiving and disbursing agent;

"(4) And that publicity be given to the existence of this fund, its purposes and needs."

A motion from the floor of the General Conference (D.C.A. page 794) ordered that the balance in the Racial Witness Relief Fund "be transferred to the newly established Conscience Fund."

Receipts and disbursements from June 1, 1968 to December 31, 1971 are as follows:

Conscience Fund**Transferred from Racial Witness Relief**

Fund, 6/1/68	\$10,290.56
Receipts, 6/1/68-12/31/71	7,641.96
Disbursements, 6/1/68-12/31/71	\$(14,224.82)
Balance, 12/31/71	\$ 3,707.70

5. *Fidelity Bond.* The General Conference referred the subject of a blanket fidelity bond to the Council on World Service and Finance with authorization to purchase the same and to finance it in any manner it deemed necessary. The Council made a thorough study and on October 11, 1971 adopted the following report:

"In response to a referral by the 1968 General Conference to study the item of a blanket fidelity bond (D.C.A. Calendar No. 113, Report #10, page 319, and referred for study to the Council on World Service and Finance (pages 716-717), the Council on World Service and Finance has reached a conclusion that such a blanket bond coverage is not a feasible program. This conclusion was reached as a result of the feasibility study made by Corporate Policyholders, Inc., a Chicago-based, independent firm whose services were contracted by the Council on World Service and Finance. In an extensive survey, some advantages appeared evident. However, a distinct disadvantage seemed to be the establishment of an insurance department with all the costs of operation to handle claims and coverage through one source, for only a single type of coverage, such as the fidelity bond."

The Council therefore recommends that there be no blanket coverage by a fidelity bond. The Council requests authority to institute a church-wide insurance program to be offered to local churches, institutions and agencies of such participants. This insurance program would include such coverage as fire, theft, liability, property damage, Workmen's Compensation, fidelity bond, disability insurance and such other general insurance.

6. *Minimum Salary Study.* The Council on World Service and Finance has considered carefully the referrals voted by the 1970 General Conference related to a possible General Supplemental Minimum Standard of Salary Plan. It has reached the conclusion that the only feasible approach to the matter of pastoral salary support is that it remain primarily the responsibility of the annual conferences. Such factors as present patterns of salary support, living costs in various areas, and pastoral charge size differ so widely from conference to conference that there would be

little or no possibility of dealing equitably with the problem from the general church level.

If there is to be general church aid to the conferences in fulfilling this responsibility, that aid should be in the form of block grants to conferences based on an approved distribution formula. This is the approach of the salary aid portion of the Temporary General Aid Fund as it is now constituted.

In 1970 the Council reported that an amount in excess of \$7,500,000 per year would be needed to raise the cash salary level of all full-time pastors to \$6,000 per year, based on 1968 data; this estimated amount was *over and above* all conference and general church funds being paid for pastoral salary support at the time the study was made.

As a followup to their study in preparation for the 1970 General Conference the Council recently asked annual conferences to supply information on the cost of their present salary support programs and the number of pastors in their conferences receiving salary assistance from connectional sources. Forty-eight conferences responded to the questionnaire: 31 of these reported a minimum salary level below \$6,000 for at least some of their full-time pastors. The figures ranged as low as \$4,400. In these 48 conferences 2,228 pastors were receiving \$3,264,757 per year in salary support from conference and general church sources. The figures suggest that more than \$6,000,000 in connectional funds is now being spent for pastoral salary support.

This survey also asked how much in additional funds would have been required to raise the cash salary support level for pastors to \$6,000 in the various conferences. The responses confirm the estimate reached in the study reported in 1970.

During the first two years and seven months of this quadrennium more than \$2,600,000 was apportioned for the Temporary General Aid Fund. Only slightly more than 75% of this apportioned amount was paid. In view of this response to an existing fund which was designed specifically for the purpose of providing supplemental salary and pension aid, the Council does not recommend the establishment of any additional general church fund for this purpose.

Instead the Council recommends that the General Conference again call these urgent needs to the attention of the annual conferences, with the request that efforts be redoubled on behalf of the existing fund designed to meet them.

Report No. 13**Employment Practices**

The Book of Discipline of The United Methodist Church, 1968, Paragraph 858.14, requires that The Council on World Service and Finance "shall withhold approval of the entire budget of any agency or any church-related institution receiving general church funds until such agency or church-related institution certifies to the council in writing that it has established and has complied with a policy of (a) recruiting, employing, utilizing, recompensing, and promoting professional staff and other personnel without regard to race, color, or sex, and (b) fulfilling its duties and responsibilities in a manner which does not involve racial segregation or discrimination."

In accordance with *The Book of Discipline*, The Council on World Service and Finance has requested and obtained from all agencies receiving general church funds certification of compliance with Par. 858.14.

New Legislation

(The following legislation was adopted in connection with General Conference action on the Council's report; see Journal, page 516.—Ed.)

Local Church Committee on Nominations and Personnel

Purpose: The purpose of the suggested change is to resolve a conflict in the *Book of Discipline* in the method of nominating the Committee on Nominations and Personnel in the charge conference.

Delete *Par. 145.3e* and renumber *Par. 145.3f and 145.3g* as *145.3e and 145.3f*. (The deleted subsection names the Committee on Nominations and Personnel as one of the groups of local church officers to be nominated by the Committee on Nominations and Personnel to the charge conference. The 1970 General Conference amended Par. 161.1 to provide that this committee be elected from nominees from the floor).

Local Church Report Forms

Purpose: The purpose of these proposed amendments is to delete disciplinary requirements that separate lines be printed on the Local Church Report forms for the reporting of various specials appeals and offerings.

Amend Par. 162.1 a, b, c, e, f; 867.3; 874.5; 876.4 (1970 Supplement); and 877.4 by deleting or revising language which requires that the Local Church Report to the Annual Conference contain a separate line for reporting each of

these funds. These paragraphs as amended would read as follows:

Par. 162.1 a, b, c, e, and f: Special Day offerings

In each of these five subsections, there is a sentence which now reads: "Pastors will report the amount of the offering to the Annual Conference." Amend this sentence in each of the five subsections to read as follows:

Pastors will report the amount of the offering to the Annual Conference **in the manner indicated on the Annual Conference report form.**

Par. 867.3. Amend the first sentence of this paragraph so that the entire paragraph shall read as follows:

3. All special-gift vouchers shall be credited in the Annual Conference minutes **in the manner indicated on the Annual Conference report form.** The agency or office issuing each voucher shall send at the same time a duplicate voucher to the Central Treasury for forwarding to the conference treasurer.

Par. 874.5. Delete the present language in this section and substitute new language as follows:

5. Local churches shall **report their contributions to general Advance specials and conference Advance specials in the manner indicated on the Annual Conference report form.**

Par. 876.4 (1970 Supplement). Amend the paragraph to read as follows:

4. A One Great Hour of Sharing special-gift voucher shall be issued (Par. 867), and **local churches shall report the amount of the offering in the manner indicated on the Annual Conference report form.**

Par. 877.4 (1970 Supplement). Amend the paragraph to read as follows:

4. A World Communion offering gift voucher shall be issued by the Council on World Service and Finance for all receipts for this fund, and **local churches shall report the amount of the offering in the manner indicated on the Annual Conference report form.**

Remuneration of Bishops After Retirement, But Before Age 72

Purpose: The purpose of the proposed change is to provide for the payment of full salary and housing allowance to a retired bishop who is called into active service by the Council of Bishops, but to eliminate the provision that allows full remuneration to retired bishops less than 72 years of age who only hold themselves in readiness for such an assignment.

Amend Par. 395.1 by substituting the words **a bishop**

accepts assignment for the phrase *he holds himself available for assignment*, and by substituting the words a **churchwide** for *some distinctive*; the paragraph as amended would read as follows:

Par. 395.1. A bishop shall be released from the obligation to travel through the connection at large and from residential supervision at the close of the regular session of his jurisdictional conference the first day of which next precedes his seventy-second birthday; *provided*, however, that a bishop retired from residential and presidential responsibilities in accordance with this rule shall receive full episcopal salary and house allowance in lieu of retirement benefits until he attains the mandatory retirement age for all ministers (Par. 361) if, during such period, a **bishop accepts assignment** by the Council of Bishops to a **church-wide** responsibility without further compensation. He shall be assigned to work with an agency of the church only on specific invitation of that agency.

Annual Conference Budgets

Purpose: The purpose of this proposed amendment is to assist annual conferences in the development of fiscally sound and uniform budgetary procedures by specifying the role of the Annual Conference Program Council in recommending budget allocations for conference program agencies to the Commission on World Service and Finance and by requiring that the commission submit the budget to the conference on an approved form.

Amend Par. 900, which now reads as follows:

“Par. 900. The chairman of each conference agency, or other duly authorized representative, shall have opportunity to represent the claims of his agency before the commission. The commission shall make diligent effort to secure full information regarding all conference benevolence and service causes that none may be neglected, jeopardized, or excluded, and shall recommend to the annual conference for its action and determination the total amount to be apportioned for conference causes and included in the conference benevolence budget. All agencies receiving financial support from conference benevolences or from any other authorized conference-wide appeal shall make audited reports to the commission concerning all such receipts and the disbursements thereof in such detail and at such times as the commission may direct.”

by *reorganizing* the present language of Par. 900 and 901, by adding new language to specify the role of the Program Council in the budgetary process, and by adding new language dealing with a common format for conference bud-

gets. As amended, a new subparagraph 900.1 will deal with the commission's role in making recommendations on all conference funds; a new subparagraph 900.2 will deal with the conference benevolence budget only and will include language from the present Par. 901; a new subparagraph 900.3 will be new language dealing with the conference budget format; and a new subparagraph 900.4 will consist of the last sentence of the present Par. 900 dealing with audits of agencies receiving conference funds. Par. 900, as amended, shall read as follows:

Par. 900.1. Prior to each regular session of the annual conference the commission shall make a diligent and detailed study of the needs of all the conference agencies and causes asking to be included in the budget of any conference fund. The chairman of each conference agency, or other duly authorized representative, shall have opportunity to represent the claims of his agency before the commission.

2. In preparing the conference benevolence budget the commission shall make diligent effort to secure full information regarding all conference benevolence and service causes that none may be neglected, jeopardized, or excluded. In studying the requests of conference program agencies for allocations from the conference benevolence budget, the commission shall seek and consider the recommendations of the annual conference program council regarding the askings of such agencies as they relate to conference program priorities (Par. 841.10j). Basing its judgment of needs upon the information secured, the commission shall recommend to the annual conference for its action and determination the total amount to be apportioned for the conference benevolence budget; the commission shall also recommend to the annual conference for its action and determination the amount or the percentage of the total sum of the conference benevolence budget which shall be apportioned to each cause included in the said budget.

3. The commission shall make its budget recommendations to the annual conference on a form prepared by the Committee on Official Forms and Records and approved by the Council on World Service and Finance; when the budget has been approved by the annual conference, a copy shall be sent to the Council on World Service and Finance.

4. All agencies receiving financial support from conference benevolences or from any other authorized conference-wide appeal shall make audited reports to the commission concerning all such receipts and the disbursements thereof in such detail and at such times as the commission may direct.

"Conference Benevolences," Definition

Purpose: The purpose of this proposed addition is to provide a definition of the term "conference benevolences" for the guidance of annual conferences in the preparation of conference budgets.

Substitute the following new language for the present Par. 901; language from the present Par. 901 was included in the proposed amendment to Par. 900.

Par. 901. The term "conference benevolences" shall include those conference allocations and expenditures directly associated with the program, mission, and benevolent causes of annual conference program agencies and institutions. "Annual conference program agencies and institutions" shall be defined as those agencies represented by voting membership on the conference program council as provided in Par. 841.2 and institutions whose work is within the field of responsibility of one or more of those agencies. Administrative expenses which are directly related to the program, mission, and benevolent causes of conference program agencies may also be included in the conference benevolences budget. The term "conference benevolences" shall not include allocations and expenditures for other conference agencies and officers whose work is primarily administrative; it shall likewise not include annual conference ministerial support funds as set forth in Par. 919-928, allocations and expenditures of conference agencies responsible for administering ministerial support funds, or apportionments made to the annual conference by the General or jurisdictional conferences.

World Service and Conference Benevolences Apportionment to Pastoral Charges

Purpose: The purpose of this proposed change is to ensure that the World Service and Conference Benevolences apportionment reaches the pastoral charge as a separate apportionment.

Amend Par. 903 by adding a new sentence, so that the entire paragraph would read as follows:

Par. 903. The commission shall recommend to the annual conference for its action and determination whether the apportionments referred to in Par. 902 shall be made by the commission to the districts only or to the charges of the conference. If the apportionments are made by the commission to the districts only, then the distribution to the charges of each district shall be made as provided in Par. 904. The conference may order that the entire distribution to all the charges of the conference be made by the district superintendents. **The World Service and Conference Benev-**

olences apportionment to the charges of the conference, whether made by the conference directly, by a district Board of Stewards as provided in Par. 904, or by the district superintendents, shall not be combined with any other General, jurisdictional, or annual conference apportionment made to the charges of the conference.

"Quadrennium," Definition

Purpose: The purpose of the proposed amendment is to change the date of the beginning of each quadrennium to conform to the calendar fiscal and program year of the church.

Amend Par. 1427, which now reads as follows:

"Par. 1427. Unless otherwise specified in the *Discipline* for a specific purpose, the term "quadrennium" shall be deemed to be the period from the adjournment of a General Conference to the adjournment of the next regular quadrennial session of a General Conference. (See also Par. 817 for fiscal quadrennium.)"

by deleting that portion of the paragraph after the word "period" and substituting new language, so that the paragraph reads as follows:

Par. 1427. Unless otherwise specified in the *Discipline* for a specific purpose, the term "quadrennium" shall be deemed to be the four-year period beginning January 1 following the adjournment of the regular session of the General Conference.

Rental Value of Parsonage

Purpose: The purpose of this recommendation is to delete from the *Book of Discipline* a requirement that the rental value of the parsonage be reported on the Local Church Report to the Annual Conference.

Delete Par. 1531.3, which reads as follows, in its entirety:

"3. The Board of Trustees of a charge shall cause an appraisal to be made and recommend the value of parsonage rent at least once during the quadrennium, the same to be included by the minister in the local church statistical report to the annual conference."

and renumber Par. 1531.4 as 1531.3.

Human Relations Day

Purpose: The purpose of this amendment is to remove the references to Race Relations Sunday from the *Book of Discipline* and substitute new language appropriate to Human Relations Day in their place.

Amend Par. 162.1d by deleting the present paragraph and substituting the following in its place:

d) *Human Relations Day*.—This offering, taken on or about the last Sunday in January, is used to support programs or projects in the field of human relations as designated by the General Conference. The Council on World Service and Finance shall recommend to the General Conference for its action and determination the programs or projects to be funded from the receipts of this offering and the agency or agencies which shall administer them. The offering shall be channeled through the annual conference treasurer to the Central Treasury. A special Human Relations Day voucher will be issued. Pastors will report the amount of the offering to the annual conference in the manner indicated on the local church report form.

Amend Par. 999.3 by substituting the words *Human Relations Day* for *Race Relations Sunday*. The paragraph as amended would read as follows:

3. To enlist United Methodists and encourage others to cooperate in studies and discussions and to work toward a better understanding in all human relations, the divisions shall seek to enlist all churches to cooperate fully in the observance of Labor Sunday, *Human Relations Day*, and other days related to this area of concern.

General Conference Business Manager

Purpose: The purpose of this proposed addition is to provide for efficient business management of the arrangements for General Conference sessions by the designation of a staff member of the Council on World Service and Finance as business manager of the General Conference. Add a new subsection numbered Par. 854.2f, which shall read as follows:

(f). It shall designate one of its staff members as the business manager of the General Conference; when acting in this capacity, this staff person shall be related operationally to the Commission on Entertainment and Program or its successor.

(Editor's note: In its report to the General Conference the Council on World Service and Finance presented other exhibits and supplementary information designed to assist delegates in gaining an overview of the financial recommendations as they related to the budgets and receipts of previous years. During the course of the Conference the Council submitted some additional legislative proposals, beyond those printed here, which had been developed for consideration in the event the report of the Structure Study Commission was not adopted. Since these proposals were never considered by the Conference, they are not included in this report.)

REPORT OF THE COMMISSION ON WORSHIP

(Editor's note: The report of this commission was in the form of a brochure containing pictorial material and illustrations related to the events and resources described in the text.)

World Methodist Consultation on Worship in 1972 demonstrated ways in which the renewal of creative worship can be the basis for the church in mission. Global leaders shared exciting experiences of worship and dialogue with emphasis on the Lord's Supper. Guiding principles for innovative worship were defined, with the celebration of the presence of God in Christ determining the character of all that is done.

Convocation on Worship in St. Louis, Mo., in 1969 demonstrated rapidly increasing interest in innovative forms of worship; need for worship leadership among the laity; creative diversity in worship practices across the church, and more effective use of all media, as well as the traditional services.

The General Commission on Worship serves local congregations seeking more effective and authentic worship of God. Since unification in 1968, the Commission has sought to meet a rapidly increasing need for guidelines and resources that will help our people find the transforming realities of God in celebration, communion and commitment. Wide acceptance of the *Alternate Text for the Lord's Supper* points to the need for alternate services for baptism, marriage, funerals and other rituals during the 1972-76 Quadrennium.

Local churches and individual United Methodists are using a variety of publications developed in recent years by the Commission on Worship. Newest of the materials, to be placed on sale during the 1972 General Conference, is *Ventures in Song*, the third publication in a trilogy developed by the Committee on Creative Worship Resources. During the quadrennium, 23,551 copies of *Ventures in Worship 1*, and 13, 853 copies of *Ventures in Worship 2* have been distributed. *Ventures in Worship 3* is already in the manuscript stage. An alternate *Text of the Sacrament of the Lord's Supper* is a 1972 publication, the first of a series of alternate services. All are available in quantities at Cokesbury Book Stores. These materials will help United Methodists discover the joys of a creative worship life in the church, in small groups, and in the home.

1972-1976 Priorities

1. Servicing local churches, districts, annual conferences, and jurisdictions for continued creative and effective worship.

2. Cooperation with other general United Methodist agencies in offering interboard leadership training in worship at all church levels.

3. Dialogue between seminaries and the Commission for improved understanding of liturgies and rituals in corporate and private worship.

4. Improve interagency worship relationships within the parent church, World Methodist Council, and ecumenical organizations.

5. Extension of the work of the Committee on Alternate Rituals by creating and publishing alternate rituals and orders of worship for use in local churches.

6. Continue to produce creative and innovative worship resources, with emphasis on contemporary designs.

7. Develop disciplines for spiritual growth in cooperation with the Boards of Education and Evangelism.

BISHOP LANCE WEBB, *Chairman*

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